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# Mercersburg Review;

AN ORGAN FOR

## CHRISTOLOGICAL, HISTORICAL AND POSITIVE

## THEOLOGY.

EDITED BY

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Unus Christus Jesus dominus noster, veniens per universam dispositionem, et omnia in semet ipsum recapitulans.—IRENÆUS.

VOLUME XVIII.—1871.

PHILADELPHIA:
REFORMED CHURCH PUBLICATION BOARD,
54 N. SIXTH STREET.

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# THE

# MERCERSBURG REVIEW.

## JANUARY, 1871.

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### Art. I.—EDUCATION.

BY J. W. NEVIN, D. D.

Education has place only in the sphere of humanity. It is the privilege and dignity exclusively of man, as distinguished from every lower nature in the world. We do, indeed, speak at times of educating animals, and even go so far perhaps as to apply the term to the culture of trees and plants. But in every such case we must be considered as using language in an improper or, at least, in a simply figurative sense.

Plants and animals are not subjects for education. The constituent elements of the process, the inward spiritual forces by which only it can be brought to pass, are altogether wanting in their nature. The most we have in these lower spheres of existence, is a remote analogy only with what is here the law of our human life, conformably to the order which holds in general between the world of nature and the world of mind.

Nature at large is in order to mind, a progressive preparation for its advent as the highest and last sense of the world, and thus an obscure foreshadowing throughout of what the full presence of mind is found to be ultimately in the form of human personality. All forms of intellectual, moral, social, historical existence, as they appear in the human world, are in this way anticipated and prefigured by blind, unconscious instincts, that

reach toward them continually from all sides in lower systems of being. The distinctive peculiarities of humanity nowhere stand out in completely abrupt separation from the life of the world in its lower view.—On the contrary, the true argument of its superiority appears in the plain fact, that it strikes the roots of this superiority everywhere far down into the universal cosmical order of which it is the glorious efflorescence and crown. Reason has in it an inward affinity with instinct and unconscious plastic power. The ethical and historical are bound to the physical by innumerable analogies that meet us on all sides. And thus it is, as we now say that the idea of education also in particular, though belonging strictly only to the human sphere, is nevertheless not without its correspondence in the world below man; which then it becomes both interesting and profitable to take note of, as opening the way toward a proper conception of what the interest truly is in its own higher character.

In general it may be said of all this lower living development that it is simply natural growth. Plants and animals come to their full existence through a purely physical process, which is for them as much a matter of passive necessity, as the mechanical changes which are going forward continually in the inorganic world. In both cases, however, we have a movement adumbrating the human educational process in this, that it takes place through the co-operation of two factors or forces; namely, a principle that works from within and an element that determines and conditions this working from without. The life, in either case, can unfold itself in the way of physical growth, only as it is acted upon physically by the presence of outward means and appliances. And as these now may be exhibited in different forms and ways, it is easy to see how it is possible for an outside intelligence to take advantage of them, so as to direct and govern to a certain extent, by the manner in which they are applied, the whole physical development with which they are concerned. In this way there is wide room for horticultural art, as we all know, in the training of plants, by which they are brought to assume forms, and serve purposes al-

together different from anything belonging to what we call, by comparison, their wild or native state. And so it is with animals. They may be broken and drilled by the hand of man to much that they would never come to if left entirely to themselves. We have all met with admirably trained horses and dogs; as we have heard, no doubt, also of learned pigs, to say nothing of curiously disciplined birds and mice. In this case, however, as before, all resolves itself at last into outward physical instrumentation applied by foreign care and skill. The life has been coerced by human art to its own purposes, through an arbitrary disposition of the necessary terms and conditions of its development. All falls immeasurably short still of the true full idea of education. It is, when all is done, training only, purely physical discipline, and nothing more. The process itself, as it has place in the life of the animal, no less than in the life of the plant, is mechanical, blind, passive, and in all respects unfree.

Education properly so called begins, in the scale of being, where this law of mere physical growth ends. It does not, however, disown the physical as an absolute foreign range of existence. For humanity is itself physical as well as spiritual; mind in the case of man is bound throughout to matter; and what we call the ethical or moral world, as it comes into view through our human intelligence and will, is, as already intimated, but the sublimation of the world of matter itself into this higher order of existence. Not only does the movement of nature find its own ultimate signification in mind, but the self-actualizing movement of mind subsequently is conditioned in its whole course by nature; as we see at once in the relation by which the soul is bound to the body; a relation which, rightly considered, may easily be seen to involve of itself also a corresponding necessary conjunction with the world of nature at large. In such view all that belongs to man's life, his bodily nature as well as his mind, comes fairly within the range of education. But so far as this may be so, the physical is then lifted above itself, and brought under the action of forces which take hold of it from a higher sphere.

Education, as such, has to do directly only with the working of these forces. It comes in where the physical organization of the world, having reached its last result in the personality of man, makes room for its ethical organization; where mind bursts like a new sun on the slumbering sense of nature; and where the progress of creation becomes, thence onward, a self-wrought movement in the form of human intelligence and human will. The province of education here is nothing less than to wake mind into existence, to develop its powers, and to give it proper shape and form. Such development is something very different from growth. It is far more than the mere evolution of slumbering natural powers. Whence mind comes, and how it comes, is a great mystery. We only know that it is a product of education. Natural birth does not of itself bring it to pass; there must be added to this for the purpose a second birth going forward in a higher sphere. Only mind, in the actual history of our life, is found able to excite mind to conscious existence; a fact, enough of itself to show one would imagine that mind, as born with us, transcends potentially all the powers of nature, and is, in truth, a new divine principle superadded to these powers; since otherwise the evolution of it into actual consciousness would be sufficiently secured by the conditions of our mere natural growth. There is an original spirit in man from the inspiration of the Almighty, which only the breath of spirit can waken into life. Physical generation must in every case be followed here by moral generation; a different process altogether, which however it may be conditioned and qualified by the physical character of its subjects, holds throughout in the element of intelligence only. This is what we are to understand by education—the power which God has been pleased to lodge in the constitution of humanity, for the development of its forces out to their highest and last end.

The composition of forces which belongs to all growth in the world of nature meets us here again, as already intimated, in the form of a new and higher order foreshadowed by that lower law. All education is a result of the co-efficiency of two factors working conjointly to bring it to pass—one from within

the subject of the process, and the other from without. The high character of the process itself, as having place in the human (more than simply physical) sphere to which we have assigned it, appears strikingly in this that *both* these factors are required to hold in the element of free, conscious spirit. It is not enough that one of them simply be of spiritual quality; that mind, for example, work upon nature (as in the training of animals), or that nature work upon mind. It must be mind working upon mind; intelligence meeting intelligence; will infusing itself into will. Only so can the process be really and truly what we call education.

1. Let us look first at what we may call the outward or *objective* side of the process. Education involves necessarily teaching; and this, we say, must be human teaching, the action of living mind brought home to the subject of the process in a living way. As there are no autochthons among men, people fresh sprung from the earth, so neither are there among them, speaking strictly, any autodidacts, persons purely self-taught. It is well to consider how far this proposition reaches.

It seems to be imagined by some, that mind has the power of evolving itself in man through his individual nature alone, without any other help than what is comprehended in the conditions of his simply natural existence. But it is well established now, that in these circumstances he would never attain to any proper human development whatever. He would never awake at all to the light of thought, nor come at all to the use of speech. As a simply single existence in the system of nature he could never rise into anything more than nature. The very idea of intelligence and freedom implies escape from the power of nature in this view through conscious communion with a wider mode of existence. Mere nature may bring out all that is required for the completeness of a simply animal life; but the very first beginning of human life, in its properly distinctive character, transcends entirely the compass of her powers. The mother's milk is not more necessary for the physical sustenance of her child than is the loving intelligence that beams forth upon it from her eye to kindle in it the first scin-

tillations of spiritual existence. It is deep calling unto deep, soul summoned from the womb of otherwise impenetrable night by the magic power of soul. This is education; an awakening, quickening, generating force exercised upon its subject from without, in the form not of nature but of spirit. And what it is thus at the start, it continues to be throughout.

It might seem indeed at first view, that after education has begun, and some awakening of spirit taken place, nature comes in as a separate force to divide, at least, with mind the office which it thus assigned to its superior agency and power; and that the presence of natural objects perceived in a merely natural way works on the development of mind directly, just as the force of nature is felt in the evolution of simply vegetable or animal life. But this is not the case. It is only in the element of already awakened intelligence, and in full, open communication with its activity, that it is found possible at all for the world of nature to exert an influence upon the world of mind; and then the action is not physical, not a force that belongs to the natural world in its own order of existence, but in truth the higher force of mind itself enshrined in matter, for the sense and apprehension of which the soul has been prepared through the power of education in its proper spiritual form. In the whole case the physical comes into view as the vehicle simply of the spiritual, and offers at best but the outward occasion for this to reveal itself, and make itself felt as the presence of spirit addressing itself to spirit.

In this way, however, the whole outward world does indeed attain to significance; the light of instruction and knowledge gleams through its dark forms, and there is room then to speak of the educational power of natural objects and scenes. Sermons are hid for us then in stones and brooks, and float over us in the clouds of heaven. Waves and winds are continually uttering for us strange things. Lessons are whispered to us in the breeze, and thundered upon us by the storm. Mountains and valleys, forests and plains, spread themselves out before us as open volumes inviting us to read. The entire world, in short, around us and above us, is a parable fraught with wis-

dom for our use. But all this is something which belongs to mind and not to mere bodily sense. It is real for us only in the form of spirit, and not in the form of matter. Animals and brutish men know it not, and have no power to see it. What is for us thus educational in nature is ever the true and beautiful that lie behind it interpreted and made intelligible to us first by the light of our own intelligence, kindled and kept beaming from the world of mind around us.

Throughout, we say, education requires the action of mind on mind; and this can be fully realized only where we have the presentation of thought in other forms supported and enforced by living personal instruction through human teachers. The more remote and indirect the communication is between mind and mind in the process, the less will the relation be found to answer the demands of the case. What is needed is direct contact of life with life, like the kindling of one torch from another. In this view it is, that the spoken word is allowed on all sides to hold so important a place in the business of instruction. Committed to writing, and taken in by the eye from a book, the word is always in some degree sundered from the life that has given it birth.

There is, indeed, a difference here also among written productions themselves, some having in them the power of life far beyond others. There are books, we know, in which the living spirit of their authors is perpetuated, we cannot tell how, age after age. Such is the mysterious relation of word to life, where the word is itself, as first uttered, living and not dead; it becomes, as it were, instinct with the spirit from which it has proceeded in the beginning, so as to carry with it ever after the force of a felt personal presence. So it was most especially with the word of Him who was Himself the Incarnate Word of God, and of whom it is said never man spake like Him. In Him speech became at once the embodiment of absolute truth itself, and what He spake is felt to be of this character still as it has come down to us on the inspired page of the New Testament. "The words that I speak unto you," we hear Him saying, "they are spirit and they are life." So were they to His

disciples in the days of His flesh; but so have they proved themselves to be, in their written form also, through all ages since. And what is thus true eminently of the words of Christ, as committed to writing, must be allowed to hold good, in some degree also, of what is written by the better sort of uninspired men. Something of the same spiritual vitality is to be met with not unfrequently in one class of books, while in another it is wanting altogether.

Still, with all this, it is beyond question, that the word written is not so near to the life it represents as the word spoken; and that instruction addressed to the ear through the voice is, for this reason, more of a lively and life-giving nature, than instruction addressed to the eye through the letter. True, there may be oral teaching that is itself mechanical and dead —the use of words that come from the lips only, and not at all from the soul; in comparison with which, then, many a good book, or vigorously written essay, shall be felt to be full of spirit and life. But we have in view now oral teaching as it ought to be; and are considering simply what may be called the constitutional difference of two modes of instruction—that by books and that by the living teacher. Looking at the matter in this way, it is very certain that the most material and necessary form of education is that which is comprehended in oral instruction. It is just on this principle, that preaching and catechizing are of such vast account for the evangelization of the world, and that hearing the word must ever be, as it ever has been, for Christianity in any wide and general view, something far more important than reading the word. The idea of education can never be complete, without including in the conception of its objective factor the presence of the living human instructor.

Especially must this be so with what we mean by education, taken in its special technical sense, as the discipline by which the young are to be trained and prepared for full-grown life. Here, emphatically, from the nursery to the close of the college course, all depends on having mind held in felt, near, continual intercourse and communion with mind, not through

books, but by means of the voice and the ear. All depends, in other words, in maintaining in full force throughout the old significance and sense of the old relation expressed by the terms master and disciple.

How much is involved in this relation, how much of sacred interest and worth and deeply solemn responsibility it carries with it, is sufficiently clear from what has been already said. In its true ideal, it is emphatically a relation of life, of life, I may add, in its deepest and most inward sense. For where teaching goes forward here in the right way, it is nothing less in fact than the transmission of living light and heat from one soul to another. In their measure, the words of every true teacher are spirit and life. They have in them an inspiration that comes fresh and full from his inmost being, and breathes itself into the inmost being of those who hear him; so that they are made to have part thus in his spiritual existence, and are brought to share in his nature, more than if they were born simply of his natural life. There is brought to pass in the case an inward cognation which goes beyond the bond of kindred blood. It is the consanguinity of ethereal spirit, the relationship of immortal mind.

All this is spoken of course, only of the master and teacher who has in him what the true idea of his vocation requires. How often, alas, the ideal character is found wanting in that which is real. This is necessarily the case always, where the life of the teacher is itself, intellectually or morally, a false bad life; for then by the law of generation here, as everywhere else, any power it may have to propagate itself must prove a curse only for those to whom the propagation extends. It will be a leprosy, not of the body but of the soul, the Mosiac doom in its worst form, transmitting itself from spiritual father to spiritual son, down it may be to the third and fourth generation. Only think of the soul life of a Voltaire, a Byron, or an Aaron Burr, perpetuating itself in this hereditary way! But there is teaching again, it is sad to think how much of it, which is altogether unworthy of the name, not just because it is the power of a positively corrupt life, but because it has in it no real life of any

sort whatever—because, in other words, it resolves itself at last into mere mechanical routine and form. The teacher, in such case, becomes an automaton; his office is shorn of its dignity and strength; and of his whole work and service we may say, that it is the ministration of the letter that killeth rather than the ministration of the spirit that maketh alive.

Education as it should be involves the full opposite of all this; the living presence of the school-master, himself alive with the spirit of virtue and knowledge, and having power to energize into life whatever he is called to touch in his educational work. This is more vastly than all literary and scientific apparatus besides. Without this libraries are dead, and laboratories dreary and cold. This it is that alone has power to light up the walks of science, and to make all studies both fruitful and pleasant. For school, academy, or college, let me reiterate the thought, the one thing needful above every other thing is the presence of living teachers able to teach in a living way.

II. There is however, as already said, another side to the process—a *subjective* side, we may call it, necessary in every case, to complete the working of the objective agency, which we have had thus far under consideration. The power from without the subject must be met harmoniously and co-operatively by a power from within the subject; and this, by the nature of the case as already explained, must also be not physical but moral, the free response of mind answering in its own order of existence to the awakening challenge of mind. To this our attention must now be briefly directed.

There is no education, we have seen which is absolutely its own work; none that is not the result in some way of foreign outside action, and this not in the way of exciting and stimulating occasion simply in the world of nature, but in the way also of kindling life in the world of mind. This is one view of the subject. There are no strictly self-educated and self-made men. But now in opposition to this, though not in real contradiction to it, we have before us the no less unquestionable truth that there can be no education which is not self-education, which is not self-produced and self-wrought. What men

become in this way is ever their own work. They are not simply passive in the development, but active and free. They make themselves. Not only does their nature determine blindly how they are to be acted upon by outside influence, as in the case of animals and plants; but it is only through their own positive activity, put forth as intelligence and will, that any such outside influence can have for them any educational force whatever. Such is the distinguishing prerogative of all personal existence. It is a citadel which no force can enter from without against its own consent. The development of mind can go forward only through its own action as mind. It involves at every point intelligence and will, both exercised in continual conjunction. Knowledge cannot be forced into the brain as food may be crammed into the stomach. The knowing of it, by which only it becomes knowledge, is for every human being his own act, and is something which can never be done for him by proxy or put into him by outward coercion. What a man is through his understanding, that he is emphatically only of and through himself. And still more plainly may this be seen to be true of his practical or moral life, as this holds in the being of the will. For the will, by its very conception, is pure self-action. Nothing can come into it except by its own consent. Thus it is that all truth and virtue are made to be actual and real for men, only by being brought to have place in them by their own act. In this view, every man's life, ethically considered, is a problem which he must solve for himself, which no one else can solve for him. His character throughout is his own work. He creates his personality. Not of course without occasions, opportunities, influences, impulses and motives, both physical and spiritual, brought to bear upon him on all sides from without; but in such a way always, that the power of deciding what amount of plastic force all these shall carry with them is found to rest ultimately still in his own hands. It depends upon himself how far they shall be allowed to come in at all, and also in what manner and form they shall come in, as conditioning means of his education and culture. What takes place actually as such inward work, is something which the sub-

ject of the process in the end has always brought to pass himself.

The law is universal, reaching through the whole course of human training from the cradle to the grave. The relation between freedom and dependence varies with the progress of personal development. The child requires to be held in the leading strings of mere outward, more or less physical discipline, beyond what is proper for youth or early manhood. Yet from the very start, all outward discipline here serves the purpose only of a medium for bringing mind into contact with mind, will into felt relation to will. It is not for the human subject, even in childhood and infancy, what it is for the merely animal or brute subject. In the human subject mind yet undeveloped, and still only potential, is nevertheless actually at hand, and capable of being so reached and wrought upon pre-consciously in its own proper spiritual substance; and its education in these circumstances (its awakening and out-drawing) is from the very beginning always, not a simple physical effect following the constraint of discipline as an outward cause, but a veritable spiritual echo and response to the true higher law of the spiritual world made to touch it in this way. The order of our life demands, that this potential, more or less unconscious freedom should unfold itself more and more into the power of conscious self-apprehension and self-direction; that is what all right education looks to as its great purpose and end; but it lies in the very nature of this process, that it should involve within the subject of it throughout the action of mind working as mind, which is necessarily free always and self-produced. Even the first spark of intelligence in the new born infant, though kindled by the ictus of a ray which is shot into it from another soul, is nevertheless struck from the soul of the infant itself as a principle of light and freedom waiting there to be excited in this way. And so from this point onward; nothing can be put into children educationally, except through their own attention and receptivity voluntarily opened to take in what is offered for that purpose. To how much more then must not such co-working agency amount in more ad-

vanced forms of education, where the right and the power of conscious personal independence are more fully developed? In higher institutions of learning, especially, the relation of teacher and pupil, master and disciple, as we have it here under consideration, necessarily clothes this subjective side of the process with the largest amount of such self-determining freedom. College students are expected to take a far more independently active part in their own education, than children in the nursery or boys in the common school. Indeed their education is a failure, if it do not bring them continually more and more to be a law unto themselves, to do their own thinking and to will their own working. They cannot be educated to any extent successfully, without their own free consent and active co-operation. In a very large and deep sense it may be said of them always that they must educate themselves.

All such owe it to themselves to take this thought into earnest consideration. There is a side of the great work in which they are engaged, which belongs of course to their teachers. The relation of master and pupil can never be what it ought to be, if the master have not the true spirit of his office. Dull teachers are sure to make dull students; as dull, lifeless preachers also put whole congregations to sleep. The college professor must be himself awake (a living fountain and not a dead pool of learning only), if either black-board or crucible, text-book or lecture, is to have any waking sense for his class. But it is just as true on the other side, that the relation of master to disciple never can be what it ought to be, if the disciple also has not the true spirit of *his* office. The power of communication everywhere needs for its completion the correlative power of reception. Without this it stagnates and becomes waste. Good students help powerfully to make good teachers. The best inspiration a faithful instructor can have in his work, is that which is made to flow in upon him from tho wakeful attention and sympathetic intelligence, and loving confidence of the pupils who sit at his feet, and drink in the words of wisdom that proceed from his lips.

The great matter all round is to understand, and keep stea-

dily in view, the great end of all right education; something, which it is to be feared, is largely lost sight of in our educational schemes at this time. Education is, in general terms, the development of man's ethical and spiritual being. But this may be directed to different purposes and ends. It may be ordered in such a way as to subordinate the powers of the soul to purely physical and material interests. It may look in the direction, sometimes of one science and sometimes of another. It may have for its object practical pursuits, the necessities of common secular business, under all imaginable various forms. But it is plain that through all this multiplication of possible partial ends, good or bad, there must be one supreme end answering to the universal idea of humanity, a so-called "chief end of man," in harmony with which alone it can be possible for the development of his life to be at all normal or true to its own original constitution. This end is determined at once by our human nature itself: and as soon as it is apprehended, it sets before us what must necessarily be regarded as the absolute and last sense of all education. It is the perfecting of the spiritual existence of its subjects. It is, in one word, the development of a true vigorous personal life, answerable to the relations and conditions under which it is brought to pass. The chief end of man, the Westminster Catechism tells us, is to glorify God, and to enjoy Him forever. This is true; but it comes to the same thing in the end, when we say that the chief end of every man is to realize the proper idea of humanity in his own person and to be a man in the right and full sense of the term.

The personality of a man is not just his self-consciousness, with its powers of reason and will; it is this wrought into ethical volume and form (the proper conception of *character*) through its own free action. As such it stands in the exercise of reason and will; but it is immeasurably more than any particular property, faculty, or force, embraced in their exercise. It is the sum total of what the man makes of himself in the great work on which he is put of raising his nature, the original base of his being, into the region of intelligence and freedom. This is

not development strictly speaking, but construction. The process is architectonic. In a profound, awful sense, every man is the architect of his own person; he builds himself, year after year, into spiritual being. What he shall be in this way in himself, then, and not in anything beyond himself, is for him the one great problem of life, the one great purpose of all right education. It is a great thing to know this; and it is a still greater thing to hold it continually in view; so that a man shall reverence the idea of his own nature, and make supreme account of completing it in all his ways. Directed toward this object, and only as thus directed, education becomes worthy of its name. This is more than all merely outward knowing or doing; more than all simply professional or technical business skill. We have no wish to undervalue these in their proper place. But wisdom, we say with Solomon, is the principal thing. Let us therefore get wisdom; and with all our getting, let us get understanding. For "wisdom is better than rubies, and all things that may be desired are not to be compared to it. The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

## ART. II.—THE SACRAMENTAL ENERGIES OF THE CHURCH, THE HIGHER MIRACLES OF GRACE.

BY REV. P. S. DAVIS, A. M., CHAMBERSBURG, PA.

THE idlest dreamer along the stream of history cannot fail to notice the fact, that error is prone to run into dialectic extremes. The Gnosticism denounced as anti-christ by St. John, is followed by Arianism in succeeding centuries; and Eutychianism seems to grow up out of zeal against Nestorianism. So throughout: whenever the Church has promulged her dogma against one heresy, another of an opposite character has always appeared.

The fact that errors in doctrine and practice have sprung up in the bosom of the Church, is no argument against the presence of a Divine Person and an Infallible Teacher. Though Divine in her whole constitution, she has to do with our fallen human life, and was not to be placed beyond the reach or influence of evil by any outward magical power. The moral nature of the promised triumph involved a real antagonism with the Kingdom of Satan, in which the "mystery of iniquity" was to work side by side with the "mystery of grace;"—the Kingdom of Heaven itself being like a net that was to gather of every kind, and a field in which an enemy might sow tares. Through fire and flood, through the blood of martyrdom* as well as of atonement, through earnest struggles after truth as well as enlightenment by the Holy Ghost, through present conflict as well as final catastrophe, when the Lord Jesus shall be revealed from Heaven with His mighty angels, she is at last to be presented "without spot or wrinkle or any such thing."

In some instances, it has required a long period of time for a particular evil tendency to develop itself, and at last it has

* Acts xiv. 22; Rom v. 3; Rev. vii. 14.

gained such force that, to those engaged in the contest for truth. the issue may have seemed doubtful; but it is wonderful to see the power the Church has shown to repel and eliminate error. The long vista of the past is strewn with the wrecks of heresy, schism and abuse, that, vaunting themselves, have at last been thrown off to their own destruction. The Church has thus proven herself to be not only the preserver of all truth, but the power by which sin is "ever coming to an end." This fact should be borne in mind by all modern Donatists, who, in their disposition to carp or to despond, are ever ready to ask "Sir, didst thou not sow good seed in thy field?"

In looking at the present state of the Church, we are to remember that, although in a very important sense history never repeats itself, yet its elements and tendencies are always the same. Generations come and go before its long-drawn processes reach their legitimate issue, and it is never given to any age to understand itself. The appalling confusion by which we are now surrounded, is evidence enough that the present condition of the church is parenthetical and not her final state of unity, holiness and peace. How and when the difficulties that meet us on every hand are to be solved, no man can now tell. That God will bring Her out of the wilderness, no one can doubt. But He moves through history as the gods of Homer are said to have moved through space. He takes a step, and ages have passed. The great pendulum of time swings once, and centuries are gone.

Meanwhile the question arises, Where do we stand? Are we in right relations, and are our activities in the right direction? Is there no whirlpool into which we may be unconsciously drawn, in our very efforts to avoid the rock on which those of past ages have split? These are solemn questions, in answering which, many earnest men are expressing their well-grounded convictions that our modern pseudo-protestantism is now on the tidal wave which bids fair to engulf us in the vortex of rationalism and infidelity. This is the result of an undue reactionary movement, brought about by the abuses we find in the Church before the reformation of the XVIth century. That

there were abuses at that time, calling for reform, the most learned and devoted prelates of the Roman Church do not pretend to deny. The Church was then looked upon by many as a mere outward authority, to which all must blindly submit, under penalty of purgatory, or of hell itself. The keys of St. Peter were brandished for mere personal or political purposes; and the Holy Sacraments were used in the way that Simon Magus would have used them, if he had obtained what he wanted at the hands of the Apostles. The clergy had become secularized and corrupt, and all the means of grace had been perverted and profaned, so that the "words of institution" were so hurriedly recited by irreverent priests as to become "*Hocus pocus*," * and the mystery of the forgiveness of sins was made a matter of the merest mercantile barter. All of this called for protest, and properly demanded reform. We have here one of those extremes of which we have spoken as characteristic of history in its zigzag course—the Scylla, in avoiding which, we are in danger of Charybdis.

Since that time, the growing tendency has been to regard the Church as of no account whatever. Many look upon her, as Zöilus looked upon the poem he is said to have brought to Apollo, only as covered with faults—a miserable failure, and they would sooner turn to any thing else for hope or comfort. True, they have never acquiesced in the world's evil as the world's law. Their lives are a protest against this, but their hope of relief seems to be in a reconstruction of the elements and factors now at hand in the disorganized order of the world itself. The general disposition is to make the civilization of the age, in one or another of its forms, the main reliance. Systems of philosophy, schemes of government, philanthropic movements, all lying in the order of the world's fallen life, are largely depended upon. With a large class, physical science is "the only sure thing," and we hear much from them of "the immutable laws of Nature." Man's footsteps are already heard to resound in her penetralia. He has pressed his ardent

* An evident contraction of "*Hoc est corpus meum.*"

inquiries upon her, till she has reluctantly yielded up her secrets to him; and now, big cities with Nicholson pavements, steam ships, rail roads, telegraphs, and nitro-glycerine proclaim the dawn of a golden era. No wonder that they whose faith is in this outward material prosperity, should be indifferent to a supernatural order of grace, and leave the ark with the lords of the Philistines, while they contend about the golden mice at Ashdod.

But there are thousands of others, many of them acknowledged ministers of the Most High, who can see the Lamb's Bride only as the Scarlet woman, and a believer in Sacramental grace only in the light of a sympathizer with the Pope, if not with Beelzebub himself. They seem to rest in that mere *negation* which makes it a matter of fixed creed, *not* to believe any thing that was held as truth before the Reformation; and, to be consistent, they ought to repudiate the Crucifixion, as an article of faith peculiar to the Church of Rome. This is conserving the interests of Protestantism, with a vengeance! Let people talk about Romanizing tendencies as much as they please, but Pius IX. has no more effectual allies than those who yield to the Papacy, not only the name of "Catholic" and the use of the hallowed cross, but all the attributes with which Christ endowed His Church. Concede all this to Rome, and the day will come when men will look upon her as alone *possessing* some of those things which the wisdom of God thought necessary to their peace and comfort.

And yet there are those who seem to think that Our Divine Redeemer has evaporated into the clouds, leaving nothing to represent Him on the earth, and that even the Comforter, whom He promised should abide with us forever, has left the world, and is to be called down on special occasions "as He was on the day of Pentecost." * Of course the holy ministry is a mere profession, and the Sacraments empty, if not useless forms,

* A correspondent of a religious paper giving a glowing account of a revival in a western city says that the Holy Ghost wa in that place "two whole hours" on a certain evening. Where, we reverently ask, did the Adorable Spirit go to when the two hours were over? And if He departed what became of the good work?

though our Saviour solemnly instituted them to be of force for all time. Belief in any thing more than this, has come to be regarded by some persons as *prima facie* evidence against any man's personal piety. For popular religious sentiment has given this verdict; that since Charlemagne had the barbarians baptized with a broom, and Tetzel sold indulgences, that which Christ ordained, must be entirely abolished or shorn of its significance, in order to secure the spirituality of all individual men.*

Popular preaching and popular commentaries which have acquired a traditional authority, starting out with the theory that there can be no mysteries in redemption, have attempted to reduce the sublimest revelations of God to the level of the human understanding, instead of presenting them for faith. † According to them the outward organization of the Kingdom of Grace, is a matter of no consequence; Baptism and the Lord's Supper are merely outward ordinances, and all scripture is of private interpretation.

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* The only wonder is that Paul did not, by a parity of reasoning, make the fact that Christ was preached of envy and contention, (Phil. i. 15–16) an argument against preaching the gospel at all.

† For instance, Dr. Adam Clarke, on Luke i. 35. "Therefore, also, that holy thing, which shall be born of thee, shall be called the Son of God." He says among other things, Here I trust I may be permitted to say, with all due respect for those who may differ from me, that the doctrine of the *Eternal Sonship* of Christ is, in my opinion antiscriptural, and highly dangerous: this doctrine I reject for the following reasons: 1st I have not been able to find any *express* declaration in the scriptures concerning it.

2dly. If Christ be the Son of God as to His *divine* nature, then he cannot be *eternal:* for *son* implies a *father;* and father implies in reference to *son, precedency* in *time,* if not in nature too. *Father* and *son* imply the idea of *generation:* and *generation* implies a time in which it was effected, and a time also *antecedent* to such generation.

3dly. If Christ be the Son of God as to His *divine* nature, then the Father is of necessity *prior,* consequently *superior* to Him.

4thly. Again, if this *divine nature* were *begotten* of the *Father,* then it must be in *time;* i. e. there was a period in which it *did not* exist. This destroys the *eternity* of our blessed Lord and robs Him at once of His Godhead.

5thly. To say that He was *begotten* from all *eternity,* is in my opinion absurd: and the phrase *eternal son* is a positive self-contradiction. ETERNITY is that which has had *no beginning* nor stands in any reference to TIME. SON supposes *time, generation, and father,* and time *antecedent* to such generation. Therefore the conjunction of these two terms *son* and *eternity* is absolutely impossible, as they imply essentially different and *opposite* ideas." The italics, &c. are Dr. Clarke's. Vide Com. in loc.

Shades of the *Symbolum quicunque,* what would old Athanasius have said to that? Or which side, we may ask would Dr. Clarke have taken in the fight with Arius.

The apparent success of all that has been done in this way for Christ is, in a large measure, not because the world has been raised up to the Kingdom of God, but because the Kingdom of God has been lowered to the world, whose wild surgent waves have already not only borne down all landmarks of the Reformation, but submerged the eternal verities of universal creed.

That is no proper compensation for all this in the appeals these men make to the Bible, because the Kingdom of grace itself, of which the Bible gives us the inspired account, is ignored. Men might as well profess to find comfort in the pamphlet laws of a state, if their whole supposition was that the state itself had no existence. Unless the state be a concrete reality,—an organization from which laws may emanate, and with powers vested in men for their administration; any written code, however good, would of course be the purest fiction.* And we find that those people who ignore the underlying fact of God's Kingdom, of which the Scriptures are the Divine record, are not generally helped in their ideas by finding Christ always speaking in that record of that Kingdom as a reality. The Kingdom of Great Britain, with Victoria on the throne, or even the Kingdom of Israel, with David on the throne, they can conceive of as an *entity*. But somehow or other, the Kingdom of Grace, with Christ at its head, is always thought of as an inpalpable Gnostic myth; and all that St. Paul ever wrote about "gifts," "governments," "helps," and "administrations," † fails to impress them with the fact that the Ascension gift of our Saviour ever contemplated any outward organization, with institutions and powers to carry on His work on the earth.

As might be expected, any evidence that the sacraments were designed to impart a life to man or to sustain it in him, is ruled out none the less certainly because it is found in the Scriptures. The declaration of Christ to Nicodemus (Jno. iii. 2-5)

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* Think of any distressed citizen finding practical comfort in reading Sir Thos. More's account of Utopia!

† Rom. xii. 6–8; 1 Cor. xii. 4–11; Eph. iv. 7–16.

that not mere teaching, but the germ of a new life imparted by a Divine act, through a form of His own instituting, is absolutely necessary to any one entering the Kingdom of God, is made to refer to some purely subjective state to which a man must come through conscious exercises of his own. This interpretation seems to have been thought necessary to guard men against some superstitious or false reliance to which Christ Himself has exposed him, and to secure more effectually than our Saviour would have done it, what is called a "change of heart." And this traditional interpretation has been so generally adopted that any one who takes side with the Saviour may expect a hot issue with the religionists of the day, in which he will be charged with a reckless disregard for the souls of his fellow-creatures. No one of those who have a "repetition of Pentecost" during the long evenings of each succeeding winter, * and who are accustomed to the cry "Men and brethren, what shall we do?" would wish or dare to answer in the language of St. Peter, "*Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of your sins, and ye shall receive the Holy Ghost.*" † And this is not because this advice is not found in the Bible, but because it seems evident to the unsacramental mind, from the whole apostolic commission and the inspired words here used, that baptism has nothing to do with the remission of sins and the gift of the Holy Ghost. For the same reason, such a one would never think of saying to any seeker what Ananias said to Saul, "And now why tarriest thou? arise and be baptized, and *wash away thy sins*, calling on the name of the Lord." ‡ The fact is, that to his unchurchly view, this sacrament has no efficacy in washing away sin, direct passages of Scripture to the contrary notwithstanding.

And direct passages of Scripture do not prevent the same low views of the Blessed Eucharist. The Saviour's solemn

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* A very good man spoke some time ago of a revival which was as "good as could be expected in warm weather." As if the operations of the Blessed Spirit were limited by that.

† Acts ii. 37, 38.

‡ Acts xxii. 16.

words, "*This is my body*,"* are explained to mean "This is *not* My body, in any proper sense." St. Paul's challenge, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" † is made to imply a negative answer. The same apostle, in delivering that which he had received, says, "This is the New Testament in my blood; this do as often as ye drink it in remembrance of me. *For*," that is *because*, "as often as ye eat this bread and drink this cup, *ye do show the Lord's death until He come*. ‡ But this is made to teach that the communion is intended only to stir up the mind by way of remembrance, and that the central mystery of Christ's sacrifice has *no perennial force, reaching forward through all time*. So, too, when he says, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, *not discerning the Lord's body*," § the general supposition is, that we are to be condemned for *not discerning that which is in no sense present in the mystery*. Indeed, notwithstanding our Lord's most solemn re-affirmation, "Verily, verily, I say unto you, except ye eat the flesh and drink the blood of the Son of man, ye have no life in you," ‖ it is often and openly said that it makes no difference whether a man ever partakes of this sacrament or not.

Most remarkable of all is the fact that many, even of those who plead for sacramental grace, grow tremulous and unbelieving, when men are made the stewards of these mysteries. Any idea of such investiture is rejected; as though our Divine Redeemer, having ordained means of grace in His Church, had delegated no powers to His ministry for their administration. It is of no use to argue against this low view from the Constitution of the Church itself, which, if not an abstract idea, must take real form, and have men ordained to execute its provisions; for the plea is, as usual, that this is not a Church, but a Bible question. And yet the Bible not only takes the living ministry

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* Matt. xxvi. 26. † 1 Cor. x. 16. ‡ 1 Cor. xi. 25, 26.

§ Verse 29. ‖ St. John vi. 53.

for granted as preceding it in the nature of the case, and speaks in oft-repeated unequivocal terms of "the laying on of hands" as the God-ordained mode by which men are vested with office, but also sets forth the fact that vicarious powers, the most awfully grand and transcendently mysterious, have been given to men. We cite the following passages on this point: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." * "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also: and greater works than these shall he do; because I go unto My Father." † "Then said Jesus unto them again, Peace be unto you: as My Father hath sent Me, even so I send you. And when He had said this, He breathed on them and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." ‡ "All power is given unto Me in heaven and in earth. Go ye, therefore, and make disciples of (*μαθητεύσατε*) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen." § "He that receiveth you receiveth Me; and he that receiveth Me receiveth Him that sent me." ‖

These words will be recognized as the most startling declarations found any where, even in the Bible itself. They bear directly on the powers and functions of the Christian ministry, and the mere charge that Rome may have arrogated to herself and presumptuously used these powers, does not take the declarations out of the Bible. Independently of any consequent curse (Rev. xxii. 19), no man can, without opening the sacred canon to a general expurgation, in which every one might claim a say, affirm that, because these words may not be true

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* Matt. xvi. 19. † John xiv. 12. ‡ John xx. 21, 23.
§ Matt. xxviii. 19, 20. ‖ Matt. x. 40.

in a certain given sense, they are not true in *any* sense. * And yet, here are most solemn asseverations of Christ, which many persons wish to get rid of entirely. And the point we wish to make is this: That the attitude of these persons towards all the passages we have quoted in the course of this article, shows that *they stand as much in doubt* of the *words of the Bible as they do of the fact of the Church.* And this for the simple reason that the statements of the one and the concrete existence of the other are in perfect accord. There is no conflict between them. They stand or fall together. He who denies the underlying fact answering to a record, always turns the record itself into a fable, and it is only when men have perverted the true conception of the Church that they must drag down the Scriptures to a level with their own false notions.

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* The doctrine of the remission and the retention of sins by the Church was certainly held by the reformers. For instance, in an old book formerly believed in by Presbyterians, we find the following: "Dominus Iesus quatenus Rex et caput Ecclesiæ suæ constituit in ea regimen, quod in officiariorum Ecclesiasticorum manu foret, distinctum a civili Magistratu. Officiariis hisce claves regni cœlorum sunt commissæ, quarum virtute obtinent potestatem peccata vel retenendi vel remittendi pro varia peccantium conditione; impœnitentibus quidem regnum illud tam per verbum quam per censuras occludendi, peccatoribus vero pœnitentibus tam evangelii ministerio quam absolutione a censuris idem aperiendi, prout occasio postulaverit." —*Collectio Confessionum Ed. Niemeyer.* Appendix, pps. 42, 43.

A most excellent and literal translation of this is published by authority of the General Assembly of the Presbyterian Church in the United States. It runs thus: "The Lord Jesus, as King and head of His Church, hath therein appointed a government *in the hand of Church officers, distinct from the civil magistrate. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to* RETAIN AND REMIT SINS, TO SHUT THAT KINGDOM *against the impenitent, both by the word and* CENSURES; AND TO OPEN IT *unto penitent sinners, by the ministry of the Gospel,* AND BY ABSOLUTION *from censures,* as the occasion shall require."—*Confession of Faith,* chap. XXX.

The italics, etc., are our own, but the text supported in the way of marginal references by the very Scriptures we have quoted stands "unto this day." Surely the Westminster divines had no disposition to hand the keys over to the "pretended only successor of St. Peter," and the General Assembly in this country, in 1821 and 1833, showed no willingness to modify this declaration, to suit the "growing wants of the age." The same idea of Church government was set forth in the symbolical books of the Lutheran and Reformed Churches, about a century earlier, as it would be easy to show. We quote the above, however, as sufficient, and as having the supposed merit of being farther removed from the Reformation itself in point of time than the others. Can we as Reformed be blamed for *believing* what the Reformers themselves taught? Are there Romanizing tendencies in the Westminster Confession? If so, who then is safe?

Instead of quoting other particular passages, we note the fact that the line of demarkation between what such men receive and what they reject is drawn *just where the objective mysteries of grace come in.* With the general structure of the sacred writings, this temper of mind will have nothing to do; but even direct and special statements are thrown into the crucible of private opinion, that everything like grace through a channel of God's own appointment may be burned out as so much hay, wood, and stubble, with which Christ and His apostles have overlaid the true foundation. It can see how men should *repent* for the remission of sins, but that they should be *baptized* for any such object savors of superstition. It can say, with Nicodemus, "How can these things be?" and with the Jews, "This is a hard saying, who can hear it?" but it would sooner "walk with Christ no more," than to accept what He affirms and re-affirms with His own double "Verily." Anything that has to do with the subjective states of man, or any motion from man to God-ward, seems all right; but anything coming from God to man-ward is promptly repudiated, if it is at all mediated by a ministry and sacraments. And yet it is just from the Divine side that everything like *help* must come. The fact is, that men generally are ready to adopt what seems patent to the human understanding. The mysteries that challenge *faith* are, of course, ignored. This is the unmitigated rationalism which, though not organized into avowed schools, is spreading its mildew blight over almost the entire Protestant world. And it is of no use to deny the fact, that whole denominations are standing upon such a steep and slippery descent, that it is easy enough for them to fall over into the abyss of infidelity. It is easy enough to see, too, that, sooner or later, men will become conscious of this, and that, unless something better presents itself than our reigning Protestantism, many will go to Rome from a conceived necessity. *

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*A "great commoner" lately deceased, who had all his life the loosest ideas of the Church, was constrained at last by a sense of want to be baptized by a Sister of Mercy. This is only one of many instances that are occurring all over the world. It is just from this class of persons that Rome receives her largest accessions.

Those who would conserve the truth, and keep men from straying into the cold, bleak regions of unbelief on the one hand, or running into errors that required protest and reform in times past, must *keep the faith* once delivered to the saints, and not abandon it upon every supposed or actual perversion of it, and allow ever-varying public sentiment to make a substitute for it. That faith is not mere credence in a doctrinal system, as though we could be saved by hearty assent to certain notions in the way of thought, but the apprehension of a supernatural power that has apprehended us—a real kingdom which Christ has established in the world and carries forward historically by men and means of His own appointment.

That the apostles consciously stood in the bosom of this supernatural constitution of grace, and wielded the heavenly powers deposited there, men generally would be disposed to admit. But it is affirmed that their relation to the Church was extraordinary, and that they were endowed with extraordinary gifts to which the Church can make no pretension now. The main argument for this, is the signs and wonders that accompanied their ministry. "Show us a miracle," men now say, "and we will believe."

It is just with this demand that we join issue. For the demand is not only not made to authenticate the *prophetical* functions of the ministry, which was mainly witnessed by the apostles' miracles, but it would measure every higher spiritual operation by the test of a manifestation of a lower class of powers. God has never thus bound the supreme law of His life and grace, and man has no right to ask that what is intended to be apprehended by faith, should be supplemented by evidences palpable to the senses. Indeed, what are commonly called miracles have not characterized the whole period of history of which we have an inspired record. They occur only in groups, at particular epochs, with centuries between them, so that the mere lapse of time is no positive proof against their recurrence. And if the interests of the kingdom of Christ ever demand that the "lying wonders" * now surrounding us and

*2 Thess. ii. 9.

threatening to deceive the very elect into a transfer of their trust from Jehovah to the "prince of darkness," should be overmatched in an outward way, as in the times of Moses and Elijah, God will not leave Himself without the proper witness. The rod that is to eat up all the other rods, and the fire that is to consume the sacrifice will not be withheld.

But the mere absence of outward miracles has never been evidence against the on-goings of the kingdom of God. Many a sacrifice has been acceptably offered in the field of the Church when there was no attesting angel going up, as from the altar of Manoah, and many a battle has been won for God when there was no sign like that which marked the fleece of Gideon.

It is Bacon's maxim that the best times to live in are the worst to read about, *i. e.*, the worst for entertainment, as affording the least variety of incident. This is true in its measure, of the Church. It is wrong to suppose that her days of miracles were her best days. They have always been days of sore temptation, persecution and distress,—hours of travail in which she was to bring forth something higher and better. When Jesus was manifested to destroy the works of the devil, He came into awful conflict with all the powers of darkness. He rebuked the devils in the storm and cast them out of men. He healed the sick and raised the dead. But these particular acts of His power were mere premonitions or outflashings of a Divine energy He had brought into the service of our humanity for the relief of *all* its woes. And this was to be effected, not by mere outward healings, but by taking away *sin*—the primal source of all our miseries. The inward spiritual being of man was then the region for the display of Christ's highest powers. It was more to say "Thy sins be forgiven thee" than to say "Arise, take up thy bed and walk." So our Lord Himself regarded it, and He always discouraged in others the disposition to exalt the outward to the depression of the inward. The seventy were to rejoice that their names were written in heaven, rather than that the devils were subject to them.

Indeed, the relative power and importance of the two classes of miracles were such that visible signs and wonders were but

the concomitancies of the inauguration of the kingdom of Grace. That kingdom was *itself* to be the standing miracle of the world, and the powers vested in the Church were to be heaven's permanent grant for the overcoming of sin and Satan. The holy ministry, with its Word and Sacraments, was to remain after the signs and wonders had ceased.

It makes no difference *when* what men regard as miraculous powers seemed to depart from the Church. Whether they were performed with the bones of St. Stephen in the fourth century,* or with the relics of St. Cuthbert in the seventh, † or whether they ceased with the apostles, is nothing to our point. Nor does it make any difference by *whom* they were performed. What we wish to call attention to is the fact that Christ spoke of greater works than *His own miracles*, and promised His disciples power to perform them. This He did in so many words in one of the passages we have already quoted, ‡ and this He implied in all those other utterances conferring prerogatives so transcendent that they seem to belong only to God.

That these words were addressed to those who were to bear office in His Church is evident, from the fact that He was alone with His disciples when He uttered them. The only question then is, *what were* the "greater works" they were to do? A consideration of this question may help to elucidate our subject.

That the power to work even the lower class of miracles here referred to was not given to every simple believer is clear enough. St. Paul tells us that "To one was given by the Spirit the word of wisdom * * * * to *another* the *working of miracles*," § as though there were a distribution of gifts; and St. Stephen is distinguished for his miracles as though they were peculiar to him.‖ But to the twelve and the seventy the power to do all miracles was given at an early stage of Christ's ministry, and before He committed to them any spiritual or priestly charge. The four classes of miracles enumerated (Matt. x. 8;

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* St. Augustine says he saw miracles performed with the bones of St. Stephen, during his Bishopric at Hippo.

† Bede's Ecclesiastical Hist., chap. xxxi.

‡ John xiv. 12. § 1 Cor. xii. 8–10. ‖ Acts vi. 8.

Luke ix. 1; x. 9) included all that Christ Himself ever did, even to the raising of the dead, and beyond this it was impossible to go. There could, then, be no greater works of the same kind. Our Divine Redeemer could only, therefore, have meant that works of equal power, but of a higher order, were to be performed by His disciples. A declaration in which similar language is used has been cited by another in support of this interpretation: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake shall receive an hundredfold, and shall inherit eternal life." * Here the hundredfold refers not to any future reward, because from that it is expressly distinguished. It refers to a recompense in this world, but in things of a higher spiritual nature. So too, we may conclude, that the greater things than Christ's visible miracles which the disciples were to perform, refer to "those works of power which the ministry of the Church effects in the spiritual class of her operations," and this gives us at once her sacramental energy.

This sacramental energy was to be put forth in the official acts of the Holy ministry. The facts in the case bear us out in this assertion. We have already referred to the fact that power to perform the lower classes of miracles was given to the disciples at a comparatively early period in the personal ministry of Christ. They were to cure all manner of bodily diseases, when sent forth simply to preach the Kingdom, that is, when they were sent forth to announce and proclaim that the fullness of time had come, and that the Messiah had indeed been manifested for the salvation of the world. The kingdom of heaven was, indeed, *just at hand*, and had come *nigh* unto men; † but those great redemptive acts by which Christ was to establish and vindicate this kingdom—that triumphant rule—was yet in the future. His death, resurrection, and ascension were necessary, before the Church, with its full constitution and privileges, could be founded. Hence, so many of His teachings are prospective, not intended, indeed, to take effect

* Matt. xix. 29.

† See note on page 36.

in institutions and powers until He was declared to be the Son of God by the resurrection from the dead, and had ascended up on high, giving gifts unto men. *

It is often shown in separate instances, that particular sayings of our Lord subsequent to His resurrection were the fulfilments, or rather the enactments of things promised in His earlier teachings; or, what is the same thing, the words spoken in His earlier teachings waited for His resurrection and ascension, before they gained their full force and meaning. In this connection, we call attention to the fact *that the Church's entire charter was given after the resurrection.* If there are any sayings of importance to the children of God, they are those uttered by our Redeemer between the time that He rose from the dead and the time that He ascended into Heaven. Having now made an open show of His triumph, He makes provision for the dispensation of His grace among men. As one about to go to a far country, He commits these mysteries to stewards.† They were to do "greater works" because as he said "I go unto my Father." They must have no doubt about His triumph, and must have especial instruction and authority from Him. "*Not to all the people* but unto witnesses *chosen before* of God," ‡ "He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of *things pertaining to the* KINGDOM *of God.*" "*Then* opened He their understandings, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. § It was near the close of these forty mysterious days, too, that Jesus "said to them again, Peace be unto you: as the Father hath sent me, *even so* I send you. And when he had said this, he breathed on them and saith unto them, Receive ye the Holy Ghost: Whosesoever sins ye remit, they

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* Eph. iv. 8.
† 1 Cor. iv. 1.
‡ Acts x. 41.
§ Acts i. 3.

*are* remitted unto them; and whosesoever sins ye retain they are retained." *

In full character with this is the apostolic commission familiar to all. It has three distinguishing features: a) While the first commission to the twelve and the seventy, although attested by miracles, was simply the announcement of a Kingdom "at hand" and "nigh unto men," this authorized the apostles to make disciples, that is, Christ was not only to be nigh unto them, *but formed in them* the hope of glory. † b) This was to be through a sacramental act administered by the apostles. "Go ye, make disciples, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." c) This was linked on to the power of God. "All *power* is given to *me* in Heaven and earth, Go *ye therefore.*"

Now if this has any force at all, every act of this ministry, accompanied by the power of the Holy Ghost, is a greater work than the performance of any outward miracle. To this order of Grace all the mighty works of Christ and His apostles looked as their object and end. † The justice and truth of this classification of the powers of the world to come, which makes the Divine energies in the sacraments to transcend all others in importance and permanency, will be obvious if we suppose it to be reversed. Suppose that the highest end of Christ's ministry had been the healing of men's bodily maladies; and that all the mighty works that He did had had their end in themselves? Suppose that the plan of salvation set forth in the Bible were withdrawn from the world, and another given in its place, in which the forgiveness of sins and eternal life were displaced by mere wonder works in the outward world, to be continued for all time for the healing of men's physical dis-

* Luke xxiv. 45–47. NOTE.—Any thing that Christ did Himself directly during His earthly ministry (Matt. ix. 2; Luke vii. 47) is altogether a different thing. What we have to do with now is the various *missions* He gave. Any one not jaundiced by prejudice must see a difference and an advance in these, even as far as any prophetical function is concerned. It is evident from the above passage that the death and resurrection of Christ were necessary in order that repentance and the *remission of sins* should be even *preached* among *all nations, beginning* at Jerusalem.

† John xx. 21–23.

eases? Any one must see that the necessities of man's case would not have been reached. These maladies would have been continually recurring, for there would have been no extracting of the bitter root of sin, from which they ever must grow. To take away, not simply a particular *consequence* of sin, but *sin itself* was requisite to man's salvation. For this object Christ came into the world, and for this was required the display of His highest power. Wonderfully great is that article of faith, "I believe in the forgiveness of sins." God might have continued to part waters and increase food, and heal diseases and raise the dead, through His prophets, as of old; but to purge away man's guilt required the Incarnation of His Son; an awful expiation on the cross, and all the omnipotent energies of the Holy Ghost.

Nor can any one who studies the structure of the Church, or reads God's Word attentively, be blind to the fact that He has linked these higher supernatural powers of His grace, to the official acts of men. In the very nature of the case, the forgiveness of sins stands just where it is placed in the Apostles' Creed, as flowing out of the Holy Catholic Church and the Communion of Saints. There, is just where St. John puts it, in a memorable sentence, only one half of which, it is generally thought necessary, to quote.*

Indeed, we find no evidence in the word of God that we are now to expect out-pourings of the Holy Spirit, such as marked the day of Pentecost. Men might as well expect a re-incarnation of the Second Person of the adorable Trinity to answer individual demands. The Comforter was to abide with us forever.† Nor is there any evidence in the Bible that God ever granted a new life to any individual, independently of the organization of the Church.‡ He not only never revoked the

* In his first Epistle chap. ii. ver. 7, he says "But if we walk in the light as He is in the light, *we have fellowship with one another, and* the blood of Jesus Christ cleanseth us from all sin."

† John xiv. 16.

‡ The idea of praying to God to convert the heathen, without our sending them the ministry or the word in some form, as though we could expect Him to reveal Himself to them directly from Heaven, must be absurd even to the most unchurchly mind.

commission given to His disciples, but regarded its permanency so sacred, that He would never contravene or supplant it. The three cases sometimes quoted as against this assertion, are the very ones that prove it. The first case is that of the eunuch of Ethiopia. In his history, we find that the angel did tell *Philip* to go to the South; the Spirit did tell him to join the chariot, and when he had instructed and baptized the eunuch, the apostle was borne away perhaps miraculously to Azotus. But God did not interpose with that same miraculous power to bring the eunuch into a saving relation to Him without Philip, even though the eunuch had the open Bible in his hand.* The *second* case is that of Saul of Tarsus, the circumstances of whose calling were certainly extraordinary. He was arrested on the heights overlooking Damascus, and brought into direct interview with the Great Head of the Church Himself. A voice said, "Saul, Saul, why persecutest thou me? And he said, Who art Thou, Lord? and the Lord said, I am Jesus, whom thou persecutest." * * * "And he, trembling and astonished, said, Lord, what wilt Thou have me to do?" But Christ instead of telling him directly, said, "Arise, *go into the city*, and it shall be told thee what thou must do." Meanwhile Ananias was advised, in a vision, of his coming. He went to the house of Judas, as directed, and putting his hand on him, said, "Brother Saul, the Lord, even Jesus, that appeared to thee in the way as thou camest, hath sent *me*, that thou mightest receive thy sight, and be *filled with the Holy Ghost*, and immediately there fell from his eyes, as it had been scales, and he arose and was *baptized*."† The *third* case is that of Cornelius. He was told in a vision by an angel that his prayers and his alms had come up as a memorial before God. But instead of having the Gospel preached to him in that vision, he is directed to "send to Joppa for Peter; *he* shall tell thee what thou oughtest to do." And it was only by the preaching of Peter, and a Sacrament received at his hands, that this devout man was brought into saving relations to Christ. ‡

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* Acts viii. † Acts chap. ix. 1-9. ‡ Acts, chap. x.

Here, then in these special cases so minutely recorded, we have not only visions and angels, but direct interviews with Jesus Himself, and directions from the Holy Spirit,—all that men think would obviate the necessity of a Church, used to bring earnest inquirers into contact with the Apostles. Here, where exceptions might have been expected, if ever, Our Divine Redeemer would not disregard His original organization. He did not even instruct the eunuch, or Saul, or Cornelius, independently of those He had commissioned "to do and to teach." It was only when His apostles taught, that the Spirit came upon these men for their enlightenment, and when thus enlightened, it was only by a God ordained sacrament administered by anointed ones, that any of them were made disciples.

This, again, all stands in strange contrast with the modern Christianity, which thinks it necessary to do away with all of God's ordinances in order to a more spiritual communion with Him. It rebukes the presumption that talks about what God might have done and may do; for it is certainly better Christianity to accept what God *has* done. Suppose that St. Paul, in this spirit had affirmed that God could reveal Christ without the ministry of the word, and had failed to preach the gospel; or that he had dispensed with the sacraments as useless, or told Timothy that there was no gift in him by the laying on of hands of presbytery,—would he have come down to us distinguished for greater spirituality? The thought is almost blasphemous.

We find no such record in the Bible. The apostles evidently believed that they had received "power from on high," and that spiritual gifts were communicated in those outward transactions which God had ordained for the communication of such great grace. They not only preached the gospel, but baptized the nations for the remission of their sins,* and declared as the veriest fact that as many as were baptized in the name of Christ had put on Christ. † They fed those who had been born of the water and the Spirit, not with sentimental advice, but with the body and blood of Christ in the Eucharistic mys-

* Acts ii. 37, 38; xxii. 14. † Gal. iii. 27.

tery, and if any failed to *discern* the Lord's body, they plainly told them, "For *this cause* many are weak and sickly among you, and many sleep." * As teachers taught of God, they did not hesitate to say to the congregations in Antioch, Syria and Cilicia, "It seemed good to the Holy Ghost *and to us.* † Nay more, they rebuked "with all authority" ‡ at one time delivering some to Satan that they might learn not to blaspheme, § and at another, restoring such as were penitent, ‖ with full assurance that their binding and loosing were ratified in heaven. All this can be explained only on the ground that the apostles had been themselves translated by some apprehending mystery from the kingdom of darkness to the kingdom of God's dear Son, and wielded instrumentalities for the manifestation of God's highest power. That these higher powers were merely delegated, all must admit. In this they stand on exactly the same level with the powers that healed the bodies of men. The apostles were the mere instruments in the one case as well as in the other, but they were none the less the instruments in the greater works Christ sent them to do. This was the ground of their humaility. They magnified their *office*, and were less liable to push their dark shadows between the people and the golden light that streamed from the Eternal Throne.

In view of all these things, the question that solemnly propounds itself is this: If Christ made divine energies inherent to the laws and institutions of His grace; and if the apostles, notwithstanding the wondrous power that accompanied their *preaching*, used the sacraments as efficacious, what right have we to class them among carnal ordinances and regard their administration mere wholesome customs? It may be because wonders seem to have ceased. But it has been pertinently asked by a well-known writer on this subject ¶ "What is the new birth in Baptism, and the communion of Christ's body and blood in the Holy Eucharist, and the life of God in the soul and the kingdom of heaven in the world, what are these

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* 1 Cor. xi. 29, 30. † Acts xv. 28.

‡ Titus ii. 15. § 1 Tim. i. 20. ‖ Gal. vi. 1. ¶ Trench on Miracles, pp. 50, 51.

but every one of them wonders? * * * *. How meanly do we esteem of a Church, of its marvelous gifts, of the powers of the coming world which are working within it, of its Word, of its Sacraments, when it seems to us a small thing that in it men are new-born, raised from the death of sin to the life of righteousness, the eyes of their understanding enlightened, and their ears opened, unless we can also tell of more visible and sensuous wonders. It is as though the heavens should not declare to us the glory of God, nor the firmament show us His handiwork, except at some single moment such as that when the sun was standing still upon Gibeon and the moon in Ajalon."

Our Divine Teacher expressly says, "A wicked and adulterous generation seeketh after a sign."* This was the sin of the Jews. "Except ye *see* signs and wonders ye will not believe,"† said the Saviour to them. "Master, we would *see* a sign from Thee,"‡ they say. This was the lowest kind of belief, and could only lead to the knowledge of that lower class of wonders, which meets the senses. Jesus said to Thomas, "Because thou hast seen Me thou hast believed: blessed are they that have not seen and yet have believed."§

As might be expected, too, the dynamic force of the Sacraments are hidden from the *understanding*. This was the case even with all those miracles which were accompanied by outward manifestations of power, and by these we can illustrate our points. The blind man, whose sight Christ restored, knew that he was anointed with clay and spittle and that he washed in the pool of Siloam, but the connection between these acts and the opening of his eyes he could not have understood. So we know that the element we use in Holy Baptism is water, and that it is applied in the name of the Father and of the Son and of the Holy Ghost. But *how* the Spirit operates in that, for the regeneration of man, is beyond human comprehension. There the Saviour left it in His conversation with the ruler of the Jews, and there it must remain. If we understand not earthly

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* Matt. xvi. 24. † John iv. 48.
‡ Matt. xii. 38. § John xx. 29.

things how can we understand heavenly things? The Jews themselves were bound to accept deliverances that transcended their highest thoughts, under the old dispensation. When the passover was instituted, they knew that the animal killed was a lamb, that what they caught in the basin and applied to their door-posts was blood, but what connection there was between all this and the passing over of the destroying angel they could not expect to know. Just so in the Eucharist, we know the outward materials we consecrate and eat and drink as bread and wine, but the hidden power by which we are nourished to eternal life in that transaction must ever remain, what the early Church called it, "THE MYSTERY." This mystery, like all others in our Holy Christianity, is presented for faith. "*Faith* is the evidence of things not seen." And it has been beautifully said that, "By this faith alone can the true wonders of God be found; by this only are the real wonders discovered. The Jewish shepherd looked at the manger in Bethlehem, and contemplated its miracles with awe. The heavens had opened to him, and its radiant host had sung for him a wonderful hymn of jubilee; a brilliant star had glided from the east athwart the firmament, and had drawn after it the kings of the earth. But to the Christian eye, the real miracle is, that the child in the manger, between the ox and the ass, is 'true God of true God, begotten, not made, consubstantial to the Father, by whom all things were made.' Before this knowledge, which the sight reveals not, all seen marvels sink into insignificance. When Jesus was brought before Herod, he wished to *see* Him perform a miracle, and Jesus refused to gratify his insolent curiosity. What fitting miracle could He have wrought under such circumstances? He might most justly have struck the profligate idiot with blindness, as St. Paul did Elymas; and it would have been a just punishment, as well as a true sign. Yet a sign was wrought before him, and a wonder that made angels weep with amazement; and we see it, but that worthless infidel did not. It was the eternal Wisdom clad in a fool's coat, and the Son of God, mocked by a stupid rabble of courtiers—and no fire came down from heaven on them. When finally the cross

is raised on Calvary, and the sun is darkened, and the earth quakes, and the mountains are rent, and the veil of the temple is torn, and the dead arise; here surely are miracles and signs enough to satisfy even a Jew's gaping curiosity. But the Christian heeds them not: the greatest of miracles is on that cross. The eclipsing of that Sun of Justice;—the quivering of His frame; the breaking of His heart;—the rending of His humanity;—the death of a God;—absorb all other thoughts and feelings, and make Redemption, the marvel of marvels, alone attended to."

To this we can only add, that when He rose from the dead, and ascended up on high, leading captivity captive, and gave gifts unto men, the great miracle was not in the broken seal, and the receiving cloud and the cloven tongues; but in the fact that He reversed the awful law of death, redeemed our humanity by carrying it to the right hand of God, and constituted "His Church, which is His body, the fulness of Him that filleth all in all."* The Christian cares not to behold with carnal eyes the outward displays with which this mystery was inaugurated. These might pass away, but the mystery remains; and his faith is in the constitution of grace itself. In it, men are born of God and nourished to life eternal; and the God-ordained Word and Sacraments are the channels of a far higher power than that which hushed the storm and healed the bodies of men.

This our Saviour taught; and this the Apostles, Fathers and Reformers believed.

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* Eph. i. 23.

## ART. III.—THE PERICOPES, OR SELECTIONS OF GOSPELS AND EPISTLES FOR THE CHURCH YEAR.

### No. III.

BY E. E. HIGBEE, D. D.

WE closed our previous article with the fifth Sunday after Easter. We begin this, therefore, with Ascension day. Of course the selections for this day (the same in all the calendars), take up the fact of the Ascension, as given in the divine record. This was the mystery which gave tone to the whole service, in hymn, and prayer, and homily. It was felt to be too significant to be left to find a subordinate position in the cultus of the Church. It must be brought into clear emphasis by a holy day set apart especially for it. And this shows what great importance the early Church gave to all the great redemptive facts which enter into the Creed. In many sections of Protestantism, where the cultus of the Church has been influenced by the controlling interest of what is merely subjective in Christian life, Ascension Day has fallen entirely out of view in the form of a definite service. We are glad, however, to see it restored in our "Order of Worship," that we may return again to our altars, to celebrate, as did our fathers, the great *Himmelfahrt.*

The day, however, will lose much of its power in the service of the Church, if dislodged from its proper position in the Church Year. What precedes in the selections of the lessons, as we have before remarked, opens the way for the day itself, and forms a bosom of preparation for right meditation upon the mystery with which the day challenges us. So also that which comes after, until Pentecost is reached, is wholly conditioned by what the Ascension lessons have brought into view. A moment's examination will make the truth of this latter statement very apparent. In the selections for Ascension day, not only the fact of the Ascension comes into view, but we have the im-

mediately preceding words of our Saviour, in which the disciples are directed to the great mission, which is to open before them upon the descent of the Holy Ghost. They are commissioned, indeed, to go into all nations and themselves make disciples; and to this end Christ ascends, to pour out upon them the Holy Ghost, and make real in this way His continued presence with them, and in such form as shall clothe them with full powers to accomplish what their commission involves. The disciples, by this conclusion of Christ's forty-days' instruction in things pertaining to the kingdom, and His Ascension then into Heaven, are put into an attitude of expectation, looking forward to a mystery which shall come from that heavenly world into which He ascended, and invest them properly in their office, and inaugurate that kingdom of which He had spoken,—a kingdom which was to be founded upon the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.

Hence, in the old service, the time intervening between the Ascension and Pentecost was called *Hebdomada Expectationis* (see Du Cange), and the Sunday occurring therein, *Dominica Expectationis*. The whole service of this Sunday, from introit to end, was conditioned by just this, that the Ascension was viewed not as a lasting separation of Christ from the world, but as that mystery which shall open the Heavens for the descending Spirit and the ministry of the Church (fruits of the Ascension), and in the end also for His own return in glory to meet His Bride.

In the gospel for Ascension Day (St. Mark, xvi. 14–20), all this is indicated. St. Mark in his rapid, fervid style, groups the whole into one picture,—the commission, the Ascension, and the session at the right hand of God; and then hurries at once to the necessary conclusion, "And they went forth and preached everywhere, the Lord working with them," which involves, of course, Christ's presence in the power of the Spirit, who, at the time of the Ascension, was soon to come according to the promise, and therefore was expected by the disciples, and looked for with such prayer and supplications as meet us in the introit of the Sunday following,—"Exaudi, Domine, vocem meam, qua clamavi ad te. Tibi dixit cor meum: Quæsive vultum tuum;

vultum tuum, Domine, requiram. Ne avertas faciem tuam a me."

In the Epistle (Acts i. 1–11), the disciples are commanded by the Saviour not to depart from Jerusalem, but wait for the Promise which should be fulfilled not many days hence; and then they are assured, that they shall receive power to become witnesses of Him to the uttermost part of the earth. When Christ had spoken these things, He was taken up into the heavens, to return again, first in the power of the promised Spirit, dispensing the various gifts of the ministry (Ephesians iv. 8), and then in the end, in like manner as they had seen Him ascend, in the clouds of glory.

There is nothing arbitrary in this intimate linking together of the Ascension of Christ, and the office and work of the ministry. They are bound of necessity together, just as they come before us in the Scripture lessons for Ascension Day. The ministry, with its hallowed commission, is not the result of a convention of Christians selecting officers to represent their wishes and will, but a mystery of grace, involving the powers of the world to come into which Christ ascended,—derived directly from Christ, and therefore descending from the heavens through the Spirit, as a true *Ascension gift*. Hence the Apostles were to *await* the mystery, watching in prayer for the promised baptism, which should empower them to go forth and be witnesses of Christ to the uttermost part of the earth. This, as we have said, is that which makes the following Sunday, to which we now turn, a *Dominica expectationis*, the threshold Sunday of the great Pentecost.

We have already referred to the introit of this Sunday, which at once so beautifully reveals the tone of the service; and we may expect that this tone also will characterize the selection of the Scripture lessons. In the gospel (St. John xv. 26–xvi. 1, the same as in the Liber Comitis, except that in this latter the selection continues to the closing clause of the fourth verse of the xvi. chap.), the sadness of the waiting disciples is to be lightened by the anticipation of the promised Comforter who will come. Christ, now ascended to the Father, will send

Him; and He coming will be an illuminating witness to them of all that they have seen and handled of the word of life; and they, through Him, shall become witnesses of Jesus to the world. In the hope of all this, they stand between Ascension and Pentecost, sad that the Lord hath gone and they themselves are alone, but waiting and watching for His return. They had asked Him, as they surrounded Him on the way to Olivet, whether He would now restore again the kingdom to Israel; and no doubt they connected with the Promise which He gave them, many elements of that vision of Messianic glory, which hovered before the imagination of the Jews.

The Epistle (1 Pet. iv. 7–11, the same as in the Liber Comitis) turns from the objective mystery of the coming Promise, to the inward subjective attitude of prudence, and watchfulness, and prayer, necessary in awaiting it. And here, inasmuch as the ministry has come into view, reaching over to Christ's return in glory, the selection is made to be of such character as to include a reference to this. "The end of all things is at hand." The whole ministry of the Church looks out to such end. As the Apostles stood between Ascension and Pentecost, waiting Christ's return, and bound together in a new brotherhood of love,—a band of sheep amongst wolves:—so does the whole ministry stand now between Pentecost and the Second Advent, waiting the glorification which shall be revealed when Christ shall appear in glory. In the meanwhile they are stewards to minister the gifts which they *have received*. They are to speak, not merely as organs of this or that body of men, but as the oracles of God, empowered so to do by the Holy Ghost. Their ability in such mission cometh from God; and their ministry has for its end His glorification through Christ, to whom the everlasting praise and dominion is to be given. Thus the *cœnaculum*, where the Apostles and disciples remained, waiting in prayer and with one accord, widens in our meditation, by the descent of the Holy Ghost, into the mystery of the Holy Catholic Church. The same watchful waiting, the same accordant hopes and prayers, the same fervent charity one to another, binding all together and holding them in separation

from the world, is to characterize the Church also, as she waits the glad voice, "*the Bridegroom cometh.*"

There are some variations in the lessons assigned for this Sunday after Ascension in the early Lectionaria, but no selections, we believe, which, by giving a wrong tone, set the day out of its proper relation to the preceding Ascension and the following Pentecost. In the Lect. Gallicanum, *e. g.*, the Gospel is selected from the seventeenth chapter of John, where the Ascension to the Father, as a high-priestly entrance into the Holy of Holies, has opened the way for Christ's intercession in the presence of the Father. This intercession is for the Church. Christ had sent the disciples, by direct commission, into the world; and now He prays for them as their advocate, and sanctifies Himself, that they may be sanctified through the truth, and not only they, but all who shall believe on Him through their word.

The Epistle in the same lectionarium is selected from the eighteenth and nineteenth chapters of Acts, where Paul discovers on his journey to Ephesus certain disciples, who had not so much as heard whether there be any Holy Ghost. They seem to have been recipients only of the baptism of John the Baptist; and neither knew, nor had received, the Promise. Paul baptized them, and laid his hands upon them, and they received the Holy Ghost, and spake with tongues and prophesied. It is quite plain, that these selections are characteristic of the day, as standing between Ascension and Pentecost, and refer to subjects which, in such transition from the one mystery to the other, should most properly engage the meditation of the Church.

We come now to the Feast of Pentecost, the ἡμερα Πνευματος. The Ascension closes the festivals which have to do with the earthly, bodily presence of Christ, so far at least as the cultus of the *militant* Church can go. She *awaits* another Christ festival, which shall perpetuate them all in one eternal feast, when He shall come in glory to judge the quick and dead. Therefore she ends her year, which revolves around Christ from Advent to Advent, in reaching out toward this con-

summation with sighs, and prayers, and longing vigils. She cannot celebrate it now, although it is an integral part of her Creed. The Ascension, therefore, in the cycle of the Church Year is just what St. Bernard has so beautifully called it, "felix clausula totius itinerarii Filii Dei."

All the pericopes, from the Resurrection onward, have steadily directed the attention of the Church toward the mystery of Pentecost. Not only did the Saviour, during the forty days following His resurrection, speak to the disciples of things pertaining to the kingdom which was to be fully established through the Spirit, and turn them with expectant prayers toward the great mystery; but in His own person also the process of glorification, which, commencing with the resurrection, blossomed into the glory of being lifted up into the heavens, reached out of necessity to such a fact of reproducing fructification as confronts us in the outpouring of the Holy Ghost, and the mission of the Church. As, in way of illustration, the vital plasticity is confined within the plant while its process of development goes onward into the completion of blossom; and as, when this is reached, the old form of its manifestations gives way, and the vital plasticity comes into a new mode of activity, releasing itself from the old form which passes away, and multiplying its presence into a thousand seeds,—a harvest of reproduction; so the eternal Spirit is, as it were, confined within the bodily presence of Jesus while His process of sanctification moves forward ("I sanctify myself"); but when the glorification of His Ascension is reached, the old form is transcended, and the Spirit is released from that confinement, and shed forth in the power and mystery of reproduction,—a harvest pentecost of grace, in which also the whole past process becomes illumined and understood as never before. It is still a presence of Christ,—His mystical body. But it is quite a new mode of His habitation in the world. He is still the source and substance of the salvation, which is made ours through the Spirit. Through the Spirit indeed, and by no bond of nature, by no tie of flesh, but by a conception and birth of the Holy Ghost, we are in Him, and He is in us. "In that day" (when the Com-

forter cometh who dwelleth with you and shall be in you), "ye shall know that I am in my Father, and ye in me, and I in you."

This profound significance of Pentecost as related to the Person, and to the whole life and mission of Jesus, is that which the gospel selection (St. John xiv. 15–31, the same as in the Liber Comitis) except that the selection begins with the 23d verse), is designed to bring into view. This form of Christ's presence, as in the flesh, was not to be abiding. The fact, so long as the disciples were wedded to the old order of manifestation, could but be a cause of sadness and discomfort. But His Ascension and consequent intercession,—His full transcendence thus of the old order of presence with them, He now assures them is only to open the way for something more real and permanent and inward. "I will pray the Father, and He shal give you another Comforter, that He may abide with you forever"—a *Paraclete*,—one called to stand beside you as solace and aid,—yea, more, "He dwelleth with you and shall be in you." The gift of the Comforter, however, is not a mere recompense for the absence of Jesus; for the statement follows, "I will not leave you comfortless, *I* will come unto you." Thus a new and higher presence of Jesus is realized in the gift of the Spirit, because by the indwelling of the Spirit, the bond of a more intimate union of the disciples with Christ is reached. "Because I live, ye shall live also." The Spirit shall bring unto them the real substance of that life which is eternal in the bosom of the Father. Then, *at that day*, "ye shall know that I am in the Father, and ye in me, and I in you,"—a revelation of the bond holding together the Father and the Son, and of the power binding them also within that everlasting unity of love. The old hymn of Hildebert gives fine expression to this precious truth.*

"Spiritus Sancte, Pie Paraclite
"Amor Patris et Filii, nexus Gignentis et Geniti
* * * * * *
Vinculum nectens Deum homini, virtus adunans hominem Numini."

* Vid. Daniel Thesaurus Hymnol. Tom. v. 204.

Through the Spirit there is such an implanting, such an adunation of all believers in the mystery of the Trinity, that they are the household of God, indeed, as St. Paul says (Ephes. ii. 18–22), the habitation of God in the Spirit, *κατοικητηριον του θεου εν Πνευματι*. Still further, the Spirit comes to glorify Christ in them, to bring His whole mission to such an inward recognition upon their part, as that they shall see enshrined therein a glory such as had heretofore not dawned upon their faith. The miracles and parables, the conflicts and struggles, the whole vast compass of the Saviour's life which had passed before their eyes, shall through the Spirit rise up now before them in new significance and power, shall be brought to their remembrance in a form in which the earthly is transfigured,—in which the deep, hidden glory which had uttered itself in veiled forms of manifestation, shall find an ever unfolding apocalypse of itself,—in which the few years, during which He had been with them, shall widen into a grand poem of life, a glorious Messiad, reaching out into the eternal. The Spirit comes a paraclete, an author and a giver of life, a teacher of all truth, glorifying Christ in them, and glorifying them in Christ.

This rich gospel-lesson, which space does not allow us to discuss further, gives us the proper stand-point from which to interpret the Epistle, as this takes up the historical fact of the Spirit's coming, wherein He shows Himself to the disciples as the great Paraclete, filling them with ecstatic love, entering their spirits, and illuminating them with His own celestial light, and empowering and emboldening them to unfold the mystery of grace, which now comes flooding in upon their consciousness with a new fulness of significance and glory, and to gather in the first fruits of the great harvest. As we have remarked, the *cœnaculum*, now through the presence of the Spirit, widens into the mystery of the Holy Catholic Church, founded upon the Apostles and prophets, Jesus Christ Himself being the chief corner-stone.

It is not out of place here to examine this Epistle-selection (Acts ii. 1–11) somewhat in detail, since it records a fact so fundamental and preformative in reference to the whole develop-

ment of grace in the world, and opens the way as a lesson, for the transition to the second division of the Church Year, which now, if following the Creed, as it most certainly does, will take up the mystery of the Church and the Communion of Saints, as this through forgiveness of sins and the resurrection passes on into the glory of life everlasting.

"*And when the day of Pentecost was fully come,*" the lesson begins, as though the Spirit had tarried until the appropriate and appointed season had arrived for His manifestation. Just as the betrayal and death of Christ, involving the substance of that which the Old Testament passover foreshadowed, synchronized with that Old Testament passover, taking it up and carrying it into the reality of fulfillment; just so does the coming of the Spirit synchronize with the Old Testament pentecost festival; and that which was in this but shadow, gives place now to the reality which meets it, and fulfills it. It is quite vain to suppose that this is but a chance coincidence which might as well have been otherwise. The old festivals were not empty forms and ceremonies, but designed, while turning the spirit to what was yet to come, to awaken the capacity for that future grace, and to form a bosom of active, prophetic sympathies longing for fulfillment. As the whole moral nature, under the guidance of specific divine revelation, turned toward the promised glory, its very turning formed the proper condition for that glory in the end to find entrance and lodgment within. Who can doubt but that the disciples, who were now, from their past intercourse with Christ, apprehending more clearly the deep prophetic mysteries of the old economy,—who can doubt, but that they turned their thoughts towards the approaching Pentecost with aspirations and longings stirring more powerfully than ever before within their spirits, and whose depths they could not fathom? Who can doubt but that prophetic sympathies were swelling within their souls as they revolved the promise which the Saviour had given them, and which He said should be fulfilled not many days hence? "They were all with one accord in one place," looking forward and hastening unto the coming of the Promise. In that united and expectant

band, all Judaism under the power of that discipline which had covered long ages, was turning its heart toward Pentecost as never before, and inwardly ripening to be gathered in as the first fruits of a harvest, which should be the glorious antitype of that which the old festival typified.

Now as a proper response once for all to this, and to all the pentecost aspirations of centuries, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." New mysteries now crowd into view from the heavenly world. New symbols of what is to be accomplished challenge the inquiring faith of those who are enfolded with the festal glory. The whole atmosphere of the new life, of which the glorified Jesus is the source and substance, is in motion by the Spirit to fill the longing void of the waiting disciples, and thrill them with the sound of its mysterious coming. Their *exaudi* has been heard. An enkindling fire, which melts and purifies and moulds far beyond what the Promethean myth dimly adumbrated, now warms them into fervid utterance. As, when some potent earthly influence sweeps over the chords of our emotional nature, an utterance thrills forth which is not language in its ordinary form;—a groan of pain, a sigh of love, a burst of joy, a wail of agony, universally intelligible: so now, only in an infinitely higher sense and sphere, the hand of the eternal Spirit sweeps over the chords of their souls, and ecstatic tones leap forth from the trembling agitated strings—new tongues of spiritual utterance,—intelligible to all who come within the sphere of the Spirit's power. The barriers of disintegrating sin are thrown down; the curse of Babel's proud defiance is removed; and for one rapturous moment is realized that ineffable unity which transcends all earthly communions, where there is neither Greek nor Jew, Barbarian, Scythian, bond nor free; but Christ is all and in all. We have in all this the reality of a spiritual harvest, towards which the old Pentecost in way of

symbol pointed. The first fruits of the whole antecedent culture of Judaism, which through the presence of Christ and the descent of the Holy Ghost has come to a ripened maturity, are now gathered in and given to God with a new festal joy and rapture far beyond anything which meets us in the old economy.

The mystery with which Whitsunday has to do is too broad and significant to be left to the service of one day only. Like the other great festivals, it is surrounded in the old service, with a cluster of pericopes all of which, in their selection, have been controlled by it. Connected with the vigils of Pentecost there was a full public service, the gospel selection for which in the Liber Comitis, is from John xiv. 15–21, the same as has been embraced in the lesson for Pentecost in our "Order of Worship." The Epistle selection is from Acts xix. 1–8, which meets us again, as before remarked, in the Lect. Gal., for the Sunday after Ascension. For the day after Pentecost, feria secunda, or Whitmonday, the pericopes in the Liber Comitis, are those which meet us in our "Order of Worship," viz., John iii. 16–21, and Acts x. 34–48. The design of the Gospel selection here is to bring Pentecost into view as that revelation of God's love, in which the gift of Jesus comes to have *universal application* in the way of grace, reaching the whole world, so that whosoever believeth, Jew or Gentile, may be saved and not perish. The kingdom, now established by the Spirit, expands beyond the old covenant, embracing all alike who will come to the light in the obedience of faith. The Epistle is in full harmony with the Gospel, carrying the Pentecost at Jerusalem in to a kindred pentecost which gathers in the Gentile world, as part of the first fruits of the same glorious harvest. Peter, illumined by the Spirit, opens his mouth and says, Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth Him and worketh righteousness is accepted with Him. And then speaking of Christ, who is Lord of all, he says, "And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the judge of quick and dead. To Him give all the

prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." This is but a paraphrase of the Gospel selection, and forms the base for the Gentile Pentecost which follows and which astonished the Jews who were present.

In the octave of Pentecost, or Trinity Sunday, to which we now turn, we pass fully into the second great division of the Church Year, and in this follow the order of the Creed. The ἦθος of the early Church made any other order impossible. The outward, objective facts of the divine revelation, as they have been made to pass before us from the Nativity onward to the Resurrection, the Ascension, and Pentecost, are now, through the ever abiding presence of the Spirit, to come to an inward revelation, where that supernatural constitution of grace made possible by such revelation and now present in the world through the Spirit, apprehends and incorporates into itself, our human life. The powers of the world to come, thus apprehending and being apprehended, open the way for an Epiphany of the Spirit, in which, through the Church, our life is to be carried onward in an order of grace to its full emergence from the old world-life into the completed new creation,—the new heavens and new earth of the Church triumphant. In this transition we pass not to that which is subjective in the sense merely of Christian experiences and thoughts, held quite apart from the objective mysteries of revelation going before. On the contrary, the octave of Pentecost marks that sublime synthesis, where by the Spirit, through a birth which is from above, our whole life is incorporated with that order of Grace, that kingdom of God, in which the new creation in Christ Jesus is made to comprehend and to carry on to its proper consummation the old creation, embracing so far as our specific human life is concerned the whole compass of body, soul, and spirit, and with this the whole sphere of the finite in which this life in all its various forms manifests itself.

It is a serious mistake to suppose that the Church has set apart the octave of Pentecost in the interest of a mere mental synthesis, as though now, having passed through a thorough

analysis of the revelation of the Father, and the Son, and the Holy Ghost, the time had come for gathering all this by a rational process, into the unity of a single dogmatic formula, viz., God is three in person, and one in nature. The octave of Pentecost is set apart in the interest of an altogether different synthesis, viz., the mystery that by the Spirit's descent the way is opened for us to be born into that wondrous revelation of God, to be lifted up into that kingdom of grace which the revelation has brought into the world, that in this way it may penetrate and interfuse our whole being with its redemptive activity, glorifying it in a communion far beyond what meets us in nature, and through a precious, supernatural process, viz., remission of sins, resurrection of the body, and everlasting life—a process resting throughout, from beginning to end, in the fact, that the glorified life of Christ is made over through the Spirit.

The Trinity comes into view just because we are by the Spirit baptized into the mystery. "In that day ye shall know that I am in the Father, and ye in me, and I in you." The day has to do with a fact of grace which Pentecost has realized, and with no abstraction or outward confession merely. As at the baptism of Jesus in Jordan, the heavens were opened, and the Spirit descended upon Christ, and the voice of the Father was heard saying, This is my beloved Son, giving a full revelation of the Trinity therein; so in the regeneration wrought in baptism by the Spirit, the early Church ever regarded that there was a real opening of the heavens, and a real implanting of our life into the mystery of the Trinity. Hence the octave of Pentecost most naturally took up this mystery, as coming to a revelation in this real way, and assumed the name of Trinity Sunday, without losing its character as immediately related to the presence and work of the Holy Ghost.

In the Liber Comitis the day is called "Dominica Octaba Pentecosten," and the gospel selection (John iii. 1–15, the same in our "Order of Worship") takes up the interview of Nicodemus with the Saviour. Nicodemus seems willing through the attestation of miracles, to acknowledge Christ as a teacher

sent from God. He fails, however, to grasp the mystery, that Jesus in His own person was the fulness of grace and truth, the source and substance of salvation for mankind; and, failing to grasp this, he fails to have any proper sense of the Messianic kingdom to be established in its contrast with the old economy which he represented. He is met, therefore, at once with the fundamental statement, that without a birth from above it is impossible to see the kingdom of God. This is a birth of the Spirit, quite distinct from the circumcision and carnal washings of Judaism, though symbolized thereby. Here, as before remarked, Pentecost is viewed as authenticating itself by giving the power of a new and heavenly birth into the kingdom which the Spirit established. This birth from above, as we have said, the early Church regarded as accomplished in baptism. Here there was a real insertion into the mystery of the *Trinity*, which was by divine commission the baptismal creed. St. Hilary, in the prayer which concludes his work on the Trinity, well expresses the universal sense of the Church in this regard, calling the Trinity the creed of his regeneration in baptism, and praying that he may hold unto death what he had in this way professed. ("Conserva, oro, hanc fidei meæ incontaminatam religionem, et usque ad excessus spiritus mei dona mihi hanc conscientiæ meæ vocem: ut quod in regenerationis meæ Symbolo, baptizatus in Patre, et Filio, et Spiritu Sancto, professus sum, semper obtineam." Patr. Cur. Com. Tom. x. pp. 471–472.)

In the Epistle (Rev. iv. 1–11), the door of Heaven is opened and St. John in the Spirit both sees and enters into the kingdom, where is unfolded before him the whole sublime conflict and final victory of the Church. The selection closes where the Elders fall down before Him that sat upon the throne, and worship Him that liveth forever and ever. Such beatific vision in the end, and such ascension into the sphere of the heavenly, is involved in the fellowship of the Spirit through whom we are made to sit in heavenly places in Christ Jesus. Such heavenly things, intimated in the gospel selection, are the necessary consequence of that supernatural birth beginning on

the earth and closing in glory. Just as the Resurrection and Ascension consummate the Epiphany of that mystery, which came in the holy nativity of Christ; just so does our resurrection and ascension and our eternal worship, casting our crowns before him with ascriptions of glory and honor and power, close the Epiphany of that mystery which began in that holy nativity, when we were born of the Holy Ghost.

In turning now to the post Trinity Sundays, it is important, before entering into detail, to fix clearly in our mind what is involved in the transition which has been made. Through the descent of the Spirit we have the birth-day of the Church, and also the mystery of our incorporation therein through a real spiritual birth. This presence of divine grace, thus apprehending us and operative within us, reveals to our consciousness as never before, the necessary distinction between the new creation in Christ Jesus, as this confronts us in the Holy Catholic Church, and the order of nature, or the old creation as under the law of sin and death. This distinction is of such character as to involve a continuous antagonism, so that the presence of Christ in us throughout the whole development of the Church meets with opposition, conflict and persecution corresponding with the same movement of humiliation and suffering, as was found in the objective Epiphany of Christ from the nativity onward to the Cross. It is just this great truth, which the pericopes and collects bring designedly before our view from Trinity onward to the consummation of the antagonism in the great catastrophe of the last day, and the resurgent victory of the Cross. The first Advent mystery moved onward to Christ's coming in the Spirit at Pentecost. Now the coming of Christ in us, our holy nativity through the Spirit, moves onward in the bosom of the Church to another Advent of Christ, when the full glory of the Spirit is reached in the spiritual body and life everlasting, but through a kindred conflict, and suffering, and sacrifice. We bear about with us the dying of the Lord Jesus, and with power in the Spirit to transcend death in the resurrection, so that when He appears who is our life, we shall appear with Him in glory.

Now we are bound to the old creation in the sphere of *life*. It is not in the way of will merely, nor yet in the way of thought, that we are linked to the natural world, but in the organism of life. The deep inward movement of our whole being finds itself at once in communion with the whole natural order in which we are. We open our eyes to nature in nature, and our hearts to the bosom of family and national life within the same. We are apprehended by these forces of the natural order at once in our birth; and our apprehension of them is primarily not by any process of self-determination or intellection, but by a sympathy or innate instinct which rises up within us spontaneously, and shows itself at once broader and deeper than any personal effort. Our birth in nature involves the sympathetic turning of our whole being to the world. We feel instinctively, at the outset, that we are of the world. We see it with our eyes, we hear it with our ears, and our hearts are toned inwardly to sympathy with its whole order. The father loves not his child after a process of reasoning upon the duty or of self-determination; but the bond between him and his child is itself a bond of love. The paternal instincts here, where not blighted by sin, are stronger than those which meet us in lower nature. The child comes to a sense of the family, because bound up in it by his very birth. The communion here is broader and vastly more comprehensive than all self-determinations can be. Just so, only in a still higher form, are we born through the Spirit into the supernatural world, into a higher communion than that of the family or the nation, the communion of Saints, the fellowship of the Spirit, the household of God. The first necessary response upon our part is a new instinctive sympathy of our whole regenerate being with all this, not an apprehension of it in way of intellect, nor in the way of activity of will simply, but a communion with it that comes to assert itself in the form of that oneness of sympathy, that interior wedlock, that twain becoming one, that felt correlation of the two in the organism of life broader and deeper than any self-determined relation can be. This is love, the sense of a life communion here revealing itself as at the base of all Christian activity. Without it, whatever may be our faith

or works, whatever our utterances or knowledge, we are as sounding brass, or a tinkling cymbal. Hence the first Sunday after Trinity, as opening up the process of Christian life which has commenced with a new spiritual birth into the family and household of God, centres just here. In both Gospel and Epistle this is the theme, and in just such a broad deep sense. Love is at once the very principle and law of the divine kingdom, the first instinctive life characteristic of the unfolding of the life of grace.

In the Gospel selection (St. Luke xvi. 19–31), the rich man fails to grasp the mystery of love in Jehovah's covenant with Abraham. He cannot see how far this passed beyond all worldly relations in which he stood. Instead of his life, according to the law and the Prophets, going out in love to God and his neighbor, and finding itself glorified in the realities of that communion vouchsafed him, it turns back upon self to find its satisfaction and rest in the world-order alone. This at once benumbs the whole heart, so that it cannot feel that one shut out from the blessings of this world's life can be within the bosom of that higher communion of God. There is no hope, therefore, that anything within will prompt to any activity of love such as a sense of this communion would of necessity awaken. But Lazarus, though forsaken of the world, though dying unhelped at the rich man's gate, is still within the hidden depths of his being in that precious fellowship which Dives failed to realize—the fellowship of Angels who bear him into Abraham's bosom, a child of the covenant family gathered to his home.

What the Gospel selection gives us in the form of bold contrast reaching into the world to come, is now presented in its most positive and fundamental character in the Epistle (1 John iv. 7–21). Love, whose source is God, and which becomes ours by our birth of God in the fellowship of the Spirit ("Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit"), and which embraces the whole communion of the beloved, and which reaches out to a perfectness, giving boldness in the day of judgment (how unlike Dives, and how realized in Lazarus!)—love is the theme; and the selection

has been made without doubt as resting back upon what precedes, viz., our spiritual birth into the kingdom of grace, which is now in this way revealing a sense of its wondrous fellowship in love.

We have said that the new creation finds itself of necessity in antagonism with the old. What is born of the flesh is flesh, and what is born of the Spirit is Spirit. The birth according to the flesh is under the curse, and moves onward universally into death. The birth of the Spirit passes out from condemnation into life. The two are, therefore, in necessary opposition, and never, until the old creation is transformed by glorification into the new heavens and new earth both outwardly as regards the order of life and history around us, and inwardly in the sphere of our own personal being, can this opposition be fully transcended and absolute rest be found. Just here, therefore, comes the power of temptation, the communion of this world contending against the communion of Saints. As the latter comes to assert itself, so at once the former resists it as feeling itself challenged. No sooner have we the Epiphany of Christ as the assertion of positive grace, whether in His own person or in us through the Spirit, than we have the epiphany of evil in the assertion of the world, the flesh, and the Devil, in opposition.

This opposition was intimated in the parable of Dives and Lazarus; but now it comes out more distinctly in the pericopes for the second Sunday after Trinity. The great festival supper in the family and household of God, the gift and evidence of love, to which our birth in the covenant gives us access and calls us, and the dissenting response of those entitled to it, dissenting just because immersed in the world-order and all its counter relations and interests, constitutes the Gospel (St. Luke xiv. 16–24). And here the opposition only deepens, or draws out the fervor of that love which seeks outcasts in lanes and highways, that the Lord's house may be filled. The hatred of the world, and the community of love among those who have passed from death unto life, forms the element of thought in the Epistle (1 John iii. 13–24). The emnity which reigns in the

world is met by the love which reigns in the communion of Saints, a love which came to its sublimest revelation in that Christ laid down His life for us; and a love possible in us also, in that we have passed from death unto life, and the love of God now dwelleth in us.

While the Epistle selection in the Liber Comitis is the same as the above, the Gospel lesson is taken from Matthew v. 20–24, * where brotherly love is taught as a necessary element in that righteousness of the kingdom which must exceed the righteousness of the scribes and Pharisees. In this new communion, all retaliation must give way, all anger disappear, and full reconciliation condition all approach to the altar, a theme which comes up again in a subsequent lesson in our "Order of Worship."

In the third Sunday after Trinity, this love continues to be the theme; but now it reaches out into a self-sacrificing condescension and lowliness, seeking to maintain the integrity of the communion, by going after the straying and lost. The Saviour's holding intercourse with publicans and sinners causes the scribes and Pharisees to murmur, because their sense of superiority and self-exaltation could stoop to no such humiliation and degradation. How little they grasp that love which humbled itself even to the death of the Cross to save that which was lost! In the Gospel (St. Luke xv. 1–10) we have those precious parables, where Christ so calmly rebukes the self-exalted and murmuring Pharisees by revealing a condescension of love in such pointed contrast with their life, and which they may indeed proudly despise, but over which the Angels rejoice.

The Epistle (1 Peter v. 5–11) has the same theme, where the necessity of such humility of love in preserving the integrity of the communion is heightened by the declaration, that the adversary, as a roaring lion, walketh about seeking whom he

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* Daniel in his Pericoparum Conspectus, gives the same Gospel selection to the Liber Comitis as meets us in our "Order of Worship." In the copy occurring in St Jerome's works published by Migne, I find the selection as above given.

may devour. The straying sheep of the fold must, therefore, be guarded with vigilance, and not neglected through any self-exaltation or feeling of superiority. The love of the fold, of the household, of the family of God must be so great as to insure all sacrifice and all afflictions, knowing that God resisteth the proud and giveth grace to the humble. Over against the adversary they have the great Shepherd, who hath called them unto eternal glory, and who will make their sufferings, a humiliation involving within itself the reality of exaltation. Sacrifice flowing from love, is in fact love's victory, wherein it shows its depth and breadth of power.

While in the gospel for the third Sunday after Trinity, the self-exaltation and spiritual pride of the Pharisees is met by that strength of love, which, in the Communion of Saints, shows itself in stooping to rescue those who are straying from it and becoming lost; in the next gospel lesson (St. Luke vi. 36-42) love goes even further in that humility which glorifies. The Pharisees failed in love, because they had not the Spirit of Christ abiding in them. He came to save the lost sheep of Israel. Yea more! He loved us while we were yet enemies and laid down His life for us. "Peradventure for a good man, some would even dare to die. But God commendeth His love toward us, in that while we were yet sinners, Christ died for us." It is this sublime height of love which the gospel lesson for the fourth Sunday after Trinity emphasizes.

His love goes out not merely to the straying sheep, but to enemies and persecutors; breaking down the natural impulses of judgment and condemnation; awakening long suffering, mildness, and mercy; and opening the stream of forgiveness, whose ever-living fountain is the mystery of our forgiveness by God. The Master condemned not, but forgave; and this perfection of love we must have as children of the Highest, and members of His holy family, however much the world may hate and persecute. The selection is taken from that beautiful paragraph in St. Luke's account of Christ's sermon to His disciples, which begins: "But I say unto you which hear, Love your enemies,

do good to them which hate you. Bless them that curse you, and pray for them which despitefully use you." The verse immediately preceding the selection of the lesson gives us at once the tone of the lesson. "Love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil." Love enkindles forgiveness and mercy; and there is no sacrifice which it cannot make. It endureth all things. No power of earth, however fiercely assailing, can quench its flame; for it is the gift of the Spirit, and kept alive by the very breath of God.

This sacrificing love, so full of mercy and forgiveness, brings into view the necessary antagonism between the kingdom of divine grace, and the order of the world; for it comes to its exercise indeed in the midst of buffetings and persecutions. Its mystery, however, cannot be grasped by the world, and on this account only challenges an additional response of the world's reproach and shame. It needs, therefore, the continual support of that hope of our calling, which inwardly strengthens it and deepens its power. As Christ, for the joy that was set before Him, endured the cross, despising the shame; so in us through the Spirit He repeats the same mystery, and we, reaching beyond the sufferings of this present time, look to that glory which shall be revealed in us, and join in the groaning of the whole creation, waiting for the adoption, to wit, the redemption of the body. Without this all is vain and perishing, and we above all most miserable. With this, however, we can transcend the vanity of this present world, in love awaiting the reward of love. This reaching out beyond the present time of trial and waiting toward the glory which is to be revealed,—a love hoping all things and believing all things, is brought to view in the Epistle selection (Rom. viii. 18-23), and breathes through the Collect in our "Order of Worship" and in the old introit also, which, like that of the Sunday after Ascension, is, "Exaudi, Domine, vocem meam,"—the voice of suffering love waiting for the manifestation of the sons of God.

In the lessons thus far, commencing with Pentecost which

with its octave, is the pivot of transition,—the "Angelpunct der Himmelsachse," we have had the descent of the Spirit, establishing the Church upon the foundation of the Apostles and prophets; incorporating us therein through the spiritual birth of baptism; and binding together the Communion of Saints in love, as one family in Christ, as the habitation of God in the Spirit ("God is love; and he that dwelleth in love dwelleth in God, and God in him"). We have been directed also to the great supper prepared and now ready in the household of the Father;—that supper which is the "seal of Christ's perpetual presence in the Church by the Holy Ghost; the pledge of His undying love for His people;—and the bond of His living union and fellowship with them to the end of time." We have seen the invitation to this feast rejected by those immersed in the life of the world, which opposes itself to the mystery. We have seen further, that, in this communion of saints, love removes all spiritual pride and self-exaltation, and preserves itself in that submission one to another,—that condescension which seeks the straying and lost,—that the integrity of the communion may be maintained against the Adversary, who seeks to destroy it. Still more; we have been taught that this love, should be all-sacrificing, extended to enemies and persecutors, and showing itself in mercy and forgiveness, assured that amidst all sufferings it shall abide, looking forward to, and strengthened by that glory which is set before it.

Now, however, in the fifth Sunday after Trinity, we are to be directed to the truth, that the Church is not only to be passive in this patient endurance of love, but by means of this is to extend itself in the world, gathering into itself by *conquests of love*, assured that the word of God shall be glorified in the world, and that God will bless His heritage, and make His strength perfect in weakness. The introit at once rightly intones the service of the day. "Dominus fortitudo plebis suæ: et protector salutarium Christi sui est. Salvum fac populum tuum, Domine, et benedice hæreditatem tuam: et rege eos usque in sæculum ("Conclusion of Psalm xxviii). The Collect

in our "Order of Worship" is in most beautiful accord with the theme to which the pericopes direct our meditation.

The incident which is related in the gospel-selection (St. Luke v. 1–11) is in itself a parable, which Peter, James, and John must have recognized as such when Jesus said to Simon, "From henceforth thou shalt catch men." They forsook all, and followed Him, called to another mission which their present fishing in Gennesaret and the miraculous draught of fishes symbolized. By themselves they had toiled all night in vain. They had given up, and had drawn their two boats up on to the beach, and were washing their nets. The Saviour enters into Simon's ship, and from it, pushed out a little from land, He taught the people; and then, having dismissed the multitude, he said to Simon "*Launch out into the deep, and let down your nets for a draught.*" At *His word*, though against his own judgment, he let down the nets, and lo, he had to call his partners to give help; and together they filled the two ships so that they began to sink.

Who can fail to see the general outlines of the mystery hidden beneath these facts? How could the Communion of Saints (with which the lessons now have to do in full accord with the order of the Creed), extending itself by gathering souls into the Church from the restless waves of this world's life, and wholly dependent for success in this work upon the presence and power of Christ, and finding success just when, according to the judgment of nature, nothing promises it, how could the Communion of Saints under this view be more beautifully pictured forth?

The Epistle (1 Peter iii. 8-15) while yet dwelling upon the accordant love of the children of God, emphasizes the necessity of their confidence in the Lord's presence and blessing, whatsoever may be the difficulties surrounding them, and leading them to despond. It is by their trust, their sweetness of disposition and demeanor, their mutual compassion and brotherly love, their restraint of judgment, and their being followers of that which is good, that they disarm opposition, allure the enemy, and make their conquests; or, if not accomplishing

this latter, they ensure upon their own part inward serenity, and peace, and meekness, through which the Lord is glorified, and the communion inwardly strengthened for greater conquests yet to come.

"Πελαγους κακιας
Ιχθῦς αγνους
Κυματος εχθρου
Τλυκερη Ζωη* δελεαζων". Clement of Alexandria.

Space does not allow us, in this article, to examine further the post-trinity pericopes. We wish to append a few remarks upon the Trinity festival.

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As we have said, the first Sunday after Pentecost was originally regarded as the octave of Pentecost, and not as a specific Trinity festival. In the Old Lectionaria it is called 'octavas Pentecostis" and 'Octaba Pentecosten.' The Sundays subsequent are called Sundays after Pentecost, and not as now Sundays after Trinity. In the Liber Comitis this designation of the Sundays continues to the sixth Sunday after Pentecost, and then there comes a new designation. "Dominica post natale apostolorum." † The festival of the Apostles Peter and Paul occurred on the 29th of June. This new designation of the Sundays continues until the festival of St. Laurentius occurs, which makes another change in the designation.

The octave of Pentecost, from the very nature of its service, referring to the spiritual birth accomplished by the Holy Ghost in baptism, which was in the name of the Trinity, drew to itself the Trinity festival when this came to be fully established in the Church. This establishment by the Church of a distinct Trinity festival must have been the result of a gradually spreading custom of giving, at the octave of Pentecost, a particular emphasis to the baptismal Creed. We have the evidence of

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* Dative of means, we think, rather than the dative of the end, on which the action comes to rest—inciting *"by sweet life"* rather than *"unto or for sweet life."*

† "In Kal. Rom. Allatiano post Dominicam quintam post Pentecosten, Dominicæ, secus quam hodie, recensentur: quæ enim festum S. Petri Apostoli subsequitur. 3 Kt. Tul. '*Dominica prima post Natale Apostolorum*' dicitur (Du Cange).

this from history. Micrologus, * in his collection of liturgical documents, mentions the occurrence of this feast as an unwarranted innovation, showing that already in his day the custom was spreading. † He asserts that Alcuin composed the introit of the mass. This Augusti denies, acknowledging, however, that Alcuin worked on the liturgy, correcting and composing; and that subsequently one of his introits was selected as best adapted for this service. Gavanti refers to Rupert, as mentioning this feast with favor and assigning a reason for it, which, in our judgment, is the one most accordant with the truth of history, viz., that immediately after the advent of the Spirit the mystery of the holy Trinity, in whose name baptism was given, began to be preached and to be believed. ‡ In the time of this Rupert, therefore, † 1124, according to Prithemius, De Scriptor, Eccles., p. 273) the custom seems to have met with quite general favor. Durandus mentions the fact of its institution, adding what he calls the suitable cause (quia Natalis Domini fuit Festum Patris, cui natus est Filius; Pascha fuit Festum Filii, Pentecostes Spiritus Sancti. Celebratur ergo statim trium simul personarum Festum, Sanctissimæ Trinitatis"). Yet, as Augusti says,§ Durandus acknowledges the existence of varying customs in reference to it, and only favors, in preference to all others, the custom of Rome. In the thirteenth century, therefore, the time of Durandus, the Trinity festival was not fully established as controlling the service for the octave of Pentecost, but a custom sanctioned by Rome, which in the end gave it authority throughout Latin Christendom.

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* This Micrologus wrote in the latter part of the tenth century according to Cardinal Bona ("Auctor libri de Ecclesiasticis observationibus sub nomine Micrologi, quo vivebat prope annum 1090." Rerum Liturg., Lib. ii. cap. xx. p. 373, Antwerpiæ Ed. 1723).

† "In Octava Pentecostes fieri Festum Trinitatis, docet Microlog., cap. 6, ab aliquibus, quos reprehendit, quia propria auctoritate celebrabant" (Gavanti Thesaur. Sac. Rit. Pars iv. Tit. vii.)

‡ "Laudat idem Festum, eo quod post adventum Spiritus Sancti cœpit statim prædicari et credi mysterium sanctissimæ Trinitatis, in cujus nomine dabatur Baptismus."

§ See Augusti Denkward., christl., Archa., vol. 2, pp. 424-433.

## Art. IV.—FREDERICK SCHLEIERMACHER.

BY ALEX. HARRIS, LANCASTER, PA.

I PROPOSE to present a brief sketch of the life, character, and opinions of a man, whose thoughts produced a more marked change in the sphere of theological life, and whose impress has been more fully imprinted upon his age than those, perhaps, of any other theologian who has advocated the cause of Protestantism since the days of Martin Luther. The man, of whom so much may with all truth be affirmed, was named Frederick Daniel Ernest Schleiermacher, born in Breslau, Silesia, November 21st, 1768. In his appearance as a theologian upon the arena of religious strife, the old Deistic system of Reimarus, Bahrdt, and Basedow met with its most successful opponent, and from this period is noted a new era in religious thinking in Germany and its universities. To understand properly the significance of his character and work, it is necessary by way of prelude to introduce a notice of the rise of rationalism upon German soil.

English Deism was transplanted to Germany in the publication of the celebrated "Wolfenbüttel Fragments" by Lessing. This student of Leibnitz, and also of Spinoza, published these, as he averred, not out of a desire to assail Christianity, but that reason might be enabled to assume its just position in biblical as it already had done in classical criticism. In the controversy that arose, Lessing, although positively asserting that his object in the publication was only to promote science, inquiry, and truth, nevertheless gradually permitted it to appear, that he disbelieved the possibility of a revelation, and that he held the light of nature to be all-sufficient for mankind. Lessing, Mendelssohn, and their followers, the great advocates of the sufficiency of reason for the discovery of truth, avowed their belief in the doctrines of one God, of Divine Providence, and the immortality of the soul.

Wolff had, from a churchly stand-point, prior to this evolution of undisguised Deism in Germany, introduced into theology his distinction between natural and revealed religion, besides a number of rational thoughts, from all which he is considered as entitled to the distinction of being the father of German rationalism. It was soon found that the critical school of Wolff, Ernesti, and Semler must in the end lead to the same conclusions as that arrived at by the open advocates of reason; and yet, they continued most emphatically to defend the harmony of their philosophic-religious system with that of the revealed word. The fears of the orthodox, as to the results to which the Wolffian school of theology must lead, were, however, not without foundation. This became clear when W. A. Teller, one of this school of critics, published his "new and purely Biblical system of Christian duties," and proclaimed a practical religion of reason as the essence of Christianity. Herein might be viewed, as it were, the union of two extremes. The followers of Lessing and those of Wolff virtually meet together in their researches, and proclaim that they have found the same truth: that Christianity is but a republication of the law of nature. This, then, was the complete triumph of reason. Here, now, the sentiments of Hobbes, Herbert of Cherbury, Bolingbroke, Tindal, Gibbon, and Hume were welcomed to the Fatherland, amidst the acclaims of German erudition; and the dogmas of Voltaire, Montesquieu, Condorcet, and the French Encyclopædists found a warm reception in the historico-critical school of Protestant exegesis.

This was now the period of German enlightenment (*Aufklärung*), the counterpart of the so-called mental illumination in France, which preceded and paved the way for those wild and extravagant excesses that subverted in that country all rights, both human and divine, during the bloody period of the revolution of 1789. Germany, indeed, did not reach the same depth of fanatical intoxication as France had done, owing largely to the difference between the two nationalities: the one being vapid, light and superficial; the other steady, logical and profound. While, therefore, in France the people had been

seduced by the philosophy of the Encyclopædists, in Germany it was the learned, chiefly, amongst whom the doctrines of rationalism had found its disciples; the masses remained very largely, however, uncontaminated in their faith, and the piety of Spener and Franke was yet to be found in many places in all its pristine purity. Even among the learned were some who had not yet bowed the knee to this Baal of rationalistic skepticism.

It was in the midst of this dominant skepticism which so generally prevailed amongst the learned classes in Germany, towards the close of the eighteenth century, that the parents of Schleiermacher turned their attention to the Moravian Institute at Niesky, in Upper Lusatia, as a place where genuine piety found a home, and one free from all the influence of the prevailing unbelief. Here, with a brother and sister, the youthful Schleiermacher was placed, and remained under the care of this excellent religious society for two years, at the end of which time, he was sent to the Moravian college at Barby.

It was among these devout people that he became inspired with that enthusiastic love of experimental religious feeling which afterwards characterized his whole career. The tones of Moravian piety are perceptible in all his writings. His own words concerning his early training are very touching. "Piety," says he, "was the maternal bosom in the sacred shade of which my youth was passed, and which prepared me for the yet unknown scenes of the world. In piety my spirit breathed before I found my peculiar station in science and the affairs of life; it aided me when I began to examine into the faith of my fathers, and to purify my thoughts and feelings from all alloy; it remained with me when the God and immortality of my childhood disappeared from my doubting sight; it guided me in active life; it enabled me to keep my character duly hallowed between my faults and virtues: through its means I have experienced friendship and love."

From a boy he was disposed to doubt the truth of everything for which he could not find the most positive proof. Prior

even to entering the Moravian Institutes, he confesses himself to have been affected with a strange skepticism, which led him to doubt the genuineness of early authors. And now, although the youthful Schleicrmacher had been placed by his parents under the care of the Moravians, from whose schools of learning all men of free-thinking and unorthodox opinions were excluded as instructors of youth, and although thus as it were hermetically sealed to the outside prevailing influences of the time, yet to the mind of our student of Barby skeptical notions still continued to present themselves. A mistrust sprung up within him, not only toward his Moravian instructors, but also against the whole system of the Christian religion, as one that seemed to him to be unable to endure the scrutiny of free inquiry. Like a tiny oak, planted in a flower-pot, which, when young, and tender, may grow well, but as it increases in size begins to decline, unless it be timely placed where its roots can have full space to extend themselves: in this condition we now find Schleiermacher. He had already outgrown the circle of thought at Barby; his inquisitive mind sought satisfaction in a more ample field, where he would be free to investigate *ad libitum* the foundations of both science and religion. This field of inquiry was alone to be found in the University; and he anxiously longed that he might be transferred to it. To obtain this, however, the consent of his father, (a German Reformed clergyman of uncontaminated orthodoxy), was necessary, and this was the great obstacle that lay in his way. He, for a time, hesitated as to whether he should dissemble or avow to his father his actual state of mind; his constitutional integrity, however, determined him to the latter course as most honorable. After long days and nights of anxiety, he finally plucks up courage, and in a trembling letter to his father confesses his unbelief. He acknowledges his inability to believe in the divinity of Christ, and in His vicarious death for mankind; and therefore, he conjures his father to allow him to enter the University, where an ample opportunity for research lay before him. Here, perhaps, he might be enabled to discover that his doubts were without foundation; and if not,

he might then be allowed to turn his attention to other pursuits than theology. But at all events, "*he must be permitted to investigate and know for himself*" what he shall regard as truth. We see in this confession the noble manhood and the vigorous and unconquerable will of Schleiermacher thus early manifesting themselves. No authority can compel him to refrain from investigation—evidence for him can alone produce conviction.

It is not difficult to conceive the feelings of the fond parent, when he received this letter from his son, confessing his own unbelief; especially as he had reposed in confidence that in the Moravian college, if in any place, he would be safe from the storms and billows of a skeptical age. He could see nothing, therefore, in this longing of his son to enter the University, save a triumph of stubborn pride, and his total estrangement from God. But with all his reluctance to acquiesce in the wishes of his son in this particular, stern orthodoxy yielded in the end to the softer dictates of paternal love. In reply his father thus addressed him: "O thou my foolish son, by what manner of fascination art thou overcome, that thou wilt no longer hearken to the dictates of truth? Alas! my son, my son, how deeply thou grievest me, how hast thou caused me to sigh on thy account! But go thy way in the world, for the honors of which thou art so ambitious, and see if thy soul can with its husks be sated."

Through the influence of Prof. Stubenrauch, of Halle, a brother of his mother, the consent of his father was finally obtained, and Schleiermacher entered the University of Halle in 1787. He made his home in the house of his uncle, through whose interposition, in the end, a reconciliation of sentiment was effected between the father and son, the former coming to see in the latter qualities for which he had not given him credit. In this institution, his studies were not very methodically pursued, and they partook rather of the character of the fragmentary; yet to whatever branch he directed his attention he made therein great attainment. He attended the lectures of Semler, the great expounder of the neologic school; heard the

lectures of Wolf, the celebrated Greek scholar; made himself acquainted with modern languages and mathematics; and read the philosophical works of Spinoza, Kant, Fichte, and Jacobi. Even his father seems at this time to have been in full accord with him as to his course of investigation, since he himself advises him to peruse Lessing's work on the Education of the Human Race and Kant's Critic of Pure Reason. None of the different systems of thought treated by the above named great masters yielded him entire satisfaction, and yet he imbibed influences from each of them which became to him in after years a part of his own substratum. The age was then one of cold criticism and of speculative reasoning. No prior period in Europe had been in so high a degree skeptical; and German theology, in particular, was undergoing a revolution as radical as the political revolution of France. After passing through a two years' course at the University, he left it, without having a fixed system of religious opinions, yet with the hope of "attaining, by earnest research and patient examination of all the witnesses, to a reasonable degree of certainty, and to a knowledge of the boundaries of human science and learning."

In 1790, he passed the examination for licensure, and through the influence of his patron, the Rev. Mr. Sack, chaplain to the King of Prussia, he was received as private tutor in the family of Count Dohna, of Schlobitten, where he spent two years and a half of his life, and received his first polish in intercourse with refined society; for up to this time his knowledge of the world was very limited. Although his relation to the Count's family was rather unpleasantly terminated, yet Schleiermacher ever remembered the advantages that this position had afforded him, and the young Counts of Schlobitten still retained their reverence and esteem for their old instructor. In 1794, he took holy orders, and was placed by the church authorities as assistant to his uncle, a superannuated clergyman at Landsburg on the Wartha. Between his father and himself the most harmonious feeling now sprung up; the old parent rejoiced to perceive the pastoral activity and the zeal displayed by his son, in that calling in which he had ever longed to see him oc-

cupied. His pleasure was, however, like that of the ancient prophet, but a feeble glance. Death bore him from the vision of his son's activity, and the mind of the fond parent but slightly divined the great soul of Schleiermacher, whose mighty thoughts were destined to remould the theology of his age and generation.

In 1796, Schleiermacher was appointed chaplain at the Charity Hospital of Berlin, a position which he continued to fill, up to 1802. During these six years of stay in Berlin he moved chiefly in the learned and cultivated circles of the Prussian capital, and identified himself, for a time, with the so-called Romantic School of Poetry, as represented by Frederick and William Schlegel, Tieck and Novalis. It was chiefly through an attachment he had formed for Frederick Schlegel that he became, from the first, so interested in the ideas and sentiments of the Romantic School, and this acquaintance with Schlegel very greatly influenced the early development of his character and abilities, and left with him, in after years, an abiding impress. This influence upon the one hand roused Schleiermacher to a knowledge of his own strength, and indicated an avenue for its display; but, upon the other hand it was by no means favorable to deep spirituality, since Frederick Schlegel lacked in moral tone, as Schleiermacher himself afterwards discovered. It was owing to this lack of moral tone, as we can only believe, that Schlegel could conceive the project of the idealization of sensuality, as he did in his repugnant and shameless novel named the "Lucinde." Such an attempt at first seemed to Scleiermacher improper; but at this time the ideas of the Romantic School had taken such hold upon him, that his sense of propriety was, it seems to us, wonderfully clouded, if one might judge him in the light of his subsequent career. So obscured was it, that when the Lucinde was condemned on all sides as a book of an immoral character, and its author denounced as an outcast from society, Frederick Schleiermacher came forward, covertly to be sure, but, nevertheless, in fact, as the advocate of this proscribed book. His endorsement upon this occasion was no doubt ow-

ing to the friendship that he entertained for the author, and also partly, as is believed, on account of his dislike, at the time, for the empty conventionalities of social intercourse, and the lifeless forms of assumed morality. But it is after all very hard to reconcile these letters of Schleiermacher endorsing the Lucinde, with the splendid productions of his genius in later life; and we may as well allow at once that they remain a blot upon his character down to the present time.

In 1799, while the literary influence of Weimar was still at its height, he published his first important work, the Discourses on Religion, addressed to the educated amongst its despisers (*Reden über die Religion an die Gebildeten unter ihren Verächtern*). These produced a stirring effect upon the rising generation of theologians, as Neander and Harms from their different stand-points testify, and seem to mark the transition of German theology from an age of cold speculation to the restoration of positive faith. The discourses, written to arouse the German mind to self-consciousness, have been compared in their effect, in a religious point of view, with that subsequently produced, in a political view, by Fichte's noble and patriotic addresses to the German nation. Schleiermacher in these discourses appeals like an eloquent high-priest of natural religion, in the outer court of the Christian revelation, to convince educated unbelievers that religion far from being incompatible with intellectual culture, as they supposed, was the deepest and most universal want of man, and one that consists neither in knowledge nor in action, but in a sacred feeling of dependence upon the Infinite which purifies and ennobles all the faculties. Designed thus, as were the discourses, to demonstrate by arguments of reason the necessity of religion for man, they were rather a treatise on the philosophy of religion, than a theological work; and they were even at first mistaken by the author's friend, Dr. Sack, as a designed pleading on the side of Pantheistic views, such as had then become current among writers of the Romantic school. With many of these writers Schleiermacher had become personally familiar since his settlement in Berlin (F. Schlegel was one of this school);

and Dr. Sack, who was aware of these connections and who had long seen them with uneasiness, was easily betrayed into the suspicion that his friend had become tainted with the false principles of the literary and scientific circles in which he moved so freely, the more especially, as certain portions of the Discourses had the appearance of looking that way. As a striking instance of this, his commendation of Spinoza was held up to view. "Offer," says he, "reverentially, with me a lock of hair to the manes of the holy but proscribed Spinoza. The divine Spirit transfused him, the infinite was his beginning and end, the universe was his only and everlasting love. In holy innocence and deep humility he mirrored himself in the eternal world, and saw also how he was its noblest mirror. Full of religion was he, and full of a holy Spirit, and, therefore, he stands alone and unrivaled, master in his art but exalted above profane society, without disciples and without even citizenship.

Schleiermacher, however, assured Dr. Sack, that he had entirely misapprehended the philosophical language he had made use of, and instead of corrupting religion with pantheistic metaphysics, his aim and object had been to prove the independence of religion over against all metaphysics whatever, and thus to rescue it from the storms of philosophical opinion which were then raging.

The late Mr. Vaughan in speaking of this work says: "In these essays Schleiermacher meets the Rationalist objector on his own ground. In what aspect, he asks, have you considered religion that you so despise it? Have you looked on its outward manifestations only? These, the peculiarities of an age or a nation may modify. You should have looked deeper. That which constitutes the religious life has escaped you. Your criticism has dissected a dead creed. That scalpel will never detect a soul. Or will you aver, that you have indeed looked upon religion in its inward reality? Then you must acknowledge that the idea of religion is inherent in human nature; that it is a great necessity of our kind. Your quarrel lies in this case, not with religion itself, but with the corruptions of

it. In the name of humanity you are called on to examine closely, to appreciate duly what has been already done towards the emancipation of the true and eternal, which lies beneath these forms, to assist in the preservation of what may yet remain. Schleiermacher separates the province of religion from those of action and of knowledge. Religion is not morality, it is not science. Its seat is found accordingly in the third element of our nature—the feeling. Its essential is a right state of the heart. To degrade religion to the position of a mere purveyor of motive to morality is not more dishonorable to the ethics which must ask, than to the religion which renders such assistance. * * * The feeling Schleiermacher advocated is not the fanaticism of the ignorant, or the visionary emotion of the idler. It is not an aimless reverie shrinking morbidly from the light of clear and definite thought. Feeling in its sound condition affects both our conception and our will; leads to knowledge and to action. Neither knowledge nor morality are, in themselves, the measure of a man's religiousness. Yet religion is requisite to true wisdom, and morality inseparable from true religion. He points out the hurtfulness of a union between Church and State. With indignant eloquence he descants on the evils which have befallen the Church, since first the hem of the priestly robe swept the marble of the imperial palace."

In the estimation of Schleiermacher, religion being subjective, it may consist of innumerable varieties. As the universe can be viewed from various stand-points, and thereby different impressions of it be received, so we acquire a diversity of conceptions of religion: hence the numerous forms of it that have existed. In each breast is found a religion, derived from the objects of its intellectual and spiritual vision. The religion of Christ is the great sum flowing from the contrast of the finite and the infinite, the human and the divine. Of all religions the latter alone can lay claims to universal adaptation and to rightful sovereignty. The founder of Christianity was the revealer of a system more advanced than either Polytheism or Judaism. It is only by accepting it in the simple manner in

which its author promulgated it, that the mind can in confidence rest in its efforts to find a basis of faith. Important, nevertheless, as this religion is, it will little avail unless it become the heart-property of each theoretical believer.

These Discourses of Schleiermacher were what the times needed, and perhaps no line of metaphysical argumentation could have had so powerful an influence upon the classes they were intended to affect. They produced in the minds of the educated and skeptical what was most of all needed — a sense of dependence upon infinite existence. Many of those who had defied reason closed the volume after having perused it, and reflected with themselves how strange it was that they should till then have ignored the feelings of the heart. Many, with rationalistic principles, acquiesced in the views of the discourses, because their natures longed to meet with some system to fill the void that had been produced by the destructive theology of the age. They wished for something of a positive character. For this they were directed in these discourses of Schleiermacher to the Christian religion as the great illuminator in the heavens, and to the heart as the organ fitted to receive its light. The effect produced by this youthful effort of Schleiermacher can never be too highly estimated. And although the author found much to correct in subsequent editions; yet the necessity which called them forth was sufficient justification for any errors that crept into them. His utterances were the enthusiastic expressions of youthful genius, and in after years, he admitted that the work had grown strange to him. As if, therefore, anxiously careful of his reputation, he appended copious notes in order to make his earlier and later views harmonize. There seems, however, to have been no occasion for all this. It was the severe and virulent censures, however, of a certain class of ecclesiastical critics, heaped upon him on account of the traces of Spinozism that were supposed to lurk in them, which, no doubt, had much to do in inducing him to append the explanatory notes that are found in the later editions of the discourses. Pantheistic or, otherwise, these discourses produced their desired result, and even long since

the author's pen has been stilled, they have led many a doubter in from the cold blasts of unbelief, and given him a place at the warm and cheerful fireside of conscious repose. Of books, as of men, our estimate should be formed according to the purpose creating and the moral results following them. Neander, a competent judge as to the influence of the discourses, speaks of them in the following language: "Those who at that time belonged to the rising generation will well remember with what power this book influenced the minds of the young, being written in all the vigor of youthful enthusiasm and bearing witness to the neglected, undeniable religious element in human nature. That which constitutes the peculiar characteristic of religion, namely, that it is an independent element in human nature, had fallen into oblivion by a one-sided rational or speculative tendency, or a one-sided disposition to absorb it in ethics. Schleiermacher had touched a note which, especially in the minds of youth was sure to send forth its melody over the land. Men were led back into the depth of their heart to perceive there a divine drawing which, when once called forth, might lead them beyond that which the author of this impulse had expressed with distinct consciousness."

In the year following the publication of the Discourses on Religion Schleiermacher issued his *Monólogues;* in which, it has been said, he gave the key-note to the century; and which forms in some sort a counterpart to the earlier work. While the Discourses served to set forth his idea of religion as centering in the feeling of dependence, the Monologues brought into view his idea of the ethical nature of man, centering in the consciousness of freedom. They have been characterized as "a self-contemplation in the face of the world, and a description of the ethical ideal which floated before his mind, and was evidently influenced by the subjective idealism of Fichte."

In 1802, Scleiermacher removed from Berlin to Stolpe, in Pomerania, in the character of a royal chaplain, and thus severed his connection from his æsthetic and literary companions. This change of residence is regarded on all hands as having contributed quite as much toward his subsequent moral and

spiritual development, as his removal from Barby had done toward his intellectual life. He remained at Stolpe two years, during which time he finished and brought out his elaborate and searching criticism of all past systems of morals (*Kritik aller bisherigen Sittenlehre*), the first of his works that had a strict philosophical form. Here, also, he began the translation of Plato, which he projected with Frederick Schlegel, in Berlin. This work was completed in six volumes, and was issued from 1804 to 1826, and gave its author a rank among the best Greek scholars of Germany.

In 1804, he was invited to occupy a theological chair at Wurtzburg, and had resolved to accept it; but the King of Prussia withheld his permission, and bestowed upon him instead a chair of theology at Halle, to which he removed during the year. He was at the same time appointed University preacher, and both his lectures and his sermons excited in all the students the warmest interest and enthusiasm. "I recollect very well," says Dr. Lücke, "how, at the time, some of my elder fellow-students, returning from Halle, spoke with enthusiastic praises of the new light that had arisen for them in the person of Schleiermacher. But so profound and original a thinker was not easily understood. By some he was mistaken for a Spinozist, and by others for a Pietist. The professors of the University were as much divided about him as the students; Niemeyer and Vatter stood by him, while Knapp and Nösselt stood aloof. Toward the end of the year 1805 he wrote his Christmas-Festival. (*Weihnachtsfeier*), a dialogue. His treatise on the Epistle of Timothy made its appearance about this time; and this was the first fruits of his studies in the department of scientific criticism and exegesis.

In October, 1806, in consequence of the disastrous defeat of the Prussians in the battle of Jena, Saxony lay open to the conqueror, and the city of Halle became part of the victor's spoils. The lectures of the University were interrupted and finally suspended by the French invasion, and Schleiermacher suffered not a little hardship at the hands of the plundering parties of the enemy who entered Halle. His purse was near-

ly empty, and his health greatly suffered from the spare diet rendered necessary by the high prices of provisions. But the stern will of Schleiermacher refused to bow to the invader. He declined, when required to do so, to offer up public prayers for the new King and Queen of Westphalia, and, throwing up his academic offices, he quitted Halle about the close of 1807, and set out for Berlin. Here he found employment for a time, partly in preaching and in the delivery of theological and philosophical lectures; and partly in the execution of several political missions, which he undertook in the interest of his oppressed King and country. The year 1808 was for his native land a year of deep humiliation. Bowed beneath the power of France, Prussian nationality was threatened with destruction, and the power of Napoleon seemed invincible. The lofty spirit and stern resolve of Schleiermacher would not allow him to feel humbled, and in the midst of the deepest calamities of his country his countenance ever beamed with expressions of benignity and hopefulness. He united himself during these perilous times to that band of German braves and patriots, who cherished and kept alive the spirit of Prussian liberty and labored for the coalition which afterwards broke the oppressor's yoke. His sentiments and actions became widely known, and he was at length placed upon the list of Marshal Davoust as one of those active and unruly German spirits that should be brought under the strictest surveillance.

The year 1809 was, in a two-fold sense, for Schleiermacher one of realization. His long cherished desire to enter the holy circle of family union was in May of this year gratified. He married the youthful widow of his deceased clerical friend, Willich, with whom, notwithstanding the great disparity of their years, he lived happily till the close of his life. The other object realized in accordance with his wishes was the establishment of the university in the Prussian capital. Frederick William III, in the midst of national disaster and humiliation, had conceived the design of founding a university in Berlin, and this project met with universal favor among the educated classes. Schleiermacher, to stimulate and guide this im-

portant design, had, in 1808, published his "Occasional Thoughts on Universities in a German Sense." In the meanwhile he was appointed preacher in the Church of the Trinity in Berlin, where his eloquence and originality attracted audiences from the highest and most lettered classes of that enlightened capital, and now, when the new institution was founded, he was fixed upon to occupy one of its principal chairs. He was chosen the first theological professor in the university, and this position he continued to retain during the remainder of his life.

In 1810 the university was opened, and Schleiermacher found himself at the head of one of the most brilliant theological faculties that Germany had yet produced, including Neander, De Wette and Marheineke; and associated with such men in the other faculties as Fichte, Buttman, Böckh and Lachmann. It is generally admitted that the splendid success of the University during its earlier decenniums, and the commanding position it assumed, from the very first, among the German seats of learning, was very much due to the genius of Schleiermacher, both as an original thinker and an eloquent professor. To his academic employments, which included the office of University preacher, he added others which greatly extended the sphere of his influence and usefulness. He was for several years connected with the educational department of the Ministry of the Interior, and in 1814 was made Secretary of the Royal Academy of Sciences, to which he contributed many philosophical papers. He was now at the zenith of his official life, and had yet a twenty years' course of high public usefulness before him. These were years of indefatigable labor, of constant intellectual, theological and spiritual progress and of immense literary fecundity.

In 1811 appeared his brief outline of theological study, (*Darstellung des Theologischen Studiums*).* "Only a few sheets," exclaims Lücke speaking of it, "but a whole world of new thoughts! For the first time, theology appears here as

* This work has been translated into English by Farrar, to which is prefixed a version of Lücke's Reminiscences of Schleiermacher.

an organic whole, looking throughout to the practical administration of the Church." In a remarkable manner were perceived in this production the systematic acuteness and sagacity of Schleiermacher, and also the clear penetration of his whole theological system from the practical religious principle. In the year 1817, he published his essay upon the Gospel of Luke, a work pregnant with observations and reflections, and an important contribution toward the solution of the difficult question as to the origin of this Gospel.

In 1821–2 appeared his Christian Dogmatics (*Der Christliche Glaube nach den Grundsätzen der Evangelischen Kirche im Zusammenhange dargestellt*). This was the master production and great crowning work of Schleiermacher, from the appearance of which a new era in theology is dated. The work made its appearance in the midst of the conflicts between rationalism and supernaturalism. These terms had been appropriated by theologians from the Kantian philosophy, and designated for some time the two principal divisions of the theological schools. To merge the two antagonistic schemes into a new system, which should acknowledge the claims of both, was the main object which Schleiermacher had in view in this last and greatest production of his pen. The system unfolded in this work was, unquestionably, one of the most important ever conceived by man. Without attempting to trace its growth in the mind of its author, it will be sufficient to define its general nature in its destructive and constructive aspects.

He lays down these two fundamental principles, viz: 1st. That truth in theology is not attainable by reason, as the rationalists had ever contended, but by a certain insight which he called the Christian consciousness; and 2d. That piety consists in spiritual feeling, and not in morality. Both these flow necessarily as corollaries from his philosophical principles.

There are two parts, both in the intellectual and in the emotional branches of our nature. In the emotional, a feeling of dependence in the presence of the Infinite, which is the seat of religion, and a consciousness of power, which is the source of

action and the seat of morality. In the intellectual, a faith or intuition which apprehends God and truth, and critical faculties which act upon the matter presented and form science. In making these distinctions, Schleiermacher struck a blow at rationalism, which had identified on the one hand religion and morality, and on the other intuition and reason. Hence, from this point of view, he was led to explain Christianity, when contrasted with other religions, subjectively, on the emotional side, as the most perfect state of the feeling of dependence; and on the intellectual side, as the intuition of Christianity and Christ's work; and the organ of truth in Christianity was held to be the special form of insight which apprehends Christ; just as natural intuition apprehends God; which insight was called the Christian consciousness. Thus far, it is believed, many will agree with him. No better analysis of the religious faculties was, perhaps, ever given. Religion is thus placed on a new basis; a home was found for it in the human mind distinct from reason. Rationalism was shown to be untrue in its psychology. The distinctness of religion, the reality of spiritual insight and sympathy with Christian life, were asserted to be as necessary for appreciating Christianity, as æsthetic insight for art.

In his construction of Christian truth, Schleiermacher follows out here the same principles as before. As he held the intuitions of human nature to be the last appeal of truth in art or morals, so he made the collective Christian consciousness the last appeal in Christianity. The dependence on apostolic teaching, therefore, was not an appeal to external authority, but merely to that which was the best exponent of the early religious consciousness of Christendom in its purest age. The New Testament was written for believers, appealing to their religious consciousness, not dictating to it. Inspiration is reduced thus, not indeed to mere genius, but to the religious consciousness; and is different only in degree, and not in kind, from the pious intuitions of saintly men. The Bible becomes the record of religious truth, not its vehicle; a witness of the Christian consciousness of apostolic times, not an external

standard for all time. Acquiescence in the views thus held and expressed by Schleiermacher was the virtual abandonment to rationalistic criticism of much held sacred by theologians up to that time; but his strong dialectic acumen perceived that this sacrifice was necessary, in order to save the essential in Christianity from entire destruction.

From this point we may see how his views of doctrine, as well as his criticism of Scripture, were influenced by his theory. For in his view of fundamental doctrines, such as sin and the redeeming work of Christ, inasmuch as his appeal was made to the collective Christian consciousness, those aspects of doctrine only were regarded as important, or even real, which were appreciated by the consciousness or understood by it. Sin was accordingly viewed rather as hurtfulness than as guilt before God; redemption, rather as sanctification than as justification. Christ's death was looked upon as a mere subordinate act in His life of self-sacrifice. Atonement was considered to be the exhibition of the union of God with man; and the mode of arriving at a state of salvation, a realization of the union of man with God, through a kind of mystical conception of the brotherhood of Christ.

In accordance with his system, the dogmatic reality of such doctrines as the Trinity was weakened. The deity of the Son, as distinct from His superhuman character, became unimportant, save as the historical embodiment of the ideal union of God and humanity. The Spirit was viewed not as a personal agent, but as a living activity, having its seat in the Christian consciousness of the Church. The objective in each case was absorbed in the spiritual, as previously in rationalism it had been degraded into the natural. It followed, also, that the Christian consciousness, thus able to find, as it were, a philosophy of religion and of the substantial truth apprehended by the consciousness of inspired men, possessed an instinct to distinguish the unimportant in Scripture, and might make more of the eternal ideas contained in it, than of the historic garb under which they were presented.

The ideological tendency is inspired by the natural longing

of the philosophic mind, that tries to rise beyond facts into their causes, and seeks to penetrate behind phenomena into ideas. This tendency arises in a country, as for example in ancient Greece, when the popular creed and the scientific no longer harmonize. Suggested in Germany by the Rationalists, it had been especially stimulated by the subjective philosophy of Kant and Fichte. Historic facts were made to be the expression of subjective forms of thought. This theory, suggested to Schleiermacher from without, fell in with his own views as above developed, and affected his critical inquiries. In the controversy as to the composition of the Gospels, he was led by his ideological theory, and his instinctive perception of the relative importance of doctrines in theological perspective, to abandon the historical importance of miracles as compared with doctrine, and also the verity of the early history of Christ's life regarded in the light of a mere tradition.

Schleiermacher disclaimed any great authority for the Old Testament in the following language: "The Old Testament Scriptures are indebted for their place in our Bible, partly to the appeals made to them by the New Testament Scriptures, and partly to the historic connection of Christian worship and the Jewish synagogue, without participating on that account in the normal dignity or inspiration of those of the New Testament. As far as the inspiration of the Old Testament is concerned, there must be a distinction observed between the law and the prophets. The law cannot be inspired, for the spirit that could inspire it would be in conflict with that which God sends into the heart, by virtue of our connection with Christ. Upon the law depend all the subsequent historical books; and both are, therefore, uninspired, according to the standard by which we judge the New Testament. The prominent portions of the prophetic writings proceed principally from the material spirit of the people, which is not the Christian spirit."

It was in his Dogmatics that the influence of Schleiermacher was most deeply and profoundly felt. Gass, writing to the author, expresses himself as to the importance of this work in the following words: "I have never found in any work, not

even in any from yourself, such pure pleasure as in this; and I will add also, that I have never enjoyed so much my being a Christian and a minister, as in its perusal. No one will persuade me that a new epoch is not to commence with your Dogmatics, not only in this study, but in the entire range of theological science." Since the appearance of Calvin's Institutes, no dogmatic work has appeared, which has been so comprehensive and startling in its announcements; none that has been so potent in the development of new forms of theological thought.

It was not alone in the department of theology that the towering intellect of Schleiermacher manifested itself. As a philosopher he ranks with Fichte, Schelling and Hegel; yet, he could not, with these great thinkers, persuade himself to abandon all belief in the external. He was, as already intimated, more strongly influenced, perhaps, by Fichte, than by any other modern philosopher since Kant. He freed himself, nevertheless, from Fichte's unsatisfactory idealism, by adopting a real reciprocal action of thinking and being, and returned to Kant's view of the world, in which there still lay a sensational element derived from Locke; while yet he agreed with Fichte, in adopting, as that author did in the earlier portion of his career, an independent, individual personality. At the same time, also, he adopted a real connection of this personality with a single, absolute, primeval cause; and still more strongly did he insist upon this connection as being manifested in direct *feeling*. His adoption of an empirical element in our knowledge, does not, however, place him upon the same stand-point with Kant; and still less back of this upon the position taken by the sensational school; for he differs from the latter class of philosophers in advocating idealistic notions, in opposition to those of the materialists. He also differed from Kant, where he assumes that the *noumenon*, or intrinsic nature of things, may be cognized by us, as he wished to establish an adequate knowledge, together with objective validity, in place of the bare possibility of knowing only phenomena. It was his aim to establish this real knowledge upon the supposition of a general fundamental substance, common to the subject and the ob-

ject, in and by which, a real influence of things upon the mind or inversely may supervene; whereby only, as he supposed, a mediation of knowledge in us by means of things, and an objective activity of the will upon things, becomes comprehensible.

The assumption of this fundamental essence is that which brought Schleiermacher into such close relationship with Schelling, Fichte and Spinoza. In his view of this essence or substance, the dualism of thinking and being is reduced, at bottom, to a unity; all antagonism of these is in reality removed, and is met with only in the world of finite essences. This unity of idealism and realism Schleiermacher called his philosophical stand-point; and having had his attention directed to the point, by Jacobi, he at once admitted in his mind an association with the doctrine of the "holy but proscribed Spinoza," in which he believed that he had found a solid and substantial basis. He likewise availed himself the more readily of Spinoza's doctrine of the All-one, as it afforded him a point of support for the hypothesis of his religious principle—*the absolute feeling of dependence.* We do not meet in him, however, that decided pantheism which regards the absolutely and singly existing substance as the essence of all things, and the things as mere abstract forms devoid of essence and transitory, in which the substance as the eternal and divine alone exists; in such sense that a world as distinguishable from God has no existence whatever. A pantheism of such acosmic character was not accepted by Schleiermacher. In his view the absolute substance, or the absolute in the strictest sense of the word, is a unity that excludes from itself all differences, determinations, and actions, and in which, when we endeavor to think of it, the power of framing conceptions comes to an end; since we can only think of the definite, the formal, of that the limits of which are set in distinction from something else. This substance, which is not to be thought of in any definite sense, and is to be uttered only negatively, or as to what it is not, is, nevertheless, a necessary hypothesis of all definite being and knowledge, as also of all action of things upon one another,

and of the intelligence upon material things, and is thus an altogether necessary postulate for all knowledge and all active volition. But Schleiermacher did not, like Spinoza, regard this divine substance as entering into finite things and constituting the essence of the existence of all things in the aggregate; with him, rather, all finite things taken together are and remain the complex, only of finite natures, and this complex is the universe or world. Thus, the world is opposed to the infinite in like manner, as the many are to the one, and is in nowise identical with God. From the infinite in itself he regarded every quality of distinction, both that of things among themselves, as also that of thinking and being, or of intelligence and virtue, as in the strictest manner excluded. In this way the world obtains upon its side a certain relative independence, as the totality of everything definite, finite and changeable.

Schleiermacher, after a busy life of literary, theological and philosophical activity, died February 12th, 1834, and his death spread a gloom over all Germany. It was felt that a towering intellect had passed away, and his funeral was one of the largest that Berlin had ever witnessed. His thoughts left their abiding impress upon the age, and his opinions continued to be the subject of diligent study, and to have their influence in different directions. All the youthful German scholars of his time were influenced by him in their modes of thinking, and although now dead near forty years, his power is still widely felt. The mediation school of theology regards him as its founder. It is even believed that his thinking, in its effects, is not altogether dissimilar to that of Emanuel Swedenborg, though to the superficial observer this may be difficult to be perceived.

As a preacher, as a professor, and as an author, Schleiermacher was alike highly distinguished; always like himself, and always unlike everybody else—conspicuously independent, individual, or to use his own favorite term, subjective. Whatever he took into his own thoughts from the thoughts of others, was reproduced with the sharp imprint upon it of his own strongly-marked idiosyncrasy. Speaking of his intellectual

habits, Lücke, who was one of his most eminent disciples, remarks that "the natural habit and certainty of his mental movements go a great way to explain the immense extent of all that he produced and accomplished. What he wrote for the press had been previously so well considered and prepared, even with regard to the form that (since he always possessed at the same time a mastery of language), he never had occasion to strike out anything. None of his sermons, none of his lectures cost him more time than was requisite for a thorough meditation. A small scrap of paper sufficed for his memoranda, even in his lectures, such as those upon the history of philosophy. Thus, in every labor, by his various proficiencies, he saved time and spirits for new intellectual acquisitions and new exertions. His bodily constitution was naturally weak and delicate—yea, even sickly. But what a mastery he exercised over it; compelling it even in its sickly states to be the servant of his mind! This Socratic mastery and might of the spirit over the body was a part of his inmost nature, and secured to him in age that renewed youth with which, even to his latest breath, he maintained so lively a participation both in the earnest labor and in the cheerful enjoyment of life."

The theological teaching of Schleiermacher is constantly referred to in Germany as having created a new epoch in the Protestant Church. He very early apprehended the great problem of uniting, without confusion and without mutual injury and hinderance, free scientific investigation with that piety which flows from the teaching of Christ, in such manner that the hostility and contradictions, in which they had become involved by the movements of the age, should increasingly disappear. The solution of this problem was for him the work of his whole life.

In one sense Schleiermacher may be said to have founded a school of disciples, inasmuch as from his first appearance at Halle, he assembled around him, by means of his discourses and writings, a multitude of enthusiastic hearers and admirers, who afterwards continued to work in his spirit. He wished to found no other kind of school. A school that with conscious

purpose makes its appearance as a party, secludes itself within a certain method, and excludes every modifying influence from without, he did not desire to establish. Notwithstanding the strength and keenness of his integrity, his regard for the Church and for science was too great to permit his doing so, as was likewise his intellect too free and comprehensive. His chief object was to form every one to be a seeker after truth in earnestness and love; to make the individuality of each so free and vigorous that he should be able freely to possess the truth after his own fashion. Free, independent disciples were what he sought to attract; slavish repeaters and imitators inspired him with disgust.

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## ART. V.—THE WESTERN LITURGY.

*A Liturgy or Order of Worship for the Reformed Church, Cincinnati: T. P. Bucher, Publisher*, 1869.

This work was prepared and published under the direction of the two District-Synods of the Reformed Church, the Ohio and the North West. At the meeting of the General Synod in Philadelphia, held in November, 1869, permission was given to use it in the Church at large. This permission was not designed to express any opinion or judgment in particular on the work, for it received no particular examination nor discussion of its merits in the General Synod. The permission amounted simply to this,—that until the Church is prepared to unite freely on the adoption of one Liturgy, a certain amount of liberty shall be allowed on this subject; and when a large section of the Church, such as that represented by these two Synods, request permission to use a liturgy prepared and sanctioned by them, the General Synod grants the request without expressing any particular judgment on the work.

This introduction of the Western liturgy differs very much from the manner in which the Order of Worship of the East

obtained permission of the General Synod at Dayton to be used in our Churches and families. This latter received a thorough examination and discussion, and the permission for its unrestricted use was the result of a judgment which declared it a proper book for the purpose for which it was prepared. The friends of the Eastern liturgy did not indeed ask for such endorsement; they asked merely for permission to use their work; but the opposition forced a discussion which really brought about a decision on its merits. * So far as the privilege to use it is concerned, the Western liturgy stands on an equality with the Eastern, but so far as any criticism or judgment outside of the two Synods which prepared it is concerned, it has received none.

It seems to us that it should receive a fuller notice both of its merits and demerits than it has yet received. It forms one of the landmarks in the history of our Reformed Church in this country, and is an exponent of a certain type of theological thinking. Its appearance, and the action allowing its use taken by the General Synod, bring the liturgical movement before us in a somewhat new phase. That movement is now freed from much of the acrimony generated by the supposition that an effort was being made to force a liturgy upon the Church. It is now seen that no such design was ever entertained, and that the alarm created by the supposition referred to was groundless. If the Western liturgy had appeared earlier as was promised and expected, we would have been saved much bitter controversy on this point. Now that it is thus seen that the Reformed Church possesses the same freedom in the progress and development of its liturgical tendencies that

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* This may serve to explain what is sometimes paraded as a contradiction, viz., that in the discussion at Dayton the friends of the *Order of Worship* did not claim that permission to use it involved an endorsement of all its contents, but that since then they refer to the work as having received such endorsement. The opponents of the book took the position that such permission *would* carry with it an endorsement, and hence they joined issue in discussing its orthodoxy. This brought on a discussion which for earnestness and ability has perhaps never been excelled in any public discussion in the history of the Reformed Church in this country. The result was a full vindication of the orthodoxy of the Order of Worship.

it has always possessed, we are in a better condition to study the question calmly and dispassionately. No one will imagine that there is a purpose in what is written upon it, to influence any particular legislation or gain a victory except for the cause of truth.

In this notice of the Western liturgy we shall direct attention first to some of its merits, and then to some of its defects and short-comings, with a view to contribute to the cause of truth in the progress of the liturgical movement in our Church.

No one can examine this liturgy without being impressed with the advanced position which it occupies as compared with what is known as the *Mayer Liturgy*, for a long time in use in the Reformed Church. It opens with a recognition of the *Church Year*, with its great festivals, and the intervening Sundays as these are related to these festivals. This is a great advance on the custom of the more recent fathers, at least in the English portion of the Church,—so much so as to involve a great innovation, if not an entire revolution in our order of worship. Within our own lifetime the whole conception of such a thing as the Church Year had so far died out in many sections of the Church that scarcely a trace of it was left. In the most Eastern portion of East Pennsylvania where we were raised, we neither learned nor heard of such a year, and the festivals had so lost all their religious significance, that we only knew of one or two, Christmas and Easter, and if the former came on a week-day, and any service was held, it was one of the poorest services in the year. The others still came to our hearing in their German names, but to think of keeping them was regarded as an old German superstition. And the same state of things had doubtless come to exist in other English congregations in the Church. Now we open this Western liturgy, and we find the whole Church Year spread out before us, at least as an index, in the opening pages of the book. There are the Movable Feasts from 1870 to 1900, Septuagesima Sunday, Ash Wednesday, Easter, Ascension Day, Pentecost, and there are all the Sundays set forth by their appro-

priate names as they stand in the Church Year. To fill out the Church Year in our worship involves an entire revolution in the order in which we were taught to worship in our childhood. Yet we hail this as a wholesome innovation, a substantial progress, whose effect for good will be realized as we live on through these golden cycles of the Church Year.

Here also we find a table of the old Pericopes, or Scripture Lessons, which have come down to us from the early centuries of the Christian Church. With these, too, we had no acquaintance in our early life, except as we saw them indicated in the Almanac, as mysterious in their meaning then as the names of the Saints' days found there. This table at least indicates the order according to which the Church in the ages of old presented the Gospel. Starting here in Advent we are led on by the Scripture lessons through the whole cycle of Christianity, from its beginnings in the Incarnation to its end in the glorification of our Lord, and of all His saints. Scripture here is made to stand in its true order for the use of the Church. Where this is followed, we are delivered from that arbitrary, lawless, method of using Scripture both for reading and preaching which prevails where the Church Year has past out of mind. We commend this liturgy for restoring even this record of the old Scripture Lessons.

Next is given, The Order for the Regular Service on the Lord's Day. This begins by pronouncing one of the seventeen invocations that are given ("the minister *shall* arise and *pronounce* one of the following invocations or salutations"), next follows the singing of a psalm or hymn, after which the minister shall read the Scripture lessons, which *may* be the Gospel and Epistle for the day. Then comes the General Prayer, which *may* also be one of the four subsequently given, after which another hymn is sung, then the sermon, then a prayer which *may* be one also furnished, then a hymn, ending with the *Gloria Patri*, or an appropriate Doxology. (Query. Is the *Gloria Patri not* an appropriate doxology?). The service is closed with one of the benedictions following, which the minister *shall* pronounce.

What we can commend here is that an order is provided for the regular service, and forms given for *all* the parts, though the rubrics direct that some of them, the invocations and benedictions, *shall* be used, and others, as the prayers, *may* be used. There is progress here also, for our old liturgy, if we remember rightly, gave no order or forms for the regular Lord's day service. It will be perfectly in order, according to this service, if the minister sees proper, to use the prayers furnished. This at least concedes the principle that it is right and proper to use pre-composed prayers in the Lord's-day service, both before and after the sermon. It seems to indicate, too, that the invocation and benediction are significant priestly acts, the words of which ought to be rightly ordered, and not left to be extemporized by the minister officiating. To show also that provision can be made for special occasions (which some argue can be provied for only *extempore*), there are prayers for festival days, for days of fasting, humiliation, etc., for public thanksgiving, harvest festivals, etc., and for what are still further regarded as special occasions, such as the election of elders and deacons, opening of Synod, etc.

We are glad to find, in the next place, the ancient Liturgical Forms, the Apostles' Creed, the Nicene Creed, the Athanasian Creed, the Gloria Patri, Gloria in Excelsis, Te Deum Laudamus, and the Litany.

From this out the Offices are fixed, for Baptism, the Lord's Supper, Confirmation, &c., &c. Here, then, is *an order*, as the title of the book gives out, for the whole round of Church service.

It must be apparent, however, that, judged from its own stand-point, it is only a tentative effort, and not a finished production. The fact that it presents a number of forms for the same office, and that the rubrics then give permission to use any one, or none, shows this. It may indeed be said that the principle of the book is, that the forms of worship may be varied, and that none should be binding, but that the minister should be allowed, whenever he sees proper, to extemporize his own forms, and that, therefore, it is consistent with itself. This,

however, is a fallacy. We grant that a Church may allow to its ministers the choice, either to use its order of worship, or to modify it, or not to use its forms at all, but such permission should come from the Synod if it is deemed proper, and not from the liturgy itself. This should be complete in itself, giving what it regards the best order and form of service, and not waver as to what it regards the most suitable form, provided a precomposed order is to be used at all. We stand here by the position we took at the Synod at Dayton, that a liturgy cannot provide for what is called free service without contradicting itself, for the very idea of a liturgy is that it provides a service to be used. How then can it, consistently with itself, attempt to provide by rubrics what each minister is to extemporize for himself? What we mean is, that the book should give what it regards a complete service, the best that can be prepared, and leave the question of using it in whole, or in part, or not at all, for the Synod, or body entitled to give direction in regard to the matter. Otherwise you have only a compilation of forms for inspection and study by the minister, a contribution to Liturgics, rather than a liturgy proper. This is what we find, after all in this Lord's-day service. It contains material for a service, and by following one direction of the rubrics you can have a service, but by following another direction you have something else. It is in its own theological life what the Provisional Liturgy was in the East, incomplete, and needs to be revised, with a view to give it a unique and consistent character.

Let us notice some of the points on which it wavers, and see in what perplexity the minister is left in using it.

We commence at the first *rubric.* "*At the appointed hour the minister shall arise and pronounce one of the following Invocations or Salutations.*"

Shall he arise *at the Altar*, or *in the Pulpit?* This may seem an unimportant omission, and of no intentional significance. Yet we find in another rubric, in the Communion Service, where it might be supposed it would be less necessary, the direction is given as follows: "Then the minister, *taking his place at the*

*table*, shall, &c." We can hardly suppose that the committee that prepared this liturgy considered it a matter of no importance, whether the worship proper, or apart from the sermon, should be conducted at the altar or not. For this has been one of the subjects most seriously discussed in our liturgical controversy. We mean of course, not the mere fact of the minister standing at the altar, or in the pulpit, when he offers up the offering of prayer and praise, but, whether the worship shall circle around the holy eucharist or the sermon. This *is* a point of vital importance for a liturgy. It will in the end determine whether we shall get a true liturgy or a mere hand book for the pulpit.

We should think that, without even a thorough consideration of the subject, following only the earlier customs of worship in the Reformed Church, there would have been no difficulty in making this rubric a little more definite. And a reason might be found for so doing in the fact, that in later years we have fallen away from this custom of the fathers. Our older Churches, even in this country, had altars, and the minister conducted the service there.

We care not to go into a lengthy argument on this point, for it has been ably and fully discussed. How any one who studies the subject can fail to see that the offering of prayer connects itself with the Holy Communion, and so with the altar, and does not in the same way connect itself with the teaching function, and so with the pulpit, is a mystery to us. Yet, although nothing is said, we feel that the Lord's-day service of this Western liturgy is a pulpit service and not an altar service. We would like the book better if it had said this much. Then the issue would have been avowed as it clearly exists. On this issue we are quite willing to rest our criticism. We feel assured that when the subject is studied calmly, without prejudice, the decision of the Reformed Church will be to regard the altar and not the pulpit, the Holy Communion and not the Sermon, the central element of the service.

Growing out of this is another perplexity, already hinted at, in regard to the prayers for this Lord's-day service. These

prayers do not constitute a necessary part of the service, and hence they are placed in a collection in another place by themselves, to be called into use or not at the minister's pleasure. Is it then a matter of utter indifference whether the prayer for the regular service of the Lord's-day shall be one prepared and provided by the Church, or one extemporized by the minister officiating? Allowing that it is not, indeed, a question vital to true worship, yet a learned committee may be supposed to have a mind as to which would be preferable. Is the minister to decide on some principle for himself? or is it to be left to some trifling contingency, such as a weak frame of body, or dull frame of mind and spirit? Are these prayers to come in as occasional crotchets for the minister? or shall he make the use of them the rule and not the exception?

We confess that as a mere help for the minister, the reading of prayers from the pulpit, is to us the dullest and dryest part of worship, and we do not wonder that our people often complain of *read prayers* in this sense. It seems to us like a liturgical patch set in an unliturgical garment. Especially is this the case when a variety of such prayers are given, and the people cannot anticipate what particular one is to be used. It is presumed that they are to follow it, for it is their prayer, as well as the minister's, and yet with this book before them at home, or in Church, just the one may be selected which they did not expect would be used. So far as their preparation for the prayer is concerned, the minister might as well extemporize a new and varied one every Sunday.

And this reveals still another preplexity in regard to this *regular* service. Is this service, after all, in any true sense, a service for the people, or only for the minister? We mean, so far as the book is concerned. Are the people expected to have the liturgy with them in Church? And are they to use it? For this, to our mind, will decide as to the chief reason for using pre-composed forms of prayer. Just here, although the preparation of these prayers might seem to intimate that they are for the people, the prescribed order seems to decide against them. There is not a word for them to utter, not even the

*Amen* at the end of the thanksgiving to which the Apostle refers. *There is no provision made*, so far as we have examined it, *in the whole book for a single response by the people.* The answers to certain questions in the Preparatory Service, as we shall show, is no exception to this remark.

It used to be said by certain persons, that responses were not objected to on principle, but that their use should be moderated, there should not be too many. Yet here we find them ruled out altogether. True, the people *may* join in repeating the Lord's prayer—but beyond this they are to be silent in all the prayers for the Lord's-day service, not even responding the *Amen.* How does this accord with the theory, that the people are all priests unto God, and that they are not to offer their prayers through the medium of another? How does it accord with a note to Professor Good's Inaugural on the Christian ministry, where it is said, "Neither hath God appointed any certain order of outward priesthood to make this sacrifice, (*i. e.*, the sacrifice of praise and thanksgiving)"? Evidently here the theory breaks down. If the people are all priests, then it must follow that the minister is not to offer their prayers by proxy, but that they are to take part in the service.

We miss, of course, in this Lord's-day service the confession, the absolution, the Creed, and the Gloria in Excelsis, all familiar to the early Reformed liturgies. True the burdened heart may find somewhere in the minister's prayer, at the beginning, middle, or end, if it is not entirely omitted, a confession of sin in union with which he may send up his confession, and somewhere in the sermon may be dropped, if not the absolution, the comforting assurance of pardon, but how much more comforting is it to have provision made in a regular way for this? The Creed and the Gloria are postponed to extra occasions. But our limits will not allow us to dwell here. We go on to look somewhat into the doctrine and spirit of the offices for special occasions.

It is significant that the first of these is the office for Holy Baptism, placed here no doubt because this is the first sacrament which meets us in the order of our Christian life. But in

the order of worship the service for the Holy Communion stands central, and its celebration comprehends a whole service, and not merely a part, as is the case with Baptism, Confirmation, &c. But we take this Baptismal service where we find it.

We may remark here in general, that the theory of the sacraments which underlies this, and also the office for the Holy Communion, is that *they are institutions for teaching*, that they therefore have no specific character different from that of the preached word, and that their administration makes no room for a priestly office in the Church, but that they form only a part of the prophetical function of preaching. We shall find that this theory not only underlies these offices, but that such special effort is made to give it prominence, that it is even foisted in as a reason for the great commission, and for the solemn words of the Institution of the Holy Supper, in such a way as to perpetuate what seems to us a most gross perversion of the words of our Saviour. Let us quote from the opening words of this Baptismal service:

"Dearly beloved in the Lord, in the sacrament of holy baptism, which was instituted by our Lord Jesus Christ immediately before His ascension into heaven *we are taught and assured*, that although we are sinful and unholy, yet if we deplore our misery and sincerely turn to God, He will forgive our sins, renew our nature, and receive us again into His favor, for the sake of the one sacrifice of His beloved Son upon the Cross. 'All power,' said Jesus to His disciples, 'is given unto me in heaven and on earth. Go ye therefore and teach' (make disciples of?) 'all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.' (Matt. xxviii. 19, 20.) *To confirm us in the grace thus freely offered*, and to seal unto us the promise of the Gospel, He hath expressly commanded that we should be baptized in the name of the Father, and of the Son, and of the Holy Ghost."

Here we are told that the office of holy baptism is *to teach and assure* certain truths to us, viz: that if we deplore our

misery and sincerely turn to God, He will forgive our sins, renew our nature, and receive us again into His favor. Let us compare this with the first administration of this holy sacrament under the direction of the Apostle Peter on the day of Pentecost. On that occasion the Apostle preached to them the great truths of redemption through Christ, and when the people heard his words, "they were pricked in their heart, and said unto Peter and to the rest of the Apostles, men and brethren, what shall we do? Then Peter said unto them, *Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*" This is the first form of holy baptism ever used, and that by an inspired Apostle, under the great commission. Are we told here that Christ instituted this holy sacrament, in order that by it we may be taught and assured that God will forgive our sins, renew our nature, and receive us again into His favor? Did not St. Peter *teach* repentance and faith by his *preaching?* Would not any one interpret his words rather to mean, that through baptism they would receive,—not instruction, not an assurance,—but, *the forgiveness of sins, and the gift of the Holy Ghost?*

Or compare it with what St. Paul says of his own baptism, as he quotes the words of Ananias, "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Or again with the baptism of the eunuch, (Acts viii. 37, 38,) where it is said that under the preaching of Philip the eunuch *believed with all his heart*, nevertheless Philip baptized him.

So also this theory falls far short of the teaching of the Heidelberg Catechism, where we are taught that in baptism we have not only the assurance of pardon, but where this pardon is always joined with the washing with water, as an internal side of the sacrament. "Where has Christ promised"—not that we are as certainly taught and assured—but, "*that we are as certainly washed with His blood and Spirit as with the water of Baptism?* In the institution of Baptism which reads thus, &c." Who cannot see a different interpretation of the great

commission here? Though the two sides of the sacrament are here distinguished, yet the one is joined to the other always. But in this liturgy the washing with water only teaches that God *will* do so and so, not that He *does* do thus.

And how are we to understand the words which follow the words of the Commission: "To confirm us in the grace thus freely offered, and to seal unto us the promise of the Gospel, He hath expressly commanded us to be baptized, &c." To confirm us in *what* grace thus freely offered? The words of the Commission are, "Go, ye, therefore, and make disciples of all nations, (by) baptizing them, &c., teaching them to observe all things, &c." The grace *thus* offered is clearly the grace of holy baptism itself. Then, to confirm us in the grace of baptism, of our being made disciples, we are to be baptized. What a contradiction and tautology this makes, not only in language, but in the teaching of our Saviour in regard to the sacrament! And all from an over-zealous, and officious, attempt to put a reason in the words of the Commission which our Saviour did not put there Himself.

In the next paragraph we are told that, "Whereas in all covenants there are contained two parts, we, on our part, accept with true repentance and faith the blessings so freely offered unto us; covenant and promise anew for ourselves and our children, &c., &c."

Here we have that pernicious theory of a covenant (*διαθήκη*), which regards it as a contract formed by two parties, the validity of which depends upon the consent and faithfulness of both. The covenant is God's own *Testament*, in the establishment of which man can have no part. "Thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their seasons; then may also my covenant with David my servant be broken." What then signify the words, "We, on our part, *covenant* and promise anew, &c?" Certainly man's faithfulness is required in order to enjoy the benefits of the covenant of God, but that covenant itself depends for its validity on no such condition. Just the opposite of this it is with which we

are confronted in baptism, viz., that although we are unworthy, yet God's covenant fails not.

In the prayer before baptism God is asked* "to look graciously upon this child, and unite it by the Holy Ghost with Thy Son Jesus Christ, that being buried with him," (why is not the full quotation from Scripture made, by baptism, Rom. vi. 4?) "in his death, it may rise with him to newness of life, &c."; but in the post-baptismal thanksgiving we have no recognition of the fact that the child now baptized *has been, in its Baptism*, so united to Christ. Only the general thanksgiving is offered,— "We thank and praise Thee, that Thou dost forgive us and our children all our sins through the blood of Thy dear Son, and receive us among the number of Thy faithful people; and that Thou dost confirm and seal these blessings unto us in holy baptism." This last clause sounds well, but if it is heartily received there should have been no wavering in the thanksgiving, "that Thou *hast* confirmed and sealed these blessings unto this child."

Altogether we find in this office for holy baptism no acknowledgment of the proper grace of this sacrament. In several of the following forms there is an attempt to acknowledge something, but it only disappoints by its evasions. For instance; "Graciously bestow upon it *the blessings Thou dost impart in the lawful use of holy baptism.*" Again: "Grant that its baptism may be made effectual to the end for which it was instituted."

In the office for adult baptism we have the same interpolation of the reason why our Saviour gave the commission to His disciples. "To encourage us to seek for deliverance from this state

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* We are aware that these prayers before and after baptism are largely taken from the prayers in the baptismal service in the Palatinate liturgy, but there is just that part omitted which in that liturgy gave these words a definite meaning as referring to the burial in baptism, viz., this part: "O Almighty, everlasting God, who according to Thy strict judgment, didst punish the unbelieving and impenitent world by the Flood, but in Thy great mercy didst save believing Noah; and didst overthrow Pharaoh with all his host in the Red Sea; but didst lead Thy people Israel through on dry ground: *Whereby this Baptism was prefigured, &c.*" So in the post-baptismal thanksgiving the words are, "and *hast* sealed and confirmed all this (this grace) by holy Baptism, &c."

of ruin and misery, He promises unto us, if we repent and believe in Him, to grant unto us the remission of all our sins, for the sake of the one sacrifice which He offered upon the Cross, and to renew us by the Holy Spirit in His own likeness. *To confirm our faith in the exceeding great and precious promise*, he said unto His disciples: Go ye, therefore, and teach all nations, baptizing them, &c." Here is the same *tantalizing* spirit again. Salvation is a *promise*, the commission is to confirm our *faith in the promise*. Where, and when, in God's name, we may ask, is the *fulfillment* of the promise? Or are we still in Judaism, having *only* the promises?

Let us now take some notice of the service for the Holy Communion.

One of the chief elements in the service preparatory to the Holy Communion is the confession of sin. What strikes us as singular here is, that a confession to the minister is first required before it is made to God. Let us explain. After the address by the minister, *delivered in the chancel*, certain questions are propounded, requiring those who desire to join in the Holy Communion to answer audibly, whether they sincerely unite with the minister in confessing and deploring their sins, whether they heartily believe that Christ hath fully atoned for their sins, and whether they desire to lead new lives, renounce the world, &c. "As many of you, therefore, as thus sincerely feel and deplore your sins, and yet trust that God is merciful to you for Jesus' sake, and have formed in your hearts these holy purposes, unite with me in humble confession and prayer at the throne of His heavenly grace." Then follows the confession to Almighty God.

This seems a strange repetition. First the communicant is asked whether he does sincerely and truly confess his sins. He then answers that he does—this in response to the challenge of the minister. Then he proceeds to do to God what he has already done in response to the minister, viz, makes confession of his sin, not now audibly, but through the words of another. It seems to us that this first challenge of the minister detracts from, if it does not destroy the force of the challenge with

which the penitent must feel himself confronted when he comes to speak directly to the Searcher of hearts. It sounds very much as though in the marriage service a man should be asked, "Do you take this woman to be your lawful wife, &c.," and then should be required, by the repetition of certain words, to do over again what he has just declared he has done. It seems as though there was first a transaction in the heart required, in which true repentance is exercised, and a sense of pardon experienced, and then a public confession made to God, and the comforting assurance given by the minister. This, after all, is separating the inward state and disposition from the real outward act, by which this latter becomes at last only an empty form.

Our objection further to the propounding of these questions is, that they seem to go on the presumption that confession comes only when it is asked for in the way of a catechization. This does not comport with that freedom and willingness with which the penitent comes to confess his sins at a throne of grace.

He is not a stranger there, he is not from a foreign camp, needing to give the countersign in response to a challenge, but he comes as a child, whose sincerity is not to be doubted and casts himself down to pour out his heart directly before God. This he is presumed to be. If he is not sincere—if he would come before God with a false confession, it is not to be supposed that he would do less in response to a challenge from a minister. We know there is precedent for this in the Palatinate liturgy, but we regard it as one of the imperfections of that order of worship which ought not to be retained.

In response to the confession in this preparatory service, what used to be called the absolution in the Palatinate Liturgy, but what is here called a *Declaration of Comfort* is pronounced. It is as follows: * "Wherefore, dearly beloved, all of you, who

* Compare with this the absolution from the Palatinate Liturgy, which was used for a time in every Lord's-day service.

Unto as many of you, therefore, as abhor themselves and their sins, and trust that, through the merits of Jesus Christ alone, they are all forgiven them, and have re-

with hearty repentance and true faith have turned unto God, may assuredly believe, that He has mercy upon you, and that He will confirm and strengthen you in all goodness, and finally bring you to everlasting life, through Jesus Christ our Lord. Amen."

There is here at least an echo, though faint, of the voice of the Church in all ages, as by a priestly act the minister of Christ proclaims forgiveness to the truly penitent, by the authority originally delegated to the ministry by Christ Himself, when He said, "Whosesoever sins ye remit, they are remitted, and whosesover sins ye retain they are retained." If the penitent is told that at the time of his confession, as above, "he may now assuredly believe that God has mercy upon him," then, of course, it is implied that pardon has been conveyed, and conveyed, too, along with, if not in, the declaration of the minister. But there is so little left here, and so studious an effort to keep the office of the minister out of view, that it will hardly be looked upon in the course of time, as anything more than the repetition of certain passages of Scripture in which pardon is promised to the penitent; and when it comes to this, the question will be raised why these may not be read from the pulpit in connection with the sermon, or the address, and so the last trace of the absolution proper will vanish away.

In the Communion Service proper we meet again the bold theory, that the Sacrament is appointed merely to confirm the promise of God for the salvatien of men through His Son our Lord. "And the more fully to show forth the promise of the Gospel" (how weak compared with the words, "ye do show forth the Lord's *death*)," and to seal unto us the remission of our sins, and to assure us of eternal life through Jesus Christ, He hath graciously added to the word of that promise, this blessed sacrament of the crucified body and shed blood of His

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solved more and more to die unto sin, and to serve the Lord in true holiness and righteousness: to them, because they believe in the Son of the living God, I announce, by the command of God, that they are released in heaven from all their sins, as He has promised in His holy word, through the perfect satisfaction of the most holy passion and death of our Lord Jesus Christ. *Amen.*

dear Son, as the certain sign and covenant pledge of His abounding grace. *Wherefore*, St. Paul, testifying by the Holy Ghost of the true purpose and design of this holy supper, declares (1 Cor. xi.) &c." Here follow the words of St. Paul, where he recites the words of the institution, and warns the Corinthian Christians against eating and drinking unworthily in not discerning the Lord's body. It is difficult to see the force of the *wherefore* in the above passage, for nothing whatever is said previously of eating the crucified body, and drinking the shed blood of Christ.

In the next paragraph the Holy Supper is spoken of as the true *commemoration* of our Lord. This requires that we shall believe that Christ, in the way and manner recited, wrought out our salvation. "We are to remember and believe, that He suffered all this, in order that we might find acceptance with God, and never be forsaken; and that He thus sealed the new and everlasting covenant of grace and reconciliation, with the shedding of His blood, and with His death?"

And now comes the consecration in these words:

"To confirm our faith in this covenant of mercy, *our Lord Jesus Christ, the same night in which He was betrayed, took bread* (here the minister shall take some of the bread in his hand); *and when He had given thanks, He brake it* (here the minister shall break the bread) *and said, Take, eat; this is my body which is broken for you; this do in remembrance of me.*"

Can any one considering rightly the solemnity of the institution of the Holy Supper read these words and fail to experience some indignation at the above interpolation, "To confirm our faith in this covenant of mercy, our Lord, &c."? Who informed these liturgy-makers that our Lord instituted the holy sacrament of His body and blood, *in order to confirm our faith in this covenant of mercy?* And if this *is* one purpose to be subserved by receiving the holy sacrament, is it the only one? Is it the chief one? and why should it be foisted in just here where we want to hear what our Lord says, and not what men say? Why this zeal for a theory of the sacrament which cannot keep silent at such a moment? We regard it as

exhibiting anything but a spirit of reverence to insert a theory of the Lord's Supper whether it be a right or wrong one, in the fore-front of the solemn words of institution. They are words of deep mystery, felt and acknowledged as such by the Church in all ages, yea so reverenced even by an inspired apostle that he leaves them alone to speak for themselves. Yet here we have the mystery thrust aside by the remark that this Holy Supper was instituted, and these solemn words said, *to confirm our faith in the covenant of salvation.*

After the consecration there is some advance towards a deeper meaning of the sacrament, where the words of the Catechism are followed.

"As often, therefore, as ye eat this bread, and drink of this cup, ye shall be reminded and assured, as by a certain memorial and pledge of His love and faithfulness to you; and that He feeds and nourishes your souls to everlasting life, with His crucified body and shed blood, as assuredly as ye receive from the hands of the minister, and eat and drink, the bread and cup of the Lord, in remembrance of Him."

We are glad to find in the second form also a better setting forth of the holy mystery, as the following words testify: "Above all, let us have firm faith in the promise which Christ Jesus, who is the everlasting Truth itself, here places before our eyes, *that He will assuredly grant His true body and blood, so that we possess Him entirely and fully, and that He live in us, and we in Him.* And although we see before us only bread and wine, let us not doubt that, by the operation of the Holy Spirit, He accomplishes in our souls, all that He exhibits to us by these visible signs, namely, that He Himself, as the true bread from heaven feeds and nourishes us unto eternal life."

We cannot, however, see the force of the exhortation and caution just before the communion takes place, "And now beloved in the Lord, that we may be fed with the true heavenly bread, Jesus Christ, let us not permit our hearts to cleave unto this visible bread and wine, but lift them up in faith to heaven, where Christ, our Redeemer and Advocate, sitteth, &c."

After our Saviour had consecrated the elements, He said, Take, eat; *this is my body which is broken for you.* This liturgy consecrates the elements, and then says, do not cleave to these, do not regard the sign, but turn away towards Christ at the right hand of God in heaven. If the outward elements are in the way of our spiritual communion with Christ, instead of a help, then why use them at all? Besides, while Christ is at the right hand of God, is He not also present in Holy Communion? and must we in this way separate in our thoughts, what is joined together in the mystery of the Holy Communion?

But we must let this suffice so far as the doctrine underlying the office for the celebration of the Lord's Supper is concerned.

In accordance with the general theory of the sacraments and sacramental acts, confirmation is presented first as an act of the Catechumen, and not of the Church. "To avow the sincerity of their purpose and desire, as well as publicly to profess their faith and assume their obligations as members in full of the Church of Christ; and also to assure us of their purpose to continue steadfast, by the grace of God, in the fellowship of His people against all temptations of the world and Satan, they now present themselves in this solemn manner, before God and this congregation, to the end that they may be publicly admitted into the Church, and entitled to all its privileges." Not a word is here said of confirmation as an act of the Church towards its children, but all of what these persons are going to do in coming to receive confirmation. Referring to their approach to the Holy Communion it is said; "*To increase their confidence* in this invitation, He has been pleased to add to the declarations and promises of His word, the sacrament of His crucified body and shed blood, as visible sign and pledge of His grace to them, and for the confirmation of their faith in Him, and the comfort of their troubled hearts." This is bad English, as any one will find who attempts to analyze it, and it is worse theology. It would seem as though whenever a reference is made to the Lord's Supper, it must be preceded and followed by the explanation that it is only added to the word to increase our

confidence, only a sign of a promise, and scarcely ever a word uttered in regard to the mystery of eating the flesh, and drinking the blood of Christ, which is central in this Sacrament.

An attempt is made to combine with this service for Confirmation the service for Adult Baptism, but it only introduces confusion and contradiction. Any one who will read the question propounded to *all* the catechumens immediately after the baptism of those who require it, has taken place, will see the contradiction. We have seen ministers attempt to combine these two services in using the *Order of Worship*, but it always results in a failure. The two are distinct and separate offices. The baptized and the unbaptized are very different classes in relation to the Church, and this distinction ought not to be ignored in the service for their reception and admission to the Lord's Supper.

The second form for Confirmation is weak in style, somewhat sentimental in spirit, and contains cant phrases. "Beloved in the Lord, we have assembled at this time under truly solemn and interesting circumstances." This opening sentiment asserts a fact, but a sense of the fact is not strengthened by stating it in this style. So the words in the opening of the address to those who have been confirmed: "Dearly beloved, permit me, in conclusion, to add a few words of counsel, in view of your solemn act of consecration to the service of Almighty God," might be omitted (except the first two words) without detracting anything from the strength and force of the address.

The only other service that we shall notice in this particular way is the service for ordination. We are glad to find this elevated and earnest in tone, and with a few drawbacks, asserting the true nature of the office of the Christian ministry.

It sets forth the divine origin of the ministry, and refers in testimony of this to the great Commission, and to the words of St. Paul, Eph. iv. 11, 13. Prof. Good in his Inaugural Address seems to think these words do not refer to the institution of the office of the ministry, but we like the statement of the liturgy

on this point better than his. Indeed the language in regard to the *office* of the ministry and its perpetuation is quite as strong as any one could ask. "*In this way*" (*i. e.* by prayer and the laying on of hands), "*the succession in this office has been perpetuated until the present day.*" The sentence immediately following this is a little slippery. It seems that no sacrament or ordinance can be spoken of anywhere without ringing the changes on the words "sign" and "seal." We quote it: "Nor was the act of ordination by which they were formally set apart to this work, an unmeaning ceremony; but a most solemn transaction, in which those who were thus ordained, received the sign and pledge of acceptance" (only the sign and pledge? and does not the acceptance itself go with the sign and pledge?) "of their self-consecration to the service of Christ, the seal of their divine calling" (why not the calling itself?), "and the *assurance* of the support of the Holy Ghost." Why not the *support itself?*

We have referred to ringing the changes on the words, *sign and seal.* These words are found in the Catechism, and in teaching the doctrine of the sacraments are proper enough in their place. But they are not Scripture terms, and in liturgical forms the Scripture is quite as good authority as the Catechism. So also there is a studious effort, in the services for Baptism and the Lord's Supper, to weave in as much of the language of the Catechism as could be done consistently with the low view underlying these services. But this is no merit. The language of devotion is not just the language of teaching; a liturgy should have a style different from that of a Catechism. This shows, moreover, a slavish and mechanical adherence to the Catechism, and Reformed liturgies too, from which this book is largely compiled. It is not a reproduction, but a compilation. Any one reading it, and tracing the authorities from which much of its language, as well as sentiment, is collected, will feel that there is wanting a moulding power to bring the whole into organic union.

The work as a whole is not homogeneous; for while in some of its services it aims to be a living and real organ for the

worship of the congregation, as in the service for the Lord's Supper, in others it falls back into the character of a mere directory or guide. It does not rise, even in the service for the Holy Communion, to the devotional glow which alone can produce the style of a liturgy, or of worship. This is attributable, no doubt, to the fact, that the Committee felt all the way through, that they were not aiming to produce a form, the highest and best, for the worship of the Church, but only specimens that might serve as guides in doctrine, thought, &c. To produce a living form for the devotion of the Church, requires a special order of talent which only some possess. Such forms are real creations. Of this character are the Psalms, and the devotional forms of the early Church. We say of the early Church, for no one who examines the subject can fail to see that there was there the development of a special genius for this work. This is not saying that other ages may not have as much piety and devotion, but every age has not the same special gifts. Every age does not produce a Shakspeare.

There is no evidence that the Committee that framed this liturgy took any special pains to incorporate the spirit and elements of the primitive liturgies. They give, in a collection by themselves, what they call the *ancient liturgical forms.* There they stand, like the separate leaves of a beautiful flower. The Committee seemed to feel, either that they do not bear on them the impress of the creative genius of the early Church, or else that *they* were not competent to set them in living union with our modern worship. There they stand, unequalled in any productions of later times, yet they are hardly called into use in this book.

But we must bring these remarks to a close. We have set down, in a somewhat desultory way, our impressions, favorable and unfavorable, of the Western Liturgy. We think it ought to undergo a revision, as the Eastern Liturgy did, if it is to live in the Church. It might then become a worthy representative of the theological life it represents. This theological life is, of course, very different from that which the Eastern Order of Worship represents. Both are before the Church, and both are

allowed to be used. We would like to see the Western Liturgy introduced into all our churches which do not use the Order of Worship.

We have happily arrived at such a relative settlement of the liturgical question as will allow the movement to go forward now in an entirely free way. The final issue we may safely commit in the hands of Him who is guiding His Church, in the midst of all her imperfections, in the way of truth and life.

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## ART. VI.—THE PRIESTLY ELEMENT IN THE CHRISTIAN MINISTRY.

BY REV. GEORGE LEWIS STALEY, PETERSVILLE, MD.

"LET a man so account of us, as of the ministers of Christ and stewards of the mysteries of God," (1 Cor. iv. 1). Minister of Christ and steward of the mysteries—such is St. Paul's definition of the office and functions of the Christian ministry. "Envying, strife and divisions" had arisen among the members of the Church at Corinth, (1 Cor. iii. 3), as in the spirit of party and personal attachment, one said, I am of Paul, and another, I am of Apollos. Indignant at their wicked forgetfulness of a supernatural office and ministry in their partisan preference for one or another of those invested with its authority, the Apostle emphatically demands, "Who then is Paul and who is Apollos, but *ministers by whom* ye believed, even as the Lord gave to every man?" (1 Cor. iii. 5). How forcibly these words set forth the office and functions of the Holy Ministry, as supernatural realities, in the presence and exercise of which, the individual minister, even though it be the great Apostle of the Gentiles, or the eloquent Apollos, sinks out of our sight. The minister of Christ as a dispenser of "the mysteries of God" in his official character represents Christ, and is, at the same time, the organ of his Presence among men, stand-

ing as he does in the bosom, and as an integral part, of that new creation, that mystical constitution of grace that came into historical existence on the day of Pentecost. "A little while and ye shall not see me; and again, a little while and ye shall see me, *because* I go to the Father." His going to the Father—His entrance into His glory—His residence in the Heavenly World, opened the way for His coming again, ("a little while" after) in that higher and universal form, (as no longer a localized presence as in the days of His flesh), by the power of the Holy Ghost in and by the Church, which is His body, the fullness of Him that filleth all, in all, (Eph. i. 22, 23), thus bringing to pass, as a historical reality in the ongoings of the Christian ages, those words of His uttered just as He was going from them in the triumphal glory of His Ascension, "Lo I am with you always, even unto the end of the world," by which also those other words of His become for us full of significance, as they foreshadow the grandeur and supernatural glory of sacramental ministrations, "Verily, verily I say unto you, He that believeth on me, the works *that I do*, shall He do also, *and greater works than these shall he do, because I go to the Father*," (John xiv. 12).

The coming of our Lord in the flesh was not a mere temporary theophany, but an incarnation, "once for all"—of perennial force for the ages to come—the same yesterday, to-day and forever—so that His ministry of word and passion and victory—His prophetical, priestly and kingly work are not matters of thought and memory only, but ever present facts—ever-abiding realities in that new world of grace and sacramental mediation, in whose bosom He lives and reigns. When our Lord appointed other seventy also, and sent them two and two before His face into every city and place, whether *He Himself* would come, (St. Luke x. 1, 16), among other things in their ordination charge, He said, "Into whatsoever city ye enter . . . . . say unto them, *The Kingdom of God is come nigh unto you.*" And again, "Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, even the very dust of your city which

cleaveth to us, we do wipe off against you. Notwithstanding be ye sure of this, that *the Kingdom of God is come nigh unto you.* He that heareth *you*, heareth *me*, and he that despiseth *you* despiseth *me*, and he that despiseth me, despiseth Him that sent me."

And then again, we have those wonderful words spoken by our Risen Lord, on the evening of the world's first Easter, "When the doors being shut, where the disciples were assembled for fear of the Jews, *came* Jesus, and stood in the midst of them and saith unto them, Peace be unto you. And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you, *as* my Father hath sent me, *even so* send I you. And when He had said this, He breathed on them and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted, and whosesoever sins ye retain they are retained." (St. John xx. 19, 23). And thus commissioned, "they went forth and preached everywhere, the *Lord working with them.*" (St. Mark xvi. 20).

The ministry of the gospel is then not merely a mediatorial continuance of our Lord's prophetical office, but of His priestly and kingly character and work also. The preaching of the word, the ministry of sacrament and worship, the exercise of pastoral oversight and discipline, these three distinct functions constitute the office of the minister of Christ, and must be held and honored as co-ordinate, so that one may not be exercised and elevated at the expense of the others. In the Church of Rome, the whole office of the ministry is absorbed by the Priestly element alone, while comparatively little honor or stress is put upon the exercise of the prophetical function, while in our Protestant Churches generally, the prophetical element of the ministry monopolizes and absorbs into itself all the powers of the great commission, to such an extent, that it will allow no such thing as a Priesthood as part of the same office, essential to its integrity and success.

What we propose to set forth in this paper, is, not that the ministry of the gospel is, in the popular usage of the word, a Priesthood, and that those invested with its powers are Priests, but this,—that, in addition to prophetical and kingly properties and functions, the Holy office involves also, as essential to its integrity and success,

THE PRIESTLY ELEMENT AND FUNCTIONS.

It is generally taken for granted, by those who deny that there is anything like a priestly quality in the Christian ministry, that the universal priesthood of believers vacates the necessity for any priestly ministration,—whereas, this very fact requires the existence of a special priesthood as its organ in the worship of the congregation and the offering of its spiritual sacrifices. Those words of St. Peter, (1 Pet. ii. 5, 9), in which Christians are styled "an holy priesthood, a chosen generation, a royal priesthood, an holy nation," etc., are fully paralleled by these words of the Lord, when He called unto Moses out of the mountain and commanded him, among other things, to say to the children of Israel, "Now, therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a *peculiar treasure* unto me above all people . . . . and ye shall be unto me a *Kingdom of priests and an holy nation*," (Ex. xix. 5). And yet the priesthood, as a distinct office, filled by men whom God called to do service in the Tabernacle, and stand before the congregation to minister unto them, (Num. xvi. 9), with Altar and sacrifice, constitutes the very hear, and core of the theocratic dispensation. For, as we read, "When Korah, Dathan and Abiram, with two hundred and fifty princes of the assembly, famous in the congregation men of renown, gathered themselves against Moses and Aaron and said, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them. Wherefore, then lift ye up yourselves above the congregation of the Lord," their sin was, that they claimed for themselves the special functions of the priesthood also, (Num. vi. 10), on the ground that they, (the people), were a kingdom of priests. The enormity of their guilt in thus ignoring and set-

ting at defiance a divine order of grace is witnessed by the terrible judgment visited upon them, when "the earth opened her mouth and swallowed them up, . . . . and there came out a fire from the Lord and consumed the two hundred and fifty *men that offered incense.*" (Num. xvi.) Surely in the light of this pertinent history, we may conclude, that a general priestly quality as attaching to "a peculiar people," does not render unnecessary a special priestly office and ministration, but, on the other hand, that these "examples and shadows of better things to come in the new world of grace, bear eloquent and emphatic testimony, that the Royal Priesthood" of the people makes necessary an order of ministers to stand at the altar, and "accomplish the service of God." It *must* indeed be true here, as in all orders of existence, whether in the sphere of nature or of human life, that what is general, (belonging to the genus) and universal, must find expression in particular and individual organizations.

There is, however, vastly more in the priestly office and functions of the ministry than can be claimed for the priesthood of Christians in general. If the minister on the one hand, is the organ and mouth-piece of the people in the service and worship of the Sanctuary, he is, on the other the organ and representative of Christ, in his character of "steward of the mysteries of God." In virtue of the priestly property of his office, he stands between God and the people, offering their gifts and sacrifices, while, at the same time, through his ministrations, grace and benediction are bestowed upon the faithful worshiper. The fundamental conception of the priestly office is that of mediation, not of any self-constituted sort, but because "every priest taken from among men—called of God as was Aaron—is ordained for men in things pertaining to God," that he may, in accordance with a universal Divine Law, (the law of mediation), become the organ of communication between Heaven and Earth—between a sinful race and a Holy God. Being of this two-fold character, its ministry is equally concerned with what God does towards us, and with what we do towards God, in the way of service and sacrifice.

In the Old Testament order, the Priest stood, as all acquainted with its liturgical ritual must admit, as a real mediator, through whom alone it was lawful for the people to approach unto God, and by whom God dispensed the blessings of the covenant; this, however, not in any absolute sense, but only as prophetical, of that better order of things to come in after ages in the person of Jesus Christ, the great Apostle and *High Priest* of our profession. *He is* the absolute mediator, both as regards His person and work. He mediates God to man, not only as a mode of revelation (in His prophetical office) as regards the existence and counsel of God, but as an actual coming of God into the order of our life, "to seek and save the lost." He mediates man towards God by bringing such a sacrifice—even his own Divine Human Person in vicarious offering—as God will accept, and which is made once for all after the power of an endless life. Having passed into the heavens a high-priest forever, after the order of Melchisedek, His sacrificial work stands forever—of force always to put away sin—needing no other sacrifice or priestly ministrations to supplement its consummate fullness and perfection. There must needs be, however, as in the case of the truth that came by Jesus Christ, which requires a ministerial office to proclaim and teach it, a ministerial priesthood to make available to us in the way of personal application and appropriation, the grace brought near to us by Him who, as the Lamb of God, taketh away the sin of the world. The true character of the Ministry in this regard must be obvious at once from the simple reading of the words already quoted. "Peace be unto you, *as* my Father hath sent me, *even so* send I you; and when He had said this, He breathed on them, and saith unto them, whosesoever sins ye remit, they are remitted, and whosesoever sins ye retain, they are retained." If *He* was sent by theFather, not merely as Prophet and King, but also in this central office of Priest, then it follows from these words, that His Ministers, in some sense, partake of His priestly office and functions, as being part and parcel of that mediatorial constitution, which He has established in the Church, which is His Body.

The preaching of the gospel, as is generally admitted, does not exhaust the significance of the Ministerial Office, nor call into play all the powers with which it is clothed. The kingly office looks back to another office and function, through the exercise of which, as a precedent condition, room is made for pastoral oversight and government. This is unquestionably the priestly quality or property of the office, to which the preaching of the Gospel brings men, who ask, what shall we do? that they may be baptized into Christ for the remission of their sins and the gift of a new, spiritual life, and afterwards be renewed more and more after the image of this same glorious Christ by feeding in a mystery—the mystery of the Altar—upon the spiritual food of the most precious body and blood of our Lord.

It is obvious, certainly, that these functions are not essential to the preacher's office—that while they are superadded to it, they are yet in no sense necessary to the mere preaching of the truth. If, indeed, the Christian Redemption were only that scheme of humanitarian improvement, which finds its spring in mental and ethical considerations—in the contemplation of the true, the beautiful and the good—then indeed would the preaching of the Gospel include in itself the whole power and significance of the office. But when our Lord commissioned His Apostles, sending them, *as* the Father sent Him, He not only commanded them to preach, but also to *baptize* in the name of the Father and the Son and the Holy Ghost, those who, under the influence of their preaching, desired to become His disciples and thus participate in His redemptive work. Evidently their preaching was designed to open the way for the ministry of baptism, and towards this, as the essential significance of their vocation, they always exercised their prophetical authority—that thus those, who were moved to obey the call of the Master, might receive that grace, for the communication of which this Holy Sacrament was ordained,—viz. union with Christ, and participation in the virtue of His death and in the power of His Resurrection.

St. John, the Baptist—that stern preacher of righteousness —the last of the Old Testament prophets and of a priestly

family also—in whose person was the "contact of the ages" and who stood on the verge of the Kingdom of Heaven—prefigured this conjoining of the priestly to the prophetical work, when he baptized the multitudes, who submitted to his teaching, in the waters of the river Jordan. The Prophet of the Old Testament was not, however, necessarily a priest. The offices, though sometimes united in the same person, were, for the most part, separate and distinct. The kingly and priestly—the kingly and prophetical—the prophetical and priestly, were occasionally found conjoined in one person; but it was reserved as the distinguishing and crowning glory of our Lord, as *the Christ* that He should *be* in His peculiar character, as mediator, and exercise in their absolute fullness the functions of, "Prophet, Priest and King of Humanity." The convergent lines of Old Testament prefigurations all centre in Christ—ancient prophet, priest and king as antitypes finding their end and meaning in His person, and the higher Dispensation, He came to bring in.

If now, in the sacerdotal ministries of this ancient order of God's grace, we find functions corresponding with and foreshadowing those other offices of the Christian Ministry, which are no proper part of the *preacher's* work, considered in itself, we are surely entitled to conclude, that these are the real and substantial acts of priestly ministry and mediation, of which *they* were types and shadows. To one at all familiar with Tabernacle and Temple service, the Brazen Laver standing between the Altar of burnt offering, and the tent of the congregation with its significant washings and sprinklings, oft repeated, is suggestive of the grand reality brought to pass in the Laver of Regeneration and the Baptismal Washing away of sins, the Priest, in his place at the Altar, receiving the sacrifice and dispensing it again to be consumed by the worshiper—the offering of incense as symbolical of common worship—possible and acceptable only by and through the sacrifice of the altar,—and the concluding Benediction, as sealing the peace of forgiveness and acceptance, constitute in sum

the work of priestly intervention, in the Old Testament order, ordained as the shadow and prophecy of better things to come.

Now there are in the office of Minister of Christ, besides the duty of preaching the Gospel, other functions and duties, corresponding as type and antitype, with the sacerdotal ministrations of the Levitical Priesthood, viz. the ministry of baptism —the offering of the Eucharistic Sacrifice, and the distribution of the consecrated elements—the ministry of common worship and Benediction—as the glorious realities of that higher development of God's Kingdom, into which the old order has been merged.

As we have already said, the prophetical office opens the way for the exercise of the priestly ministry, first of all in the Sacramental Washing of Holy Baptism. The preaching of St. Peter on the Day of Pentecost constrained the assembled thousands to ask, what they must do? to whom the reply was given: "Repent, *and be baptized* every one of you, in the name of the Lord Jesus, *and ye shall receive the gift of the Holy Ghost.*" Here, beyond question, the Sacrament of Baptism is presented as such an act of mediation and intervention, as belongs to the priestly idea, and as constituting the only point at which the penitent believer could be brought into communion with the blood of the Lamb sacrificed for the sins of the world. If indeed the administration of this service is only an extension of the preacher's office, setting forth, as it were, transactionally, what at other times is expressed in ordinary language, then indeed is the doctrine of Baptism as held and taught by Apostles and apostolic men, utterly without sense or meaning; for everywhere, in the Scriptures and in the writings of Holy Men of old, is this Sacrament associated with the fact (not the mere probability of it,) of a birth into a higher life—a cleansing from our ancient stains and a planting into the death of Christ that we may walk in newness of life. It is impossible indeed, if we carefully collate and conscientiously interpret the teachings of our Lord and His Apostles, to come to any other conclusion, than that the Minister of Christ, when dispensing the "mysteries of God," as he stands at the *Holy Laver* is perform-

ing an act of priestly intervention of the highest order, through which only men are brought near to God.

While the Altar, standing before the door of the Tabernacle with its sacrificial offering, as a "*conditio sine qua non*," signifies making possible and opening the way for our washing in the Laver of Regeneration, it is taught, by necessary implication, that it is only after our being washed, that we can approach the altar and offer our sacrifice, and participate in the sacrificial repast on and after the sacrifice. As in the Old Testament order, the Priest received the sacrifice and offered it upon the Brazen Altar, and then dispensed portions of it to the worshipers to be eaten with Divine Benediction, so the minister of Christ receives the offerings of bread and wine, placing them upon the Altar, with words of prayer consecrating them, that they may, with true effect, represent the Body and Blood of our Lord—becoming indeed after the manner of sacraments the Body and Blood of Christ, and thus, a true memorial sacrifice—He dispenses them again to be consumed as the true meat and drink of our souls, whereby, only we can be saved from death and raised to immortality at the last day. "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. And whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." (St. John vi.) Here again we are confronted with the fact of a true priestly mediation, as something vastly different from the mere proclamation of the gospel in the use of significant symbols and which every earnest worshiper feels, in his inmost soul, is not simply transactional, or symbolical preaching, but a real communion between heaven and earth, in and through which we are fed and nourished unto everlasting life.

And then, too, we have, as in full correspondence with the Altar of Incense, the ministration of Common Worship, revolving around this central service and worship of the Beloved, whose name is a pure and holy incense, through which all our worship may go up before our Father, a sacrifice accept-

able, well pleasing to God." When with his face towards the Altar, as the Representative and mouthpiece of his brethren, he gathers up in one common form, the confessions, prayers and praises of his brethren, laying them on the Altar of the gospel in conjunction with the great sacrifice, he is acting for men in things pertaining to God, as a true mediator in that mediatorial order, which springs from the Person of our Lord. But when, with face turned, as it were from the Altar towards the waiting congregation, he utters words of blessing, then again as a true mediator he is acting for *God* in things pertaining to men, actually bestowing benediction—a peace that passeth all understanding—in God's name.

This blessing the people in God's name, is for those who have faith in the Church as an order of grace, and in the ministry as a sacramental institute, not an unmeaning ceremony, or a merely decorous way of dismissing a congregation of Christian people; but a real priestly act, by which God bestows upon devout, waiting souls, grace and strength and peace —as the culmination indeed of their whole worship. Such truly, it is always felt to be by those, who believe in the Church, as the Body of Christ, where He continually lives and reigns. What a burlesque, indeed, has the utterance of words of Benediction become in many quarters, where the whole meaning of it seems to be regarded as no more than a simple intimation, that the service is now over and the people are at liberty to retire —a burlesque in full harmony with that caricature of the Doxology (which is properly the closing Jubiletic shout of our offerings of praise) we so often witness, when the congregation is instructed to sing the last verse of the final hymn, standing as though it were only the first orderly step in their going from the church.

Rationalistic Evangelicalism, whose entire business it seems to be to degrade the Church and ministry to the level of mere humanitarianism, may sneer and satirize, but the implicit faith of the humble Christian recognizes these acts of priestly intervention, as real points of communion between God and man, through which come grace and Benediction.

Equally true is it also of the various ministerial acts in which words of blessing are pronounced—in confirmation—in marriage and in the burial of our departed brethren in the Lord, that we have the power and effect of true priestly mediation and intervention by a *ministerial* priesthood through which Christ Himself communicates His grace and blessing.

In these and other forms, we have exhibited the presence of a quality in the Christian ministry which fully corresponds with its ancient prefigurations in the Levitical priesthood, and of which it is obviously the object or business to *minister* Christ in the actual application of the benefits of His death and Resurrection, in a sense which cannot be predicated of the office of preaching considered simply in its own proper character. If then, there be in the Christian ministry this priestly element and these several priestly functions, it must needs follow that

THERE IS A CHRISTIAN ALTAR.

And so, the author of the Epistle to the Hebrews, with great emphasis, declares that "We have an Altar (Heb. xiii. 10) of which they have no right to eat, who serve the Tabernacle," fully setting forth, that there is in the Christian economy, the reality which the old Jewish Altar and its service only faintly typified and foreshadowed. In that elementary order of God's grace, the Altar of sacrifice, as God's institute, was the point at which God met the worshiper and bestowed gracious benedictions; and so it came to pass that wherever they might be—no matter how distant the land of sojourn or captivity, the Jews would pray towards the place where God was wont to manifest His presence. The full glory of this Altar presence was reserved, however, for the Christian Dispensation.

The Holy of Holies, into which the High Priest entered once a year, is no longer a veiled sanctuary, but the Divine has entered into the Human in such sense, that He who was born of the Virgin is our Emanuel—God with us. Our humanity in Him has entered into the Holiest of all, and the middle wall of partition is forever broken down. In His character as the great sacrifice, He is Himself (absolutely) Priest, Victim,

and Altar. The whole idea of Old Testament Sacrifice is fulfilled in Him who is the Lamb of God that taketh away the sins of the world. It must needs be, therefore, that in our worship and service, these several factors find expression, if we would, with true effect, lay hold of and appropriate the sacrifice made once, but of force always.

There seems to be—there is indeed, a demand in our universal human life for a visible altar in some form, upon which to offer our sacrifices, and at which we may come into real communion with the Divine in the way of worship. Indeed, so universal is this association of the Altar with any worship, that the cases where no altar exists, are indeed the exceptions to the general rule; leading to the inevitable conclusion, that a phenomenon so wide-spread and of such venerable age, that the memory of man runneth not back to the time when it was otherwise, owes its origin and existence equally to a primitive Revelation and real human want.

The former of these two factors is indeed the legitimate response to the latter, and the assertion may be safely hazarded, that only where there is and has been a total absence of all faith in a coming of the Supernatural into the sphere of the natural, and consequently only a deistic faith, in an abstract, speculative Divine Existence, do we find what passes for religion, and religious worship, characterized by a total absence of altar and altar service. Among all the peoples of ancient and modern times, where there is and has been this faith in Divine Revelation, as a real coming of the Divine into the sphere of our human life, whether as one or many incarnations —in monotheistic and polytheistic religions alike—there we are everywhere confronted with Altar, Priest and Sacrifice, as central and essential features in their religious ceremonial. Manifold and monstrous, indeed, are the perversions of this primitive institute (of unquestionable, divine origin,) in the idolatries of the ancient and modern world, but none the less, perhaps all the more, for this very reason—significant and prophetic intimations of that true Order of Worship, brought to pass through the coming of our Lord Jesus in the flesh.

There is no need, that we should set forth in great array the facts bearing upon this point, as they confront us in the old theocratic order of God's grace, as the prominence of the Altar is such that it appears at once to the most superficial observer, as the living, beating heart, from which issues the very life blood that vitalizes their whole religious life. Strike out the altar with its continual ministrations of sacrifice, and all that is distinctive in the Jewish religion is stricken out at the same time. Priest, altar and sacrifice are, in their unity, a symbol and prophecy of "some better thing to be provided for us, that they without us should not be made perfect."

This "better thing" provided for us is *not a destroying but a fulfilling rather of that old prophetic and disciplinary order*—not an abrogation, but a carrying forward to its realization in history, of what till the coming of our Lord, was, in some sense, only shadowy and unreal. The glorious realities in the Person and passion of Christ were the patterns—the heavenly things themselves, after which, as types and examples these rudimentary institutions were fashioned, so that, in the new and higher dispensation of fulfillment we must have Priest, Altar and Sacrifice, not in a lower or less real, but in a higher and truer sense, than in the perversions of heathenism, or the elementary institutes of Judaism. As already stated, Christ is in Himself absolutely and once for all, High Priest, Altar and Sacrifice, and having entered into the Holiest Place, the significance and virtue of His Person and work must be exhibited to and continually confront us in that Divine Organism which is His Body, not merely in their essential oneness, but as well also, in their necessary diversity, that we may be enabled to appropriate in faith and adoring worship, the great salvation of the gospel.

The pulpit, as we have already said, in its functions, looks towards the altar and its ministries, as the point of union and communion of the natural with the supernatural. Indeed just as we come to any proper sense of the priestly element as an essential and integrant part of the office of *Minister of Christ*, will we be impressed with a sense of the necessity of an altar as the place of priestly ministration; for *ministering* Christ, is not

simply preaching Him, but an actual applying of His benefits to penitent and faithful souls. As Christ's minister, then, he must *not* only represent Him ministerially, but must represent Him sacramentally also as the crucified One, in sacrifice, which necessitates the symbolism of a visible altar, upon which we offer to God and plead in our behalf, the merits of His most precious passion and death, and when by the real consecration, which comes upon them, in the blessing and dispensation of the sacred symbols, which our Lord calls His body and blood, then the altar becomes, as it were, a holy place, and in some sense also, the point in which the sanctity of our Churches centre, the holiest of all and the very dwelling-place of the Shekinah. What less can it be indeed for one who believes, that our Lord Himself is the celebrant in the Divine office, offering Himself to the Father in sacrifice, and His flesh and blood to us as true meat and drink whereby only we can participate in His merits and be raised up to immortality at the last day?

Let it be said, that this is superstition, or mysticism, or popery, or any other of the many bad things, which the Rationalism of the present day is in the habit of fastening, as terms of reproach, upon whatever is distasteful to its superficial thinking, the Christian Altar is notwithstanding, ALL THIS, for the faith, (implicitly) of every earnest disciple of our Lord. Why then the outcry against looking towards the altar in our acts of worship, when at that point is performed the central service and from it are dispensed the mysteries of God in sacramental ministrations; and where, in a special manner the supernatural world reaches down and over into this natural order, and Jesus Himself, as on the night of the Institution blesses Bread and Wine, manifesting Himself there as He does not to the unbelieving world? Rather how improper and unbecoming, to use the mildest terms, it is, to turn the back deliberately as upon the Divine Presence, and the face towards the door, as looking to the lower humanitarian level of the outside world, that denies that Jesus Christ had come in the flesh.

It was not idolatry in the ancient Jew, to open his window,

and worship toward the temple and the altar—particularly at the time of the morning and evening sacrifice. Rather was it divinely enjoined. In the consecration prayer of Solomon's temple, the thought continually recurs, "If they shall pray *towards this place*—recognizing my Presence—then hear Thou and answer." This turning towards temple and altar was the outward practical acknowledgment, (not merely in thought) of God, as He had revealed Himself in their dispensation and history, and challenged their faith and obedience, as the children of the covenant. As compared with the religion of nature, their's was a supernatural religion, faith in and submission to which, constituted them, Israelites indeed and in truth.

And so must it be in all Religions—and pre-eminently so in the Christian Religion. The Altar, in its true symbolism, as linked to what is objective in the world of grace, presents continually and challenges our submission to, the central mystery of the gospel, that the Word was made flesh as the great fact of all history; and that this Divine-Human Person was offered in sacrifice for the sins of the world, and His flesh and blood are now offered to us, as the antidote of death and the pabulum of our spiritual life. In this view, it is obvious, that when, in our prayers and thanksgivings, we kneel towards the Altar, as the place of a Divine Presence, we only recognize and acknowledge the fundamental mystery of our faith, *Christ crucified*, as our only hope of salvation.

There remains yet to be considered, as necessary to complete this discussion,

### THE EUCHARISTIC SACRIFICE.

The existence of priest and altar necessitates a sacrifice of some sort, for the offering of which they have been ordained. Without this, priest and altar are only unmeaning names, of no practical value whatever. Where the preacher's office absorbs into itself the whole business of the sanctuary, the priestly quality of the Christian ministry and the altar are entirely ignored, or if the names are still retained, they are employed in a strained, metaphorical sense, and for the uses of transactional and symbolical preaching.

"Behold the fire and the wood," said Isaac, to his priestly father, as they neared the appointed place, "but where is the lamb for a burnt offering?" "*God will provide Himself a lamb for a burnt offering,*" was the reply. The instincts of our common religious life, in the sphere of nature, demand as complementary to priest and altar the offering of some suitable sacrifice. To say nothing of what meets us in the manifold religions of the world, we find that the covenant, as it started in rudimentary form in the person and family of Abraham, and expanded into full organization in the Jewish Theocracy, revolved and centred in the *sacrifice* laid upon the altar by the priest. And when at length the fullness of time had come God provided a Lamb—the Lamb slain from the foundation of the world—to be a sacrifice once for all, not as concluded and past, but of force always in the ages to come, after the power of an endless life.

And just here we feel the profound significance and pertinent application of those words in our Lord's great sermon, "Think not that I am come to destroy the law or the prophets; for I am not come to *destroy, but to fulfill.*" Christianity, therefore, in its cultus, has the substance of the things hoped for—the abiding realities—"the good things to come," of which the law had only the shadow.

Surely there cannot be less—there must be infinitely more, of what constitutes sacrificial worship in the "better covenant," that has taken the place of that old covenant, which was only "the example and shadow of the heavenly things," after which as the patterns, Moses was admonished of God that he should make all things pertaining to the Tabernacle and its worship. The patterns of the heavenly things cannot contain or signify more than the realities they shadow forth; and, therefore, it follows that, as we have a great *High Priest* that is passed into the heavens, carrying forward His priestly mediation in our behalf—presenting and pleading His sacrificial merits before the throne, those who as His chosen subordinates exercise a ministerial priesthood must needs also have somewhat to place, and plead upon their altars in the *outer court* of that "true Tabernacle which the Lord hath pitched, and not man."

For us, as for God's people in patriarchal and theocratic dispensations, there is but one way of approach to God, and that lies through sacrifice. "*I am the Way*"—the priestly and mediatorial in this passage standing out with marked prominence as compared with the prophetical (the Truth) and kingly (the Life). "No man cometh unto the Father but *by Me.*" All our worship and service, therefore, find acceptance and benediction only in conjunction with the ONE SACRIFICE MADE FOREVER, which "as a pure and holy incense—as the odor of a sweet smell goes up before God, acceptable and well pleasing to Him." We are impelled, indeed, by the deepest instincts of the Christian consciousness, to place ourselves and our service upon the altar of the Gospel, in union with its glorious sacrifice, and, therefore, in all our prayers and thanksgivings we return habitually to this central act in our worship, as we conclude our devotions with the words, in, or through, or for the sake of the passion and death of Jesus Christ our Lord. It is this habitual reference and return to the name of Christ that gives sacrificial character to all our acts of worship—linking them to the memorial sacrifice transacted upon the Christian altar in the communion of the Body and Blood of our Lord and Saviour.

And here we are confronted with the central significance of the Lord's Supper, as being in itself the sum and substance of all Christian worship—preëminently *the Liturgy*—vitalizing and rendering acceptable all other forms of worship. The bread and wine, as natural elements, received as an offering from the hands of the people by the minister and placed upon the altar, in the use of the words of institution and by the powerful benediction of the Holy Ghost, having become, after a heavenly and sacramental manner, the Body and Blood of Christ, are offered as a MEMORIAL SACRIFICE before the throne of our Father in heaven. It is then and there that the supernatural—that heavenly order—that true spiritual world in which Christ, now risen from the dead, continually lives and reigns, comes to actual union with the natural world in such form that we are said to taste of the powers of the world to

come. The words, "Do this in remembrance of Me," as uttered by our Lord at the time of the Institution, and in the midst of His sacrificial work, could surely mean no less than that the bread which He calls "My Body," and the cup which He calls "My Blood" should in all coming time, as the memorial sacrifice, perpetuate and make available by the vivific agency of the Holy Ghost the merits of His most blessed passion and death, as of perennial—ever present force and freshness for the rolling ages. And so St. Paul evidently means the same thing when he declares that "as oft as ye eat of this bread and drink of this cup, ye do show forth the Lord's death until He come." Clearly the apostle did not intend, in the use of these words, any showing forth of the death of Christ in the way of symbol and transaction, to the outside heathen world; for, in addition to the fact that there is no special or very striking significance in the use of a little bread and wine to teach the world the lesson of our Lord's death (a crucifix would answer the ends of symbolical preaching far better), the profane and unbelieving in the primitive ages were not permitted to witness these holy mysteries. Fairly interpreted they set forth this precious truth, that in the Lord's Supper we are permitted in a very special way to show forth and plead the merits of our Lord's sacrifice before our Father in heaven, as the ground of our acceptance and justification. This "mystical exhibition of His one offering of Himself, but of force always to put away sin," which we make in the use of the consecrated bread and wine, presenting them upon the altar of the Gospel, is the reality of all prophetical and typical sacrifices—the very heart and core of all Christian worship.

There is yet another consideration, which, as corresponding with the typical sacrifices of the Old Testament economy, serves to set forth clearly the sacrificial character of the Lord's Supper. It is this: The priest having received the offering and presented it upon the altar before the Lord, as a sacrifice, returned it in part, with Divine benediction, to be used as a feast upon and after the sacrifice. The same feature is clearly seen in

the original Paschal Sacrifice and Feast, when the Lamb having been slain and the blood sprinkled sacrificially according to the Divine command, was used as the material of a feast, preparatory to the pilgrimage upon which the Israelites were about to enter.

Christ our Passover has been slain for us—therefore we keep the Feast of the Holy Communion, receiving from the hands of the minister, and eating and drinking the consecrated symbols, as the true meat and drink whereby our souls are fed, nourished and made strong for the pilgrimage and conflicts of this life, and grow meet and ripe gradually, for life everlasting.

This side of the Lord's Supper, as a Sacrificial Feast, is clearly set forth in the Heidelberg Catechism (75, 76, 79 Questions), which teaches thus; that He feeds (in the Supper), and nourishes my soul to everlasting life with *His Crucified Body and shed Blood*, as assuredly as I receive from the hands of the minister, and taste with my mouth, the bread and the cup of the Lord, as certain signs of the Body and Blood of Christ." It teaches further that to eat the Crucified Body and drink the shed Blood of Christ is "*not only* to embrace with a believing heart all the sufferings and death of Christ, . . . but also *besides that*, to become more and more united to this sacred Body . . . so that we, although Christ is in Heaven and we on earth, are notwithstanding, flesh of His flesh, and bone of His bone, and that we live and are governed forever by one Spirit, as members of the same body are by one soul." And this, because we are all partakers of that one Bread, which came down from Heaven to give Life to the world.

Taking, therefore, these two sides or elements of the Eucharist, as they are foreshadowed in the Old Testament sacrifices, and remembering the words of our Lord, "I came not to destroy, but to fulfill," and, calling to mind all the circumstances of the Institution, we are surely entitled to conclude and hold as the central mystery of our worship, in full accord with the faith of the Christian ages, as enshrined in all liturgies entitled to the name, that the Communion of the Body and Blood of Christ, is a true *sacrificial offering of the consecrated Bread and Wine*,

*in memorial of the Great Sacrifice made once for all;* and a feast also upon the sacrificial elements, with Divine Benediction, after the sacrifice.

If there be, therefore, this priestly quality in the office of the Christian ministry, charged with the performance of these sacerdotal functions, in its stewardship of the *mysteries* of God, then, very evidently, the Christian Life, as regards its generation and development, involves agencies and powers, beyond what is implied in the mere preaching of the Gospel. When our Lord was about to leave the world, "He spoke unto His Disciples saying, All power is given to me in Heaven and in earth. Go ye, *therefore*, and teach (literally, make disciples of) all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to *observe* all things, whatsoever, I have commanded you, and lo! I am with you alway, even unto the end of the world. Amen." (St. Matt. xxviii. 18, 19, 20.)

This Discipleing of all nations consisted essentially, as regarded its beginning, in the baptism of such as were brought to an "acknowledgment of the mystery," and as regarded its after progress, in the observance of those things, which He had commanded (Do this in, etc.,) as these sacramental ministries and observances, were backed by His perpetual, personal presence in the Church as His Body. Thus, and only thus, would the virtue resident in Him, go out in streams of blessing to the nations. Not by the preaching of the Gospel, by and of itself, but by sacramental energy and power are we born again (*from above*) and nourished unto everlasting life. To these as the centralities of the Christian Religion, the preaching of the Gospel to the nations, ever looks forward, John the Baptist-like, as the end of its ministry; and towards which also, it ever looks back, Paul-like, as the ground of all its instructions, admonitions, warnings and rebukes, to those who stand" in the fellowship of the mystery" as members of the Catholic Communion of the saints and citizens of the Heavenly State.

We conclude this discussion with these three practical lessons:

1st. A proper conception and corresponding honoring of

this element of the Christian ministry will re-adjust the prevailing Protestant distortion of the relation between the Pulpit and Altar. The preacher will no longer be the prominent figure and actor, in the services of the Sanctuary, and the sermon will no longer virtually absorb and monopolize, as now, the almost entire interest of the congregation. People will cease to speak of going "to preaching," and learn more and more, as they wait in the Courts of Zion to

> Prize her heavenly ways,
> Her sweet Communion, solemn vows,
> Her hymns of love and praise.

The individual minister, as a "steward of the mysteries of God," though it be a Paul, or an Apollos, or a Cephas, will sink out of sight in the dignity and glory of his office; and we shall hear no more of personal dislike to the Pastor because he has not the gift of popular eloquence. Excellency of speech or of wisdom will no longer be regarded as essential qualifications for the pastoral office, and Christians, everywhere, will learn to honor the man for the sake of his office, and not the office for the sake of the man.

And as regards the minister himself, there will come with a proper conception of this priestly quality of his office, an irresistible impulse to be true, simply, to his character as an undershepherd, whose sole business it is, to restore the souls of men, leading them to the still waters and into the green pastures, that they may eat of Heavenly Bread and drink of that living water, of which if a man drink, he shall never thirst again, because it shall be in him, a well of water springing up into everlasting life. His ministry of the word and his ministry of discipline, will look forward and backward to his ministry of Holy Sacraments—claiming nothing for himself, and attributing whatever success he may achieve to Him, whose minister he is. And as intimately connected with this,

2d. The Altar will become central—the point towards which our thoughts and affections gravitate as the most sacred spot on earth; for there it is, the Great Sacrifice, the Lamb

Slain, "is exhibited and represented with true effect as of ever abiding force—the same yesterday, to-day and forever. In the sacramental mystery transacted there, we have set forth not only the Death of Christ, in the memorial sacrifice, but also from the offerings of Bread and Wine—lifted by the act of consecration above the dominion of the curse, into the higher region of the supernatural,—we are nourished unto everlasting life."

When once we come to have faith in this mystery of an Altar Presence, we can no longer find full satisfaction in the mere hearing of the word, but we poise and centre our very souls, in restful worship upon the Person of our dear Lord and Saviour.

In these circumstances, the words of St. Peter as they express the inmost contents of the Christian consciousness, when confronted with the presence of this mystery of godliness, sound like the echo of our own thoughts and feelings. "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure, that Thou art the Christ, the Son of the living God," (St. John vi. 68–69.)

Prayer, Praise, Communion and Benediction, are all linked with this Altar Presence; and even the preaching of the word becomes, in some sort liturgical, finding ready response to its lesson from Gospel and Epistle, as part and parcel of the organism of Altar Worship, in the minds and hearts of all earnest worshipers. And finally:

3d. Faith in this priestly and sacrificial element of the Christian ministry and the Christian Religion will beget and enlarge the spirit of sacrifice, as an element in the universal priesthood of believers. Just in proportion, as our worship is truly liturgical and sacrificial—ruled and intoned, as it were, throughout by the priestly quality—will men be brought, more and more, to offer and present unto God, in union with this glorious mystery of the Altar, "the reasonable sacrifice of their persons; consecrating themselves, on the Altar of the Gospel, in body and soul, property and life, to His most blessed service and praise."

The spirit of Christ is the spirit of sacrifice, and the more intimately we come into Communion with Him, and feel the power of His life, the more readily and promptly will we deny ourselves, and take up the Cross allotted to us to bear, and follow the Master, even though it were to Crucifixion with Him.

The religious intellectualism of the day, due doubtless to the overwhelming influence of the prophetical quality of the ministerial office, cannot be otherwise than unfavorable to the spirit of devotion, and is to a large extent chargeable with the falling away of the Christian world from the self-sacrificing charity and almsgiving of the early Church. How indeed can it be otherwise, when the preaching of the Gospel is so sundered from its proper relations, and made to stand out in such undue proportion to the other worship and service, that it degenerates for the most part, into an intellectual and literary exercise for the entertainment of the people. Only when there is a full and hearty return to the old habit of sacrificial worship, will the springs of self-sacrificing charity be again fully opened—from whence streams of blessing shall issue in overflowing fullness to make glad the City and Heritage of our God. Then, and not until that time, will Christians appear as a "chosen generation, a royal priesthood, a *peculiar people*," showing forth, by their works of love and charity, "the praises of Him who hath called us out of darkness into His marvellous light."

## ART. VII.—THE INFANCY OF CHRIST.

FROM DR. HARBAUGH'S LECTURES ON DOGMATICS—THE SYMBOLISM OF CHRIST'S INFANCY.

As Christ was the "Son of Man" as well as the "Son of God," He was, in a certain sense, the product of humanity as well as of divinity. Humanity and the history of the world travailed with Him—His coming or birth was prepared in the womb of human history as well as in the womb of the Virgin.

In all great events there is a kind of concentration of powers to bring them forth, and as these energies centre in one point, they are in all other points correspondingly abstracted or withdrawn. The event of the birth of Christ was such a time of concentration. The energies of humanity, and of human history were concentrating towards His birth. The better life of humanity was gathering up into the more direct line of Christ's ancestry.

Four centuries before His birth, Judaism had uttered its last public testimony in the prophetic voice of Malachi; the former direct communication with God in the nation seemed to cease; and instead of an extensive, there began an intensive movement in the life of Judaism. Times, history, the energies of humanity began to gather towards a "fulness." Humanity's womb was drawing all the world's energies towards itself for the birth of a new æon—or the principle of it—namely, the divine-human life of the Son of God and of Man.

These mysterious operations of humanity's life, like the first energies of all life, were hidden and secret (Ps. cxxxix. 15). The ancestry of Christ glided back into obscurity, and were no longer prominent in the world's outward history; so that when the mystery was ripe for consummation, it found the Lord's handmaiden of "low estate" (Luke ii. 48). The "mighty" had been "put down from their seats" by a withdrawal of the divine forces, which had kept them up, and God was exalting "them of low degree" (Luke ii. 52). In the lowly family of

despised Nazareth, and obscure Bethlehem, the energies of history and humanity had concentrated. Here was the great womb of the world which was to conceive and give birth to the great mystery. Here the best life of humanity, and all the pre-working life of the world, had concentrated for a re-heading and a new birth.

Whenever a new light is kindled, the old darkness passes closely around the new light-centre. Whenever life is to break, germ-like, out of the seed, the old form, though breaking and doomed to pass away, still adheres closely to the centre of the new life; so at this great new birth of humanity, the old forms of the world's life appear close around—appear in their worst and most effete character. The very chrysalid of Judaism, under which the new life had ripened, hugs that life as it is struggling forth to manifestation and victory. As in every great event in history, so in the birth of Christ, that which is to come, and that which is to be overcome, are brought together in close contact and conflict.

Hence as before His birth, in the pure and sinless development of His divine-human life in the womb of the Virgin, the pure and normal had to perfect itself by maintaining a conflict against the impure and abnormal: so after His birth the same abnormal world was present on all sides challenging to a new and wider conflict.

All this is represented, and we must believe *symbolized*, by the circumstances of His birth and infancy. We contemplate the scene as a picture; the divine-human infant is the bright object, and the world as there concentred is the dark background. Near Him is light. Closely around Him there is a bosom of love, a friendly presence. The mother's love,—the family circle though small, the greeting angels; later the visiting shepherds, the homage of the Magi, as the representatives of the longings of heathenism; the devout and hoping Simeon, and Anna; these turn a bright and cheering face toward Him, like clouds that gather radiantly around the rising sun. In these we see the best in the world concentrated around Him at His birth. These are prophetic of what is to be when

the circle shall widen around Him. These constitute a small bright nimbus at the spot where heaven touches earth. These are signs of life where the true life of humanity begins.

But the dark background, the old worn-out world, the effete forms of humanity are also there. That the world is adverse to Him is also symbolized. The manger, the rude stable, form a surrounding of indignity. The night and the winter speak of the darkness and coldness of the world. In the Inn the world is gathered and represented, forming its centre, and carrying on its traffic near Him, at once the cause and evidence of His neglect. There is the world's shrine of tribute near Him, to whom all homage is due. Later, the aversion and wrath of the world against Him is gathered up in Herod; and the babes slaughtered on His account, are the tender first fruits of a future "noble army of martyrs." In His forced flight into Egypt, the world for a time utterly prevails against Him.

Moreover the moral and spiritual state of Judaism is such as to show a withdrawal of life. Phariseeism was but a shell—a lifeless chrysalid. Sadduceeism had skeptically ignored the true life of Judaism. Esseneism was a morbid surrender of the great hope of Israel, a separatistic giving up of the true meaning of Judaism—a bartering of the concrete reality of redemption for an abstract and unsubstantial mysticism, seeking to escape from the world in itself, instead of seeking victory over the world in the Messiah. Beyond these effete organized forms of degenerated Judaism, there was yet the floating individualism represented by the publicans—individuals of strong religious instincts, but desperate in their hopelessness, giving themselves up to unrestrained sin.

All these symbolic facts and events are *great words of the Word.* They are true and everlasting gospel. Truly and forcibly has one of the Fathers said: "Every act in the history of the eternal Word Incarnate is itself word and doctrine."

The process of the new against the old, the new in the old, the new out of the old and over it, as we have seen it in His coming out of the bosom of the effete Judaistic world, as we

have seen it in His own person victorious in the womb of the Virgin, and as we have seen it now also in that world in which His infancy is found,—this process continued and still continues. It is the process of the new birth and renovation of humanity. It is the process of the pure in the impure—of life over death. It is the process resulting from the reheading of humanity in the new Adam. It is the process which works towards the "gathering together in one all things in Christ" (Eph. i. 10); so that as from the womb of the Virgin was born the natural holy human body of Christ, so from the womb of the world and humanity shall be born the perfected mystical body of Christ—the Church.

### THE INFANT PERSONAL WORD.

There is a strong tendency in modern theological thinking, first to separate the *work* of the God-man from His *person*, and then to base the work of redemption rather on His work than on His person, and then also, consequently, to make more account of His work than of His person. There is a similar disposition to separate His word from His life, and attribute to it a kind of autonomic power apart from His life,—forgetting that He is Himself the *Logos*, the Word—that His person and life are word—that even in His boy-hood He was "filled with wisdom"—that in Him "are hid all the treasures of wisdom and knowledge" (Col. ii. 3). He did not merely *teach* the word of God. He *was* the word of God. "In Him was life, and the life was the light of men." Where there is only the natural human life, as in Heathenism, there is not the truth. It is the all-covering fact, that in His person the divine and human, finite and infinite, spiritual and natural, are united, that forms the principle of all truth. His person is the genuine truth, because it is the generic life. In His life only is the principle of revelation, and its absolute consummation,—a revelation not only *to* man, but *in* man. "The Word was made flesh and dwelt among us" (John i. 14). The disciples did not merely hear the word which He spake, but St. John says, "We have seen with our eyes, we have looked upon, and our hands have handled of the Word of life" (1 John i. 1).

From these tendencies to exalt His spoken word at the expense of the personal Word, and to separate His word from His life, has resulted the habit of making little account of His holy infancy—of regarding it as a blank in His saving life, or at best as only a common necessity which requires that He should pass through the stage of infancy, in order to reach manhood, and thus reach the beginning of His redeeming work.

He was the Word as a child, as well as He was when later He spake and taught. In His birth the Word was manifested. The infant that lay in the arms of His Virgin mother, was, and is, and will be for the Church as truly a Great Word, a glorious Gospel, a mighty and saving dogma, as any word that ever fell from His anointed lips. "*Verè verbum hoc est abbreviatum!*" The Word in the manger has been, is, and ever shall be a true and mighty saving power in the world. It is the Word of all words,—the Doctrine of all doctrines, the Truth of all truth, the Life of all life.

There is no difference between the Life and the Word in the divine human person of Christ.* When He assumed our nature, His life introduced into our nature the true principle of salvation. Our salvation truly began in the "Holy Child Jesus." All that He afterwards did and spake was substantially only a continuance of His life in humanity—a carrying forward of His incarnation to its completion. Thus the saving, atoning virtue of His person covers His infancy as well as any other portion of His life. He is the Saviour, not on the Cross merely, but also in the manger. If the Cross is a symbol of salvation, so is the manger. If Calvary is a shrine, so is Bethlehem. If the event of Good Friday is a glorious gospel, so is the event of Christmas.

This view of the deep and important meaning of Christ's infancy seems to have been clearly perceived already by *Irenæus*, who had listened to Polycarp, the disciple of St. John. He laid great stress, in his Christology, on the idea that Christ

* The word, truth, is not full truth as long as it is *abstract;* it must become *concrete.* As abstract it only reaches the mind,—it must reach the spirit, the life, the intuitive nature of man. It must be a fact,—not a thought.

re-headed, recapitulated, humanity. He labored to show that, as it was necessary to redemption, that he should by a truly human birth become truly the new Adam, the real new head of humanity, and that as by that means His divine-human life secured a truly saving beginning in humanity,—so the saving power had its perennial and perpetual base in His person. "As His birth was the *repetition* of human birth in general, so it was necessary that His life should *repeat* human life in general" (Duncker, p. 222). "Just as Christ by the assumption of our flesh in His birth became human as we are, so must He in His life, in which He became in all points like us, *become what we are*, in order that we, through the real communion into which He has taken us up with Himself, may become what He is" (Duncker, p. 222).

Therefore Irenæus brings out strongly, and lays great stress upon, the fact that Christ's life passed through every age or period of our human life, in order thus to sanctify and glorify all, in these several ages or stages of life; and to do this not by His word merely, but by His life.

"He re-headed our whole humanity in Himself, from the beginning to the end. . . . . For how can we be made partakers of the adoption of sons, unless through a son we have received from Him that communion with Him which makes us really sons; wherefore He passed, in His own life, through every stage of human life, restoring to all that communion which we should have with God. . . . . He did not set aside or pass beyond the human, nor annul the law of the human race in Himself, but He took up into Himself, and sanctified every age of human life through which He passed, through that likeness which it bore to Himself. For He came to save all—all, I say, who through Him are born again into God—infants, children, boys, youths, and men. Therefore, He passed through every age, and was made an infant for infants, sanctifying infants; and a child for children, sanctifying those being of this age, and at the same time being an example to them of the efficacy of piety, and of righteousness, and of subjection. He was made a youth for youths, being an example to the

youths and sanctifying them to the Lord. And in like manner He became a man for men, that He might be a perfect leader for all, *not only* in the way of setting forth the *truth*, but in the way of *actual being*, sanctifying, at the same time, the men, and being also an example to them."

In all this it is easy to see, that Irenæus ascribes to the human life of Christ a perpetual, sacramental and saving power in all its stages and acts. The virtue which, from His holy humanity, touches human life in all its circumstances and stages, is not the virtue merely of *truth* or of *example*, but the virtue of His holy and sanctifying life. His infancy, childhood, boyhood, youth, and manhood, were *grace* and *life*, which may be perennially claimed by these classes and ages of human life; so that they may plead not merely the merits of His sufferings and death in their behalf, but also the merits of His holy nativity, infancy, childhood, boyhood, youth, and manhood. It is at once plain that this is the very thought of the catechism.

In like manner did the Church take up and embody this idea in its LITANIES. Here they plead for deliverance and mercy: "By the mystery of His Holy Incarnation; by His holy nativity and circumcision," as well as by the later facts of His suffering, death, resurrection and ascension.

In like calm consciousness of this deep truth does the Heidelberg Catechism find the base of salvation back in the holy conception and birth of Christ. "What benefit dost thou receive from the holy conception and birth of Christ?" It does not answer this question by the shallow conception, that it was necessary for Jesus to be born in order that He might become our Mediator by afterwards teaching and suffering, but rather with the deepest insight into the profound sense and substance of the gospel, it fears not to reply: "That He is our Mediator, and with His innocence and perfect holiness, covers in the sight of God, my sin, in which I was conceived."

Here we are taught that not merely His suffering and death, but also His innocence and perfect holiness, cover sin; and especially that His holy conception and birth cover the sin of our unholy conception and birth. A thought, as profound as it

is beautiful, and as true as it is beautiful and profound. His Incarnation, taken as a whole, including every stage of His life, was the absolute sacrament of life and the absolute life of sacraments. Wherever He touched our fallen nature—and He touched it at all points—He touched it as the virtue and power of life, atonement, and salvation.

Every act and fact of His life, as set forth in the Creed to be believed in, is a real victory and saving virtue for us in the same stage, circumstance, and degree of our own life. His sufferings are a power for us and in us—His death is the death of our death—His burial and repose in the grave is a real sanctification of the grave of every saint—His resurrection and ascension are a power drawing us upwards by virtue of a real fellowship; but so also in like manner are His conception, birth, and infancy a real power for that stage and degree of human life. Just as our death and rest in the grave could not be what they are if Christ had not shared in them, and passed through them, so infancy could not be what it is if Christ had not passed through the state and stage of infancy.

### THE POWER OF THE PROMISED INFANT WORD IN JUDAISM.

We have seen that there lies a deep meaning and a mysterious power in our Saviour's infancy. Every stage and fact of His life has a vital and necessary connection with the salvation of the world.

This power of His infant life was ever felt retrospectively in Judaism before His actual Incarnation. It did not come in abruptly and unpremeditated.

Judaism expected the Messiah to appear as an infant. He was promised to them as "the seed of woman." As Eve, at the birth of her first child, expressed a hope that she had begotten the Messiah (Gen. iv. 1), so the prophet, as the organ of the Jewish mind and heart, ages later responded in the spirit of the same hope: "Unto us a child is born," &c. Is. ix. 6, 7.

The same hope continued to be familiarly cherished by the pious to the time of our Saviour's birth. There is no surprise at His appearing as a babe. No incongruity is seen or felt in

the prophetic picture of a babe with its heel upon the head of the fearful serpent. It is the very symbol under which the spirit of Judaism recognized the great Deliverer. The angel, the shepherds, the devout Simeons and Annas, and the Magi, were all prepared to see the manifestation of the Divine Redeemer in the form of a child. They did not expect Him to come after the manner of fabled Minerva, in full adult form, power and perfection.

How natural is this mystery! How true to human life is the Incarnation! Its being so true to the order of human life is the only "sign" given. "Ye shall see the babe wrapped in swaddling clothes lying in a manger" (Luke ii. 12).

The idea thus existing in the Jewish mind through all the ages prior to the actual incarnation, exerted a powerful influence on the Jewish parental heart, on Jewish family life, and on Jewish-childhood.

To see the force of this truth, we need only contrast the parental feeling and family life, as it has been and is in the pagan world, with what we find it to be in Judaism. In paganism, family life is purely in the sphere of nature. Nothing rises above selfish, and earthly ends. "Without natural affection" (Rom. i. 26, 27, 31). Women and infants command little respect. How different is all this in Judaism!

A little careful observation of the Old Testament economy will show us several ways, in which God, in direct connection with the promise and hope of the coming of the LORD, sought indirectly and directly to cultivate, elevate, and sanctify the natural parental instincts and affections. He lodged into Judaism fundamentally, certain central, ruling, generic elements, which wrought deeply, quietly, and powerfully toward this result; and the hope of Him, who should be born as the "holy child," was the life of it all.

1. We can easily see how the settled conviction—a conviction resting on a direct promise—that Christ should be born of a woman, tended to put honor and elevation upon the female sex. Just in proportion as men believed this promise, and were invariably and truly affected by it, would they look with

reverence and respect upon women. In so far as they were deeply earnest in their faith and hope, every woman was in their eye the probable mother of the Messiah.

2. In the same way would this hope of the Messiah cultivate a strong family interest and feeling. Any family might be the one out of which Christ would come. This made care for the honor of the family strong, and zeal for the family name a prominent feature in Jewish social life. This would naturally call forth every energy for the elevation and purity of the family. Though only one family could obtain the prize, that very fact made the boon more precious, and increased the stimulus of this holy ambition (1 Cor. ix. 24). Hence genealogies were so carefully preserved.

3. It was their hope of the birth of the promised child, that elevated their views and feelings in regard to the marriage relation, which is the very foundation of the family and of family life. The seed of the woman must come from holy families. Hence marriages out of the covenant were forbidden. The sacred generations were guarded against admixtures with the uncovenanted (Gen. xxiv.; also xxvii. 46). When the issue is heir to a throne, the blood is carefully guarded. This accounts for the awful horror with which the law regarded bastardy (Deut. xxxii. 2) and adultery (Lev. xx. 10).

4. This hope of the Messiah powerfully awakened the love to children. The love of offspring was a predominant feature in the Jewish character. To be childless was regarded as the greatest of all curses (Lev. xx. 20, 1 Sam. xv. 33, Jer. xxii. 30). It was to be lonely and desolate. The family did not bloom. To be childless was to have no voices of joy to cheer the solitude of the tent, no promise to cheer the hopeless future. Hence this was made the subject of special promises on God's part to His faithful people (Deut. vii. 14, Ps. cxiii. 9, Is. liv. 1, Ps. cxxviii. 3, 4).

Whence was this joy in children, so unlike what is found to be the general spirit of heathenism? It was the promise of the "Seed of the Woman." This cultivated high hopes in connection with their offspring. Their daughters might be the mother

of the promised child; their sons might be the child Himself. Thus the ideal infant Jesus was the tutelary divinity of the Old Testament families. As the beautiful unseen, the life of His powerful ideal presence was the elevating vigor in the parental love. Thus He was sanctifying families before he became the actual light and holiness of that of Joseph and Mary. Thus was His power present in Old Testament marriages before He sanctified the marriage joy by His first miracle in Cana of Galilee. Thus did He in reality bless little children, before He took them into his arms to bless them in the days of His flesh.

Not merely did types, shadows, laws, and prophetic words in the Old Testament set forth Christ and testify of Him, but far deeper and more powerfully than these did His ideal person there operate—it wrought itself into the very life of Judaism, and dwelt in hearts and families; yea sounded, as it were, in the songs of joyous childhood, and flowed as life in flesh and blood from generation to generation.

### POWER OF THE MANIFESTED INFANT WORD.

We have seen how the ideal infant Jesus, as He was expected to appear in the Jewish families, wonderfully elevated and sanctified parental affections, the family relations, and the state of childhood in general.

Since His actual birth the real infant Jesus, in a still more deep and powerful manner continues to move, elevate, and strengthen these affections in the bosom of the Christian family. The Jewish ideal Infant Saviour has become the Christian real model infant Saviour.

The general feeling as it reigns throughout Christendom, that the infant Jesus is the model infant, has its best expression in the fact, that it has been embodied in immortal works of art, by painters, sculptors, and poets. On canvas, in the purest marble, and in living verse, as the achievements of the highest genius and art, has and does the whole Christian world behold with great joy, the reflection of its own conceptions—the embodiment of its own feelings.

The Madonnas—the picture of the model mother and the model child—have been the admiration of the learned and the unlearned, the high and the low, the rich and the poor in all ages. Why ? Because the master artists have in them, given local habitation and tangible expression to what has been and is the general feeling and sense of the Christian mind—have located that image of beauty and perfection, which has in all Christian ages hovered before the devout mind. These embodiments of art did not create this universal Christian sentiment; they only interpret it more clearly than each one could do for himself.

These master-pieces of art, answering thus to universal ideas and feelings, show what a powerful and wide influence the model Infant has exerted upon family life and love. This influence it is difficult to define and fully portray, because it is so mild and silent. It cometh not, like some other powers, by observation, neither can we say of it always, Lo here or lo there. But this to a thoughtful mind only proves it to be more deep, real, and far reaching.

We readily acknowledge the power of Christ's general life in the way of model. No one doubts that He, as the "Pattern Man," is silently exerting a moulding influence on man even beyond the direct power of His teachings. Not merely the words which fell from His lips, and are now on record (in part at least) move and mould the mind of the world, but He Himself as the great, personal, eternal, incarnate Word, He is the embodied, ever-living truth, and life and love. His glorious, divine-human person radiates a transforming power. Every stage of His life, as we have seen, is perennial; and thus does His Infancy, as one lovely period of His life, ever send out a power to mould parental love, to sanctify family life, and to bless the world of childhood.

We may see the deep significance and power of our Saviour's Infancy in this view, when we call to mind the fact, that, in every respect, agreeably to a well-known and acknowledged law of human life, we are moulded by that which has been before us and is now around us. Especially are we always

strongly influenced by models. As in nature, the object which we behold is reproduced in an exact image of itself in our eye, so do the models which we constantly and fondly admire silently reproduce themselves in us. There is no power in the world like that of models. They stand out in every department of art, science, social life, and religion, like suns that shine down on and illuminate all beneath, and reflect their own image with more or less perfection in every surface of life that is turned toward them. Every one who has discovered—and who has not?—that there is a perfection above what he has yet reached or realized, is silently and perhaps even unconsciously, but yet surely, laboring up toward it. This is ever before his mind as the end to which every stage of progress is constantly referred. It is on this same principle and ground, that works of true genius are of such immense value to the world. Those who overlook this law in our nature, or who know it not, are sometimes found to disapprove of the expenditure of vast sums on works of art, such as painting, sculpture, monuments, and churches. They forget that these model elevations silently draw all beneath up toward themselves.

This principle comes to view in our Saviour's act, when Judas complained of the waste, and when Mary poured the precious ointment on the feet of Christ. It was a model act of self-sacrificing love. As such it has accomplished a thousand-fold more good than could ever have been done by the three hundred pence given to the poor.

These remarks serve to show the power of models. In the light of this principle must we judge of the mysterious meaning of our Saviour's Infancy, as it relates to the development and perfecting of the parental feeling. This model, spontaneously and without an effort, is constantly in the Christian parental eye and mind. In this model the Christian mother loves her own infant. Her spirit filled out with this image prays over her child, and her eye lit up by a great hope thus inspired, educates its opening powers, while her maternal nature is educated at the same time by a holy reflex influence.

The power of this model is heightened by the circumstance,

that the infant Jesus, though strictly human, is truly, and this consciously to the parental heart, more than a human infant. The eternal God in miniature; "the eternal Word of the Father shortened to the dimensions of an infant" (Jeremy Taylor, Vol. I. p. 36). It is the Divine infant as well as the human.

"In the babe that lies in smiling infancy," is seen that gracious power of life and love, to which the parental heart feels that infants may be committed as unto a faithful Saviour. This Infant not only inspires love, but more than love—reverence; a feeling which sees in the object something greater than in itself. Reverence for an Infant! This is a mystery. "Most interesting," says Coleridge, "it is to consider the effect, when the feelings are wrought above the natural pitch by the belief of something mysterious, while all the images are purely natural. There it is that religion and poetry strike deepest." This very feeling is awakened in the parental heart by the divine-human Infant. From it goes forth a natural, which is at the same time supernatural, influence, under the mysterious power of which the bud of human life in the maternal lap may unfold into pious adult life, and ultimately into the holiness and joys of the saints in heaven. The devout and reverential contemplation of the Infant Saviour sheds this light of hope over the cradle. The Christian mother "feels it in her joy," and hence her meditation and prayers over it, ever alternate between her own and the model Infant. Thus does love to the human infant grow in the power of love to the Divine, and the lower is ever taken up and sanctified in the higher. The Saviour and the saved blend and are united not only in her vision, but in the very life of her faith, hope, and love.

These mysterious alternations of the parental heart between its offspring and the model Babe Divine is beautifully brought out in that true classic, "Watts' Cradle Hymn." How the parental heart hangs, now on the one, now on the other! The mother makes, in truth, the Holy Infant Jesus the nurse of her own. By hymning the story of that Babe, which was the Prince and the true power of Peace, she hushes her own to

peaceful rest. This hymn need only be carefully studied to enable us to see how, throughout the whole of it, the divine and human life blend, and how, in the sixth stanza, she turns by way of interlude to her own babe; and then so naturally turns also to the story of the Holy Child. The devout humming of that hymn over the cradle is more than a prayer—it is the utterance of the sense of a divine-human presence—it is the reproduction and the power of the great saving fact of God incarnate in infant form for mother and for child. He who once stilled the tempest on the dark-rolling Galilee, with less majesty, but with equal love, here whispers over the restless infant, "Peace, be still!" It feels His power of peace in the devout mother's lulling voice and sinks to rest.

The surrounding imagery, which presses into the picture with the Infant Jesus, gives to this Model additional power and attraction, especially in the hearts and homes of the humble poor.

We have seen, that the coming and the presence of the new divine-human life creates, or gives character to the surroundings. The life coming to manifestation creates the attendant events, so that these are really and truly a part of the manifestation. So the rising sun makes the gilded clouds around him, and his setting makes the clouds dark and sombre. Any powerful personality that rises in the history of the world is, not only a present power to the class whom he directly benefits and raises, but remains a perpetual power to the same state and condition of human life. By a like law does the God-man become an abiding power and life for the states of human life which it first touched. As truly as He is a life for humanity as a whole, so truly is He to all its states and conditions. And He touches the needy states, because the need and the help necessarily come together. In the light of this principle must we now further set forth other rich powers of the incarnate Word, as embodied in the imagery surrounding His birth and infancy.

We see not in the picture of the Infant Saviour's birth the back-ground of a chamber in the home of the rich. No glit-

tering, gilded chandelier to illumine the apartment; no marble busts of an earth-honored ancestry in niches looking out; no soft-figured matting upon the floor; no richly flowing purple curtains hanging in heavy folds around a downy couch; nothing of the kind. But we see a stable. Above and around are naked walls or rough-hewn timbers. Racks for beasts we see; the mute staring ox and ass standing back astonished, yield the empty manger to the wonderful child. There are open crevices, through which are heard the rude murmurs and the boisterous, idle life of the tax-payers, borne from the crowded inn on the chilly, mournful night-wind. For—

> "It was the winter wild
> While the heaven-born child
> All meanly wrapped in the rude manger lies;
> Nature, in awe of Him,
> Had doffed her gaudy trim,
> With the great Master so to sympathize:
> It was no season then for her
> To wanton with the sun, her lusty paramour."

Such are the features of stern and humble poverty, which stand in the picture with the birth of the Model Infant. Similar scenes of chilling poverty surround the advent of thousands of infants in the huts of the lowly, pious poor. But here, as a power, is the fact of the Divine Infant's humble advent known. Here does the light of parental love, which illumined and made warm the stable of Bethlehem, also shine. Here is sorely-pinching poverty cheered by the presence of Him, who sanctified that state, and those circumstances, by passing through them Himself. How many an humble Christian cot has thus been blest by Him who for our sakes became poor (2 Cor. viii. 9),—blest by the remembered fact of the poverty which surrounded our Saviour's infancy. In no chamber of the rich has faith ever been in a position where it could feel Him to be so truly near (Taylor, vol. 1, § iv. p. 35).

Thus our Saviour's infancy gives a true value to infant life in the humblest circumstances of human life and society. Thus it cheers, elevates, and sanctifies parental affection. No such power

ever moved the parental feeling in paganism. In Judaism, though there was an approach to it, yet it fell short of it as shadow does of substance, as hope does of fruition. In the hearts of the Jewish parents there was, it is true, the hope that their offspring *might be*, either the Messiah or His mother; yet as ages rolled solemnly and slowly away, and thousands were born, in whom they did not find the "Babe Divine," that high feeling became only a general power. There was only one chance among an almost infinite number to keep hope alive. Christian parents, however, are sure that every infant born to them may become a child of Christ, a Christian, a member of Christ, an heir with Him forever to imperishable honor and glory. It may be a star in His crown, as it is now a lamb in the arms of the Church.

With a great hope does such a fact fill a parent's heart. It plants this high conception of infant worth and destiny in the bosom of every Christian family. It teaches the parent ever to associate the present honor and future glory of the child with that of the Divine Child. It gives assurance that every human infant is capable of being partaker of the divine nature. The divine in the human ever raises the conception to the human in the divine.

The same mysterious power of the Model Infant, which thus silently and deeply affects the parental feeling, begins also very early to reach the heart and mind of infancy in general.

Almost the first thing which affects and moulds the child in Christian families, beyond the influence of the parents' face, features, acts, and tones, the first certainly which ought to meet its opening powers, is the story of the infant Jesus. As the infant John the Baptist leaped at the salutation of the Virgin, then already the honored depository of the incarnate mystery, so does infancy joy at the first presentation of the Holy Child, whose name and power are "Wonderful" (Is. ix. 6). The human infant not merely loves, it reverences the divine-human Infant; yet as the divine is also so truly human, its reverence does not overpower, but it elevates and intensifies its love. Its love becomes moral and spiritual in the very fact, that its instincts

of love are, as it were, unconsciously conscious of the divine and holy in the divine-human Child. The human familiarizes it with the divine. The picture of the-Holy Infant in the manger, and on the Virgins' knee, mingles in its play with dolls, and is the first which it seeks in the picture book.

No other stage or period of the Saviour's life is so near to the child. The crucifixion startles, if it does not horrify it. This tragic scene presupposes and requires a knowledge of fearful elements in human nature, with which the child is not yet familiar, and with which it can have no sympathy. To it, it is only a wonder! That scene is a picture, for a later period of life. It will receive the fact, and gaze at it in silent wonder; but the sympathies of its nature at that period of life will find nothing congenial in it. It is not so with the Holy Infant in the manger. That scene and fact belongs to its own stage of life, and to it its heart responds with a deep and mysterious sympathy.

It at once loves this infant Saviour, believes in Him with that peculiar unconscious faith which precedes knowledge, and is therefore implicit, pure, and true. It loves and believes in Him by mysterious spiritual instinct, as it loves and believes in its own mother's bosom, eyes, and tones; and feels that He is just as necessary to its happy being as those are. The image, and the mighty idea with it are securely nestled in its heart to remain there as the complement of its life. This image and impression will be there firmly fixed for later life to protest against all motions to sin, or suggestions to unbelief. This holy image will move before it as its "life star." The memory of it will be the fragrance of its earliest, latest, and best feelings. It will abide as the mystic shrine of every child-like feeling to which the man will ever love to return as to the purest and best state this side of heaven. To the end of life, and in all heavy hours,

"Pictured in memory's mellowing glass,"

will manhood behold, with deep emotion and ever fresh comfort, the Infant Jesus whom he learned to love in His earliest life.

Can it be imagined for a moment, that the spirits of little children could be moulded into such a sacred and lasting bias

towards piety, if Christ were not known as an infant—if the mysterious power of His infancy were not in the world? Could a purely adult Saviour reign with the same effect and sway over infant life? Who, after deep and serious reflection, will say this? It is against all the philosophy of human life. It would be the same as to present to an infant an adult image, instead of a miniature doll, to please it in its play. The law of the infant mind must be respected and kept in view—it cannot be set aside. He who, in becoming incarnate, has condescended to our infirmities by taking on Him our infirmities and sorrows, from the same necessity of adaptation, became an infant for infants, that He might truly be their Model and High-priest, becoming in all points like as they are, except sin.

We say the law of the infant mind cannot be ignored. Do we not naturally and always arrest the pleasant attention of children, and interest them most successfully by objects in miniature?—little books, little cottages, little horses and wagons, little watches, little dolls for the play-house, and little dishes for their table? This fact rests on and reveals a deep law of human nature in its infantile stage. It reveals the deepest philosophy—a philosophy which, if we will be earnestly thoughtful, will furnish us the true key to the mysterious meaning and power of our Saviour's infancy. Hence it is, that children are instructed and moulded, not so much by words, as by this Model Infant. They are under the tuition, not of the written word, but of the Incarnate Word—and this Word abbreviated—in miniature—the divine-human Infant Saviour.

Thus that Holy Child, the seed of the woman, is properly symbolized as a hero, an infant Hero, with His heel upon the serpent's head. A Hero! but how unlike those who are so regarded in the eyes of the world! A Hero, who conquers meekly and silently—who does not cry, nor lift up His voice in the street. A Hero, who subdues without a sword—who aims first, not at capitals and walled cities, but at parental and infant hearts. A Hero, whose advance to the conquest of the world is from infancy to youth, from individuals to families,

then communities, nations, empires, and at last over the whole world, by the exercise of a power silent as leaven,—subduing all to Himself by silent constraint, by the charm of His condescending mercy, making the conquered to love Him, and filling their hearts with songs of gratitude and praise to the gentle power that hath won, and winning blest them.

In this way does the Word truly become flesh—that is really enter into and unite with human life. He does not merely become flesh, and human, in that He takes human form, but more especially in that His life really enters human life, and becomes the basis and momentum of its history. He does not merely lodge His truth into *minds*, but into our nature and life, in such a way as to take hold of its deeper elements, so as to apprehend it before mind is developed. This life becomes perpetually and perennialy the light of men. In this way does the eternal Word enter the life of the race. Thus the life of the personal Word touches human life before the spoken or written word lays hold of the human mind. What He was and is, is ever nearer the race than what He speaks and teaches.

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## Art. VIII.—RECENT PUBLICATIONS.

Address delivered at his Inauguration, *as Professor of Dogmatic and Practical Theology in the Theological Seminary of the Reformed Church, Tiffin, Ohio; July 1st*, 1870, *by Jeremiah H. Good, D.D., Cincinnati: Elm Street Printing Company*, 176 *and* 178 *Elm Street*, 1870.

There is much in this Inaugural Address which we can heartily endorse. In certain portions it presents what we regard the true nature both of Christianity and the Christian ministry. Take for instance the following: "But not merely as a factor in the natural order of the world, highly important even under that view, but as an *order of men* whose *office* it is to challenge the generations constantly coming and going, with the supernatural order of life embraced in Christianity, does the Church concern herself with the education and proper training in every way, of a *Christian Ministry*. For Christianity is not only a very important fact, but the highest fact that can claim the attention of men; and all other advances and acquirements, in any sphere of life, are of little value, unless

crowned by the spiritual right relation of man to God; unless sanctified and irradiated by undying life in Christ the Redeemer of the world."

Again, take the following: "Answering now to this need from the side of man, we have from the side of God the *instituting of the Christian Ministry.* It is not a mere profession, by the side of other professions; not a mere order of men set apart to charm the ear, or the understanding, or the fancy, by elegant lectures on interesting topics, that shall give all, both old and young, a taste for nobler things than the pursuit of wealth and honor or pleasure, as the main end of life. It is really an order of men, instituted of God, called of Christ, fitted out with proper gifts (χάρισμα) by the Holy Spirit, designed to be in perpetual succession, in God's own way, until all the nations of the world shall not only have come to the light of God's revelation, but shall have been renewed and sanctified in Christ Jesus our Lord." So what is said of the Sacraments in certain places we can endorse: "They are always mentioned as standing in most intimate and living connection with the new birth of man, and his growth in the new life. No wonder that . . . . . they should be everywhere set forth as *central points and central acts* of the new covenant, &c."

But then it is very evident, that there is another theory of Christianity and of the Christian ministry than the above would seem to indicate, running through the address. Its view of Christianity is, that it is a work finished and done, outside of human history, and that this work is now to be brought to the knowledge of men in the way of preaching, and if upon its being presented they believe, God makes over to them certain benefits Thus, although one of the quotations given declares, that the sacraments stand in most intimate and living connection with the new birth, in another place the way men *become* Christians is pointed out without any reference to a sacrament at all. Let us quote:

"This now involves the necessity of the constant presence of the Christian ministry; and this in a double respect:

"First, As a fallen creature, this redemption objectively accomplished and at hand, must be announced to him (Rom. x. 14, 15). The great truly comforting fact (Heidelberg Catechism, Question 1), that really and objectively his guilt has been atoned for, by the spotless Lamb of God, must be proclaimed to him; must be pressed home to his knowledge and to his conscience, in such a manner as to develop in him the consciousness, that he is in a state of guilt and misery, in such a manner as to lead to repentance and faith, to a change of heart and disposition, and to a faith not merely in the doctrines of religion, but to a personal faith in Jesus Christ, the Redeemer, and thus to prepare him for, and to fulfill all the conditions required of God, so that Christ may be implanted in him, and he become a new creature, which in its unfolding may reach the divine idea of man.

"And, *Secondly*, as a renewed, regenerated creature, as one in whom Christ has been born through His Spirit from above, as one on his pilgrim's way Zionward, the very posture in which he stands, and the very constitution of his nature, require the constant help and aid of the ministry of the Word and Sacraments, that the new life may be nourished and may grow, that the old man may constantly be more and more overcome, until the perfect man in Christ Jesus be reached" (Eph. iv. 11–13).

The reader will notice how studiously all mention of any sacrament is avoided in the first paragraph, which refers to the new birth, or beginning of the Christian life, notwithstanding in one of the other paragraphs quoted it is said, that *in the Scripture* the Sacraments are always mentioned as standing in most intimate and living connection with the new birth of man and his growth in the new life. Dr. Good, in the above language, seems to find place for them only in the nourishing of the new life.

It will be noticed also, that he interprets the first question of the Heidelberg Catechism as referring to the comfort which comes from the fact, that redemption has been objectively accomplished, or that his (the Catechumen's) guilt has been really and objectively atoned for,—that this fact must be pressed upon him until there is developed a consciousness that he is in a state of guilt and misery, in such manner as to lead him to repentance and faith, to a change of heart, &c., &c. We would like to ask Dr. Good whether there is any "intimate and living" connection between the baptism of the catechumen and the comfort here brought home to him? And if so, why in a paragraph which reads like a legal document, evidently intended to be precise and full, he omits all reference to this sacrament?

His view of redemption does not seem to take in the fact, that although it was actually and really accomplished, *once for all*, the "once for all" here does not mean, that it is a fact passed away, but ever living and working in our race—that it is of perpetual force. In this view we cannot think of it as a mere fact to be taken in by the intellect, and through this, even under the power of the Holy Spirit, working man's regeneration. Christianity is, as the address elsewhere says, *an order of life*, and it cannot reach us in its essential character through the intellect so as to bring us really into its own order. This can be done only by the sacrament. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Of course it must be first preached to the world as a fact—men must be prepared to accept it—but its entrance into us in its essential life-character, is through that sacrament to which St. Peter called the multitude on the day of Pentecost. Hence we cannot agree with the address when it regards the Sacraments as addressing themselves to man in the same way the preaching of the word does,—as teaching by signs what preaching teaches by language.

This is about the poorest and lowest view of the sacraments that can be conceived of.

Of course with such a view of Christianity and the Sacraments, it would follow, that the great work of the minister is to preach the Word, and the administering of the Sacraments would be resolved into this. Hence the minister would have a prophetic office, and as exercising rule in the Church, a kingly office, but no priestly office.

This is one of the points which the address makes conspicuous. *A Minister is not a priest.* Well, if we regard the perversion rather than the right use of the office, we might say, *a minister is not a king;* for he is commanded not to lord it over God's heritage, nor to be called master. Yet who can deny that the minister, in union with the elders, exercises ruling functions in the name of Christ, and that in this sense the kingly power of Christ is perpetuated in him?

The quotations and references in the address refer to the priestly office in such false sense. For instance, the Second Helvetic Confession, Cap. 19, is quoted to prove, that "in the new covenant of Christ there is no longer any *such* priesthood, as was in the Ancient Church of the Jews," a proposition which all Christian people will adopt. The Christian ministry is not a Jewish priesthood, nor yet a priesthood in the Roman Catholic sense, but it does not follow from this that it possesses *no* priestly functions. What functions is the minister exercising when he is administering the holy Sacraments, or offering up the sacrifice of thanksgiving and praise? Surely not the prophetic, for he is not teaching; not the kingly, for he is not ruling. It can be none other than the priestly function. It may be said he is exercising the office of *ministering;* but this term designates the general work of the ministry, and cannot designate a particular function of the office.

There are other contradictions in the address. In a paragraph already quoted—the ministry is referred to as an *office*—"an order of men whose office it is, &c." On another page we read,—"That the Christian ministry has been thus divinely instituted, we see, not so much from an express formula of words creating an *office*, &c." To this is appended a note denying "that the *office* of the ministry flows directly from the Lord Jesus, as the fruit of His resurrection and triumphant ascension into heaven." And this denial is supported by the fact, that Christ had *called* His disciples, and sent forth the seventy before His resurrection took place. Yet on another page the address speaks of this calling and instruction during the three years as being only preparatory to the actual investiture. "And when at last the solemn moment arrived, a moment fraught with such momentous consequences for the whole future world, He gave them the great commission." It would seem from this, that the giving of the great commission was, after all, the Apostles' actual investiture with office. But let this suffice.

We repeat—there is much of the address which we can endorse, but to our mind it does not seem to be consistent with itself. There is especially an evident effort, whether consciously or unconsciously we say not, to push the sacramental and priestly into the background, in order to render conspicuous the word and the prophetic function. It is very easy to grow one-sided, especially in times of controversy. To this we attribute, in part at least, the failure in this address to bring out the whole idea of the Christian ministry, as it is set before us in the Word of God.

THE THEOLOGY OF CHRIST; *from His own Words. By Joseph P. Thompson, New York: Charles Scribner & Co.* 1870.

We have been much interested in this work. It is fresh and vigorous, and evidently seeks a better stand-point for theology than the one very generally assumed. The author says in his preface: "Recent discussions of Christianity as a Faith have revolved about Christ, as a Person; and the Life of Christ, that formerly was shaped into biography for the instruction of the young, and the edification of the devout, has become an effective weapon of the theological polemics. But while within the sphere of theology this new significance has been given to the Life of Christ, the *Theology of Christ* Himself has hardly received the distinction due to it as the formative power in the Christian system, both as to faith and to practice. The doctrine of Christ was the very essence of His life, and constitutes, the true and vital Christianity." To this last remark we must take exception. It is not the *doctrine* of Christ, even as being of the very essence of His life, but that *life itself*, which constitutes the true and vital Christianity. In referring above to the "new significance given to the Life of Christ," reference is had to His *biography*. The author seeks to get nearer to the person of Christ than merely His life in this sense, and so would take us to His life-breathing words. But he does not seem to realize, that the words of Christ, any more than His works, cannot reveal to us the mystery of His person; but that His person as the Word of all words, must reveal the meaning of His words and acts. Hence we cannot agree with what follows: "In the teaching of Christ" (over against the conception of theology as philosophy applied to the Scriptures), "theology is declarative in its form, and directly practical in its intent. He sets forth the truth of God, and all things spiritual and divine, with a specific cast of doctrine, and a subjective relation of system, yet without the formulas of logic or the definitions of philosophy. Hence a truly Christian theology must be derived from the interpretation of His words by the laws of Exegesis, and the collection of detached sayings in their relations to the whole course of His teaching."

Christ did not come to teach a system, but to establish a kingdom of divine grace of which He is the head. His teaching was

designed to direct attention to *Himself*, as the fountain of life and salvation.

Much of His instruction, no doubt, which He imparted during the period between His resurrection and ascension is not recorded; so that His recorded words would not include all He said while on earth.

But while we think the author is still in the vestibule only, and not in the glorious temple itself of *Christological Theology*, yet the chapters of His book are far superior to much that we meet with in the theology of the day. His discussion of the Intermediate State is interesting. He is free from the blind prejudice which many evince whenever this subject is named. He holds that the state between death and the resurrection is different from the state after the resurrection (as, one would suppose, all would acknowledge as a truism in theology). "The Paradise to which he goes may be as the park that surrounds the palace of the King; he may have the freest range of the park, and the gardens, and may look through the paling upon the golden House of Beauty, and behold at times the face of the King and hear the praises of the cherubim —but he must wait for the gathering of the whole company from earth, and the endowment of the spiritual body before the gates that divide the palace from the park shall be thrown open that he may enter in."

The work shows a good acquaintance with, and use of, the latest and best German theologians. It contains an appendix in which the Genuineness and Characteristics of the Fourth Gospel are discussed, the views of Strauss and Baur noticed, a chapter on Dr. J. J. Van Oosterzee's Theology of the New Testament, one on Dr. Weiss on Future Punishment, and one on Dr. Delitzsch's view of the Intermediate State. Those whose tastes lead them in the direction of Theological study will find this book of more than common interest.

HISTORY OF ENGLAND; *From the Fall of Wolsey, to the Defeat of the Spanish Armada. By James Anthony Froude, M. A., New York: Charles Scribner & Company.* 1870. *Vols. XI. XII.*

Since the last issue of this Review these two volumes have come to hand, which complete the series. The enterprising publishers deserve the thanks of the American public for bringing out this celebrated work in so cheap, convenient, and yet beautiful style. We can add nothing more to what has already been said in regard to its merits. It forms an edition which will prove a valuable addition as well as an ornament to private and public libraries.

BIBLE NOTES; *For Daily Readers. A Comment on Holy Scripture. By Ezra M. Hunt, A. M., M. D, Author of "Grace Cul-*

*ture," etc., in two volumes, New York: Charles Scribner & Co., 654 Broadway,* 1870.

It might be supposed an uncalled for task to undertake a Commentary of the whole Bible in this age by one who is not a theologian. Can anything new be added to the thorough and exhaustive Commentaries that we already have? This work, however, has a different aim from that of the learned commentaries referred to. It is intended to be an aid for daily reading of the Holy Scriptures, and adapted for the use of families. Both volumes comprise over *thirteen hundred* pages. It is brought out in beautiful style, and will no doubt be sought after as a profitable aid in families for the constant reading of the Scriptures

ST. PAUL'S EPISTLE TO THE GALATIANS. *A Revised Text, with Introduction, Notes, and Dissertations. By J. B. Lightfoot, D. D., Hulsean Professor of Divinity, and Fellow of Trinity College, Cambridge. Andover: Warren F. Draper, publisher, Main St.* 1870. *Pp.* 396.

The Epistle of Paul to the Galatians is generally regarded as one of the most important doctrinal epistles of the New Testament. In it is taught in most emphatic terms the great doctrine of Justification by Faith, with its cognate truths. It presents a rich mine for earnest Christian research. Its contents, therefore, cannot be too carefully, or too thoroughly studied. The work of Dr. Lightfoot furnishes the biblical student with most valuable aid. It is thorough and exhaustive in its discussion of the various topics which claim attention. A brief outline of its contents is sufficient to indicate the correctness of what has just been affirmed.

The topics discussed in the Introduction, which covers sixty pages, are: The Galatian People; The Churches of Galatia; The Date of the Epistle; Genuineness of the Epistle; and Character and Contents of the Epistle. The Introduction is succeeded by Dissertations on the following three topics: Were the Galatians Celts or Teutons? The Brethren of our Lord; and St. Paul and the Three. These dissertations cover one hundred and thirty-eight pages. The remainder of the work is taken up with the Text and Commentary, followed by Notes on such topics as, St. Paul's Sojourn in Arabia; His First Visit to Jerusalem; The Name and Office of an Apostle; Various Readings of Gal. ii. 5; The Later Visit of St. Paul to Jerusalem; Patristic Accounts of the Collision at Antioch; The Interpretation of Deut. xxi. 23; The Words denoting "Faith;" The Faith of Abraham; St. Paul's Infirmity in the Flesh; The Various Readings in Gal. iv. 25; The Meaning of Hagar in Gal. iv. 5; Philo's Allegory of Hagar and Sarah; The Various Readings in Gal. v. 1; and Patristic Commentaries on this Epistle. The work closes with a copious Index of the several subjects treated.

The style of the writer is clear and forcible, and the arrangement of the work logical and good. No difficulty is experienced in following up the various points as they are successively discussed. The mechanical execution of the work is also good. It is printed on fair paper, with clear type, which circumstance will aid in commending it to favor. The work forms a valuable contribution to biblical and theological literature. F.

THE HISTORY OF ROME. *By Theodor Mommsen, in four volumes. Vol. IV, New York: Charles Scribner & Company, 654 Broadway.* 1870.

In the issue of this fourth volume, this great work has also been brought to completion. This last volume contains a copious *appendix* to the whole work of 27 pages.

WONDERS OF ACOUSTICS; OR, THE PHENOMENA OF SOUND. *From the French of Rodolphe Radau. The English revised by Robert Ball, M. A., with Illustrations. New York: Charles Scribner & Company.* 1870.

WONDERFUL BALLOON ASCENTS; OR, THE CONQUESTS OF THE SKIES. *A History of Balloon Voyages. From the French of F. Marion, with Illustrations. New York: Charles Scribner & Company.* 1870.

WONDERS OF BODILY STRENGTH AND SKILL, *in all Ages and in all Countries, with Illustrations. New York: Charles Scribner & Company.* 1871.

These are additional volumes of The Cabinet of Wonders, and, like those that have previously appeared, full of entertaining information. This library will be sought for, especially by the young.

# THE

# MERCERSBURG REVIEW.

## APRIL, 1871.

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### ART. I.—SCHLEIERMACHER AND THE THEOLOGY OF THE MERCERSBURG REVIEW.

BY REV. WM. M. REILY, A. M., JONESTOWN, PA.

A THEOLOGICAL Review, if it is to carry with it any weight and significance, must represent some particular form of Church life. At the same time it must give forth no uncertain sound in the statem ent of its position; and in the vindication of it must be able to show good reason why its type of theological thought can justly claim the attentive regard of the religious world.

In the utterance of its principles, no one can charge the MERCERSBURG REVIEW, with the employment of ambiguous terms. It must be conceded, that there is much matter to be found in its pages, which is not at once comprehensible to the mass of theological inquirers. It does not despise the mystical element in the sphere of divinity; nor does it attach great weight to the attribute, which, according to some, is the chief merit of all composition, that, viz., of being easily understood. Still any one, possessing ordinary intellectual ability, if he has the honest desire, may acquaint himself with the distinctive features of the school from which it emanates, with whose growth it is part and parcel, and which it continues to represent.

As it has been distinct in the statement of its position, it has been no less firm and confident in the presentation of the grounds upon which it is based. These centre in the claims of history, as a divine, living and moving power, to be listened to as an authoritative instructor of mankind. Facts and doctrines which in the early ages were adhered to and insisted upon by the Church, as essential to its life and conditioning its existence, the REVIEW regards as divine and sacred truth. If the Christian Church is to accomplish its mission and realize the idea of its Founder in calling it into existence, it must be true to itself; and hence what corresponds with the original consciousness of the Church, as for instance, what is expressed in the Apostles' Creed, is most likely to correspond with the idea of Christianity. So much importance has the REVIEW attached to the testimony of the early Church in favor of its position, that it has been charged with being "engaged in a bootless attempt to make humanity perform a crab-like pilgrimage into medieval and patristic darkness," and its contributors with "having closed their own shutters, lighted their candles, and made the hands of their own clocks point as many centuries as possible back."

But we maintain, that no Review has been more wakeful in watching the progress, which theological science has been making in recent times, at home or abroad. And whilst it boasts the Fathers as authority for its position, with none the less emphasis does it quote modern testimony of almost equal respectability to prove the closeness of the correspondence of its position with the idea of Christianity. Whither shall we look for more reliable witnesses on a point of this kind than to Germany? Grave defects, it is true, may be pointed out in the character of German thinking; but it is, nevertheless, an undeniable fact that German thinkers have spent more honest, independent, persevering and successful labor in the advancement of theological science, than any other class of modern divines. At their head stands Schleiermacher. The Germans regard him as the first of theologians. Not perhaps so grave and judicious as Augustine, nor possessed of as much vigor and tact as Calvin, but as

regards originality and profundity, candid and competent judges concede that he is superior to both. So original is he in his investigations that he deserves, as none other does, to be called a pioneer in the sphere of religious thought; and in the majestic movement of his theological system he appears to be absolutely untrammelled by his surroundings, and to be governed only by the idea of Christianity as it took possession of his own inner being. This independency of course is conditioned on the one hand by the peculiar intellectual status in which Christianity finds him; but on the other it is controlled by such a depth of insight, keen discernment and philosophical penetration as has seldom been brought to bear upon any subject. Christianity for him is a living fact. Standing forth as a reality for his faith and a power exerting its forces upon his spiritual nature, he applies his gigantic intellect to the discovery of the metaphysical principles lying back of it, its inner structure and its bearings. And no one has ever been more successful in bringing to the light the philosophical ideas which lie hidden under the facts of the Gospel, nor in setting these forth, in such a way that their harmony with each other appears, and as a totality, their adaptedness to the necessities of our nature.

Considered by himself therefore Schleiermacher stands forth as most respectable theological authority. But for our purpose he is emphatically such, viewed as a representative man. It is in his person that the greatest stride has been taken in the development of modern theology. In Germany, it must be conceded, is to be found the central channel in which the movement of Protestant life and thought is going forward; and all are aware that the display of scientific brilliance which is presented by the theological faculties of the universities of that land can be understood only under the light of that great teacher whom such men as Nitzsch, Twesten, Dorner, Tholuck, Müller, and Lange, have in mind when they say to their attendants *da magistrum.*

In adducing Schleiermacher as a witness on the side of the Review, no one at all acquainted with the facts in the case would for a moment suppose that we are about to undertake to show that his system is identical with the so called Mercers-

burg theology. In many respects there is a world-wide difference between the two. When we take into consideration his previous life and history, which was in a great measure, a living in of the rationalistic and pantheistic systems of that period, it is nothing more than natural to expect to find much in his exposition of Christian doctrine which must appear as excrescences here, and as having its roots only in what went before. To suppose him thus breaking with his inner past, and then as soon as the living idea of Christianity bursts upon his view, to suppose him capable of developing a system which would harmonize in all its ramifications with what might be regarded as the spirit of a pure Christianity, would be to suppose nothing less than a stupendous intellectual miracle. Schleiermacher errs equally in the direction of a false naturalism and a false spiritualism. It is a well-known fact that the Unitarians of this country claim him as an advocate of their system, and taking his statements on the subject by themselves there is only too good ground for the assumption. When we hear him speaking on certain eschatological topics, with equal reason we might give him over to the Universalists, whilst his doctrine of Inspiration many might regard as striking at the vitals of the Christian faith. But the modern so-called Evangelical opponents of the REVIEW could find just as much in this great teacher to substantiate their peculiar views. In the matter of man's salvation, he ascribes the preponderating importance to the word as over against the sacraments. The part which he assigns to the feelings in regeneration and conversion would suit their taste exactly. Whilst again some of his class would say that he drives the matter a little too far when he expresses himself as follows: "Accordingly it would have been perfectly proper at the time of the Reformation, in order to get back again to the original institution of Christ to let infant Baptism drop, and we could still do it. . . . And just as well could we abandon the usage without detriment to our children."*

Here some of our readers will be inclined to say, "After such a diversified catalogue of opinions as this, surely it is not im-

* Glaubenslehre, § 138, 2.

probable that Mercersburg could find something in its favor in the system of Schleiermacher." In proceeding to show to what extent it does so, we wish to have observed a distinction between an individual's own views on separate features of the Christian Redemption, and his conception of it as a whole, taken together with what such a conception requires. It cannot be otherwise, as already stated than that in the evolution of this idea of Christianity, much would be introduced which belonged to his previous history, and in so far remain, at least in a measure, uninfluenced by it. But what is the manner in which he regards Christianity as such? This is the point which first of all should be ascertained, for this, must of course lie at the basis of his entire presentation of Christian doctrine.

It is true that Schleiermacher does, what Dr. Dorner says every Protestant theologian ought to, viz., concede that the material principle of Protestantism must exert a controlling influence upon the statement and arrangement of doctrines in the formation of a system. He goes so far as to say, in his introduction to the *Glaubenslehre* that the idea to which Protestantism owes its existence must modify the entire teaching of the Church so far as it prevailed up to that period. And of course the individual theologian must give it a ruling significance, if his exhibition is to prove answerable to the demands of the community for whom it is intended, and whose position it aims to set forth. Be this as it may, Christianity forces itself upon his view as having its ground in the person of Christ, and it is from the standpoint of Christ's person, that all connected with the Christian Redemption is contemplated. If there is any merit commonly ascribed to Schleiermacher at all, it is that of bringing about a just apprehension of the central significance of Christ's person in the economy of grace. The union of the divine and human in the act of the incarnation is the point from which and back to which every thing is made to move. The following passage on this point may suffice. "It is only by the way that we can here in advance direct attention to the influence which the conception of the archetypal character (Urbildlichkeit) of Christ in the perfect natural historicalness of His

life and career exerts upon all the doctrines prevailing in the Church, all of which as soon as this is more or less abandoned, must assume a different form. For the fact that all doctrines and precepts which develop themselves in the Christian Church are universally concurred in, owing exclusively to this that they are to be traced back to Christ, is to be ascribed only to this perfect archetypal character pertaining to all things standing in connection with the power of the God-consciousness."*

This point of view is by no means one upon which Schleiermacher accidentally stumbled in handling the matter before him. Nor is it one arbitrarily chosen from a number of others which possibly might have answered the purpose just as well. But he feels that this is forced upon him as soon as he stands face to face with the objective fact of Redemption. He sees at once that this is the only normal way of looking at the subject. And hence the order in which he places the movement of salvation is that of the Creed. It is a significant fact that the doctrine of the Trinity is treated at the conclusion of his dogmatics. The reason for this he gives in the very first sentence. He tells us that "essential to a scientific exposition of this subject is a previous unfolding of the doctrine of the union of the Divine Being with the nature of man, as it holds both in the personality of Christ and the Holy Ghost as the animating Spirit of the Church, with which the entire conception of Christianity in our Church doctrine stands or falls. For without assuming an *esse Dei* in Christ, the idea of redemption could not in this way be concentrated (concentrirt werden) in His person."† The coming of the Holy Ghost is viewed as organically connected with the coming of Christ, and the fact of the Church as flowing necessarily from both. The forgiveness of sins is something of which Schleiermacher seems to know nothing except in so far as it holds in, and transpires through, the Church. Whilst for him, outside of Christ and the work of Redemption, the immortality of the soul is emphatically little more than a mythological dream.

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* Glaubensl. §. 93, 5.

† Glaubensl. § 170, 1.

Hand in hand with what has been said goes the fact that Schleiermacher views Christianity as a divine principle taking hold of the world's life and developing itself in a historical way. His system might be called an embodiment of this conception. To adduce all the passages which bear us out in this statement would be to transcribe the work itself; for the historical idea not only comes up expressly in almost every chapter, but it is everywhere presupposed. For the present on this point a single short passage will suffice: "Although the Second Adam has not His origin in the former order of life, but stands related to it as a supernatural Being, still He is brought like a single individual into connection with the order of history, and stands with all His activity and efficiency under the law of historical development which is carried forward and completes itself by gradually spreading over the whole from the one point of His manifestation."*

The essential characteristics of the position of the REVIEW are summed up in what we have just represented Schleiermacher as teaching. These too are fundamental views in the system of the great theologian. Before passing over to consider his treatment of separate points of doctrine, it may be well here to make a few more extended quotations in order to show fully that this is correct.

The *Glaubenslehre* embraces two volumes, of which the second is much the larger. About one-third of the first is devoted to the introduction, after which are treated Theology proper and the doctrine of Sin. The second volume is devoted to the subject of Grace or Redemption, including Soteriology and the doctrine of the Last Things. This general subject of the second volume is prefaced by five theses, with observations under each, which go to pave the way or lay the foundation, for what is to follow. Two of these theses we will quote, with a few passages from the observations under each.

§ 87. "We are conscious of all the approaches to the condition of blessedness occurring in the Christian life as origina-

* § 89, 2.

ting in a new divinely-wrought order of organic life,* which operates in the way of counteraction against the sinful order of organic life and the woe which in it is developed." From Obs. 3. "It might be said that the thesis implies a difference between the commencement of the growing blessedness in the Christian community at any particular time, and that proceeding immediately from Christ Himself (as was the case with the first believers). But this is by no means the case. For to regard this new organic order of existence as something divinely wrought, is the same as tracing it back to Christ as one divinely given; and precisely so, originally to believe that Jesus is the Messiah was the same as believing that the kingdom of God, viz., the new order of existence to be wrought by God, is come, and accordingly at that time salvation as it was coming to pass had its ground in the same. Nor can any one regard the thesis as approaching Roman Catholic doctrine in that the change in the personal condition is ascribed as it were immediately to the community. To what extent the Roman view is contradicted will appear when we come to describe on the one hand the process in the individual and on the other the character of the community. The thesis in general however may be applied to Christianity viewed from the most varied stand-point. But two things it does certainly exclude. The first is that there can be any participation in the Redemption through Christ outside of the community (or organic life order) by Him established, as though the Christian could dispense with the latter and be as it were with Christ alone. Such separation as this we pronounce fanatical because it sets aside the fact that the originally divinely-wrought can only be apprehended as something historically appearing, and only in its character as historical can it work on; and consequently as it can only in solitary instances arise, it must also sooner or later disappear. But we further say that it destroys the essence of Christianity, inasmuch as it postulates an activity of Christ without such mediation as the conditions of our existence in space and time

* The German word is Gesammtleben, which in some connections we translate community.

require; it must accordingly so isolate itself that there can be no such thing as an overworking of what by itself was effected. The other thing that is excluded is the assumption that independently of such an interposition and with the Adamatic order some individuals, though they be the very best, could attain to a condition approaching salvation."

§ 88. "In this community which owes its existence to the activity of Christ, Redemption through Him is effected through the impartation of His sinless perfection." From Obs. 2. "Accordingly the establishment of the new order of life is not a separate act without which that distinguishing peculiarity (His sinless perfection) could have been in Jesus; but as this could only appear as deed, so the other only as its essential work. The faith of later generations, our own of course included, must be the same with that of the original believers and not another; for if it were another not only would the unity of the Christian Church be endangered, but there could hardly any longer be an appeal to the original testimonies of faith. Accordingly the same experience must be produced now which existed then, and the recognition of Christ's sinless perfection urging decidedly toward the new community must likewise be His work. But instead of His personal activity we have only that of His community, in so far as it can also be said that the image given us of Him in the Scriptures owes its origin and continued existence to it. Our thesis thus goes upon the supposition that this agency (Wirkung) of the community in calling forth faith, is nothing more than the effect (Wirkung) of the sinless perfection of Christ Himself."

There certainly appears to be a decided resemblance between Schleiermacher's conception of Christianity and that of the Review. To such an extent is this the case according to the representations made, that it might be said that our task requires nothing more of us, for it is plain that according to his testimony the Review is not far out of the way, in what pertains to the true idea of the Christian religion. In order however to show that there is more than appearance in this correspondence, we must go further and inquire how this general view of

the subject is reflected in the particular features of the theological system. A few of the more important of these will now be glanced at; and for the sake of convenience we will begin with the doctrine of the

SACRED SCRIPTURES.

This is a subject which the REVIEW has been constrained to look upon in a light different from that in which the large proportion of Protestant divines view it. Not that any one has ever been charged with attaching too much importance to the Bible, but that its legitimate position in the economy of redemption has not been assigned it. There are features here to which it is subordinate, and those with which it is co-ordinate. Now to put it on an equality with the former, and elevate it above the latter, is to damage the cause of truth. The revelation of God in the person of His Son is surely a fact which is in no wise conditioned by the Scriptures, but on the contrary they are conditioned by it. Who will deny that they owe their existence to it? As to the relation between the Church and the Scriptures it might be said that they mutually condition each other. But as they stand related to that which is central, viz., the appearance of Christ, it is plain that the Church comes first and the Scriptures afterward. There might have been a Church without the New Testament writings (but how long it would have existed we do not pretend to say) but there could have been no New Testament without a Church already at hand. Accordingly we hear Schleiermacher saying in the last quotation made that the image of Christ as it is presented in the Scriptures, owes its origin and preservation to the Church; and in another place he expresses the same idea, when he says that the composition of the several books and their collection into a whole is the work of the Holy Ghost as the animating Spirit (Gemeingeist) of the Christian community. His conception of Christianity does not permit this subject to come up until the doctrine of the Church is reached; and here it is treated as co-ordinate with that of the Sacraments. In section 128 he tells us that no man is led to believe in Christ by belief in the Scriptures, but before he can believe in the Scriptures he must first believe in Christ. On this subject he reasons as

follows: If a man believes in the Bible before he believes in Christ, its truth must have been demonstrated to him by a logical series based on reason. Those only then could be said to have a legitimate faith who possessed sufficient intellectual power duly to weigh and appreciate the force of the arguments. The faith of simple-minded believers accordingly would not deserve the name, for it rests mechanically upon a foreign authority. The activity of the Church in other forms, according to Schleiermacher, is always pre-supposed before the believer comes to regard the inspired Word in its true character. Further light is thrown upon the subject by the distinction which he makes between the constitutive and critical normal dignity of the Bible. The latter is the one which persons prevailingly have in mind when speaking of the divine Word as a rule of faith. But its critical efficiency he regards as only subordinate to, and scarcely more than a shadow of the constitutive. What he means by this is that in the Church the Scriptures are the regulating type of all productivity in the sphere of thought. "So that by the use of them the Holy Spirit can lead us into all truth just as the Apostles themselves and others were thus led, who enjoyed the immediate instructions of Christ; and thus when at some future time there will be at hand in the Church a perfect reflection of the living God-knowledge of Christ, we will rightly regard this as the fruit of the Scriptures, without anything originally foreign to them being added. But of course that must be ascribed to them which is directly the effect of what was brought about by them."*

### The Incarnation.

The Review from the beginning has insisted upon it, that a radical defect in the reigning modern theological thinking is the false position in which the Incarnation is placed in the work of man's salvation. It is not a mere *sine qua non*, a secondary feature or stepping-stone to some mediatorial activity of primal significance. On the contrary it is the central point in the

* § 131, 2.

economy of grace as it is in the history of our race. As has already been said, so soon as Schleiermacher is led to contemplate Christianity in its true character as an objective historical fact, he cannot but regard it as a new order of life having its origin in the Incarnation, and as being throughout conditioned and characterized by this fundamental fact. Accordingly he tells us that the Flesh-becoming of the Logos is for the race what Regeneration is for the individual,* and that Redemption is nothing more than the evolution of the divine life-principle which was implanted into humanity when the Deity assumed human nature in the person of Christ. "All the activity of our Saviour proceeds from the *esse Dei* in Him. And in the origination of His person the Divine creative activity which confirmed itself in Him as the *esse Dei*, was alone active. Hence all the activity of our Saviour may be regarded as a continuation of this divine person-forming influence upon human nature. For the permeating activity of Christ cannot confirm itself in an individual without becoming person-forming in him, inasmuch all his activities are modified, and all his impressions influenced, by what Christ has wrought in him, so that it can no longer be said that his personal self-consciousness is the same. And just as the creation does not aim at the individual, as though each creation of an individual were a particular act, but the world was made, and every particular thing and person as such only in and with the whole, and just as good for that which is not itself as for itself: so is the activity of Christ world-forming, and its object is human nature, into which as a totality the strongest God-consciousness is to be implanted as a new divine life-principle; individuals, however, He appropriates in reference to the totality, as He finds those in whom His activity can not only remain, but from and through whom by means of the manifestation of His life it can reach others. And thus the entire activity and efficiency of Christ is but the con-

* Denn wie der Eintritt Christi in die Menschheit die zweite Schöpfung derselbe ist, sie also dadurch eine neue Kreatur wird, so kann man diesen Eintritt auch als die Wiedergeburt des menschlichen Geschlechts ansehen, welche aber doch nur unter der Form der Wiedergeburt der Einzelnen wirklich zu Stande kommt. § 106, 2.

tinuation of that creative divine activity in which the person of Christ originated."*

## The Mystical Union.

In defining the relation of the believer to Christ the Review has employed terms which have been denounced as mystical. Such expressions as "engrafted or implanted into Christ," and "entering into a life-union with Him," are frequently used to designate the one-ness of the believer with his Lord. The Review holds this to be of an organic character; and it has been found fault with on the one hand by those who believe in merely a moral union, such *e. g.* as the teacher sustains to the pupil, and on the other by those who advocate an outward representative theory according to which the believer's salvation consists, chiefly in a mechanical imputation of Christ's merits, in other words, in a forensic justification. Over against a rationalistic and a false supernaturalistic view of the subject, Schleiermacher expresses himself as follows: "Whilst now this mystical conception can be proven to be the legitimate one and that of the early Church, it claims also to be the true mean between two others of which one I would designate as the magical and the other the empirical. Those holding the former concede that the activity of Christ is redemptive in its character, but they deny that the impartation of Christ's perfection is dependent upon the establishment of a community, and say it is effected through His immediate influence upon the individual. Some make the written word an essential condition, and in the case of these the magical becomes more distinct in proportion as they repudiate everything that has its origin in the community. The magical now consists in an influence which is not mediated by anything natural yet ascribed to an individual. It contradicts thus the maxim which lies at the foundation of this work, viz., that whilst the commencement of the Kingdom of God is supernatural, it becomes natural in so far as it enters the sphere of phenomena; for at every stage of its movement the supernatural element is supposed to be at hand. This view is

* § 100, 2.

further separatistic in the extreme, and docetistic. The former, for according to it the institution of the community appear to be something purely accidental; the latter because if it were possible that Christ could carry on the work of redemption by being in no sense present on the earth but solely and absolutely in Heaven, He could always have operated in this way, and His personally appearing actually in the flesh would have to be regarded as unnecessary and hence superfluous. The opposite, viz., the empirical conception adheres to a redemptive activity of Christ which consists however in a bringing about an advancing degree of moral and spiritual perfection by means of His teaching and example."* "Those conceptions of the atoning activity of Christ may be regarded as magical which make the impartation of Christ's blessedness independent of being received into a life-communion with Him. Here the forgiveness of sin is ascribed to the punishment which Christ endured, and the salvation of man represented as a reward which God extends to Christ for the suffering of such penalty. Of course we do not pretend to say that the thought is entirely to be rejected that our salvation is a rewarding of Christ, of which more will hereafter be said; nor as little that all connection between the suffering of Christ and the forgiveness of sins is to be denied: but both are magical so soon as they cease to be mediated by a life-communion with Christ."†

### THE CHURCH.

The REVIEW has always maintained, as the Creed plainly indicates, that the Church is a constituent element in the economy of Redemption. Of course there are no thinking persons who would deny that Christianity could go forward without something at least answerable to the idea of an ecclesiastical organization. The Scriptures for example had to be gathered, and they are still to be preserved, and their contents more and more unfolded. This presupposes at least what might be called a communion of activity. But there are many who go further and

* § 100, 3. † § 101, 3.

say that the Church is the vehicle of Redemption,* but only in the sense of a mechanical appliance to which divine wisdom saw fit to resort in the realization of the primary decree of men's salvation. But according to the REVIEW it is a part and parcel of the work from beginning to end, and in the divine mind the Church and Redemption are one and the same, and in temporal reality they are but the two sides from which the one grand fact may be viewed. In his views on this subject Schleiermacher does not shrink from such conclusions as are required by his conception of historical Christianity and the union of the divine and human in the person of Christ. He hesitates not to say that it is only in the communion of saints that faith appropriates the blessings of Christ's salvation, just as this is the legitimate sphere of that activity for the glory of God and the welfare of men which is the fruits of such redemption.† But he goes further and adds to the statement that salvation is in the Church alone, this, that the Church alone saves.‡ In what sense now he wishes this to be understood will appear from the following passage, in which he speaks of the relation of Christ to the Church. "On the one hand as His organism—which is meant in the Scriptures when it is called the body of Christ—it stands related to Him as the external to the internal, and accordingly it must in its essential activities be an adumbration of those of Christ. And inasmuch that which is accomplished by it is nothing else than the progressive realization of Christ's redemption in the world, its activities must be the continuations of those of Christ.§ What was said in reference to the histori-

* Und wäre nicht eine solche Vereinigung (des göttlichen Wesens mit der menschlichen Natur), so könnte auch diese die Kirche nicht auf solche Weise der Traeger und Fortbeweger der Erloesung durch Christum sein. § 170, 1.

† Der Glaube als Zustand der Einzelnen in ist jene Aneignung (der Vollkommenheit und Seligkeit Christi), aber es giebt so wie eine Wirksankert der angeeigneted Vollkommenheit Christi so auch einen Genuss der angeeigneten Seligkeit Christi nur in der Gemeinschaft der Gläubigen. § 137, 2.

‡ So dass schon hier der Satz, dafs in der Kirche allein Seligkeit ist, und wei diese nicht von aufsen hineingekommen sondern nur darin sein kann insofern sie darin herrorgebracht wird, dass die Kirche allein selig macht, niemand ueberrasehen kann. § 113, 3.

§ § 127, 3.

cal conception may be repeated in regard to the Churchly, viz. that Schleiermacher's system is the embodiment of it. In the soteriological division it is omnipresent, his entire discussion of the Last Things is based upon it, and the subject of grace as a whole, including the two last mentioned, is closed with the following significant sentence: "The world can be regarded as the perfect revelation of Divine wisdom, only in so far as the Holy Spirit from within the Christian Church makes itself realized as the final world-forming power."*

### THE SACRAMENTS.

We have now reached a point touching which it might be supposed that the high position of the REVIEW could find no support in the teachings of Schleiermacher. It must be conceded that here as elsewhere we find much in him which we cannot endorse, and perhaps the very lowest of low Churchmen might be able to come away, satisfied upon the whole, from a perusal of the great divine's chapters on the subject. But his conception of Christianity as a whole being such as we have indicated, he cannot avoid such statements as most strikingly accord, with the view which in these pages has been represented as the only legitimate one, as being the doctrine of the Church. We quote two passages. "Nothing more is to be expected in the way of an immediate personal influence from Christ; accordingly the formation and renewal of the life-communion with Christ must proceed from the Church and rest upon its ordinances, but however only upon such as can be regarded at the same time as activities of Christ, so that Christ is not made to assume a passive relation in the connection and over against the Church to stand in the back-ground. For although Baptism, according to the original institution, is not the absolute beginning of the relation between the Church and the individual; still everything going before receives in it, its confirmation in such a way that the regularity of the conscious life-communion with Christ properly begins with it. And notwithstanding the

* § 169, 3.

Lord's Supper is not the only means of supporting the life-communion with Christ, and although in these preliminary remarks we are not permitted to regard it as a ceremony which may be isolated, and to which a definite effect can be ascribed; still we put it down as the highest of its class, and view all other participation of Christ as subordinate, either as approaching to it or continuing from it.* "What is common to the Sacraments is this, that they are continued operations of Christ, hidden in, and most closely bound up, with transactions of the Church, by means of which He exercises His sacerdotal activity upon the individual, and supports and perpetuates that life-communion between Himself and us in virtue of which alone God regards us in Christ."†

In conclusion we repeat what we said in the beginning and what we hope has all along been understood, that we quote Schleiermacher not as one who stands in full sympathy with the theology of the MERCERSBURG REVIEW, but rather as outside testimony, viz. as a philosopher candid and sincere, who makes earnest with the most vital of problems pertaining to the welfare of the race. We find in him, it is true, not only much that is at variance with legitimate Church teaching, but errors which seem to lead him along the very abyss of unbelief. If, however, we ask him what he conceives Christianity essentially to be, he answers; that which it originally assumed to be, as it presented itself in the person of its Founder to the view of the believing world: which now it will have itself regarded as being as it stands forth challenging the confidence of mankind; and which as a perennial fact looking to the redemption of the race, it must ever be conceived to be, viz. a supernatural fact starting in the union of Deity and humanity as this took place in the Incarnation, carried forward according to the law of historical development on the broad bosom of the Church, and made effectual for the individual through the communication of the life of the God-man by means of the preaching of the Word and administration of the Sacraments: a fact with which we can come into

* § 143, 2. † Ib.

full and effectual contact only when it is apprehended in that spirit in which he himself sought to approach it, which is expressed in the well-known words of Anselm, quoted as a motto on the title page of the Glaubenslehre: *Neque enim quæro intellegere ut credam, sed credo ut intelligam. Nam qui non crediderit, non experietur, et qui expertus non fuerit, non intelliget.*

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## ART. II.—THE AMERICAN COLLEGE ON THE DEFENSIVE.

BY LEWIS H. STEINER, FREDERICK CITY, MD.

PRESIDENT STEARNS of Amherst College is reported to have said, in his address at the dedication of Walker Hall, "The College aims to develop an educated, a completed and Christian manhood. It does not make professional men, but scholarly men." This definition of the province and aim of the American College, we accept as embodying all that could be reasonably demanded of such an institution, being at the same time fully conscious that it does not accord with the prevailing popular idea, which may be thus stated: "The college should furnish a youth with all such information as may be of *practical* importance to him in after life, and with nothing that can not be converted into money when he gets out into the world; it should make him not a scholarly, but a business man." The utilitarian character of the age is not sufficiently far-sighted to see that whatever develops the whole man must in the end be the best education for the youth, that no man can certainly succeed, even in the race for wealth or honor, unless he shall have that mental training which will enable him to take something more than a superficial view of the subjects that appertain to his calling,—that where success has been secured without such training it has been exceptional and not in accordance with the rule. Our restless spirit is impatient of all that savors of training. The boy tolerates but poorly the restraints of his

parents or guardians; the pupil cares but little for the principles which underlie the rule he is forced to employ; the apprentice brooks with poor philosophy the corrections and advice of the master-workman; the collegian sneers at the old and time-honored curriculum, and even teachers themselves have been seduced by the prevailing spirit to open schools and colleges where nothing shall be taught that cannot be converted into gold or "legal tender" at a future day.

This spirit manifested itself first in our colleges, in the appearance of a section in their catalogues which furnished the names of "Irregular and Scientific Students." In nine cases out of ten these students were not attached to the regular classes, because they were either deficient in mind or industry, because they *could not* master the regular curriculum, or *would not*. And the superficial reader of these catalogues might have concluded, that such a class comprehended all those students who, possessing an extraordinary natural bent for certain subjects, had resolved to devote all their mental faculties to the study of these alone; while our experience has been that, with a few honorable, striking exceptions, such a conclusion would be grossly erroneous. Indeed we recollect an instance of one belonging to the class in question, who had gradually thrown off all other studies save Greek and Rhetoric, whose Greek was the worst of his class and whose Rhetoric bore but little resemblance even to the meagre text-book of Whateley which he vainly strove to master.

The next step was the creation of elective studies, in the junior and senior years, that might take the place of Greek, or even of Latin, with those students whose minds delighted especially in the so-called Natural Sciences, and who were unwilling to waste their days over subjects that would be of no practical utility in after life. The close application required in digging for the meaning of the ancient authors was hastily rejected, because the indolent student preferred to take up other studies, which were superficially presented in attractive lectures, without any requirement as to preliminary hard study on his part. On commencement days the same degree in the "Humanities"

was given to him, who had *shirked* their study, as was received by their faithful students. But even this concession did not suffice. More was needed. Why devote any portion of the college course to the dead languages? This is a practical age. Science now rules the day. Give us an education suited to the age.

The third step, therefore, was the establishment of a course of study, considered equivalent in value to the ordinary college course called the Scientific. From this, Scientific schools have been developed, more or less fitted to make engineers, chemists, naturalists, and the so-called *practical* men of every possible profession. These have become so popular that a kind of mania has seized many of our colleges for dropping the old college curriculum entirely, and presenting another, attractive from its novelty and boasted utilitarianism. Amid this furor for change some few institutions have firmly and bravely determined to nail the old flag to their mast-head, and under it to contend either for success or total defeat. The words of the President of Franklin and Marshall College on this point, in a late Catalogue, have the true ring: "A liberal education, it is plain, can be prosecuted with full advantage, only where it is the sole reigning object and care of the institution, in which it is carried forward. Such is the one single purpose of Franklin and Marshall College. The institution asks no patronage in any other character. It does not invite students promiscuously to its halls; but only students who desire a full classical education for its own sake. This may make its classes smaller than they might be otherwise. But for the object here in view, the importance of the institution does not depend on the size of its classes. It depends altogether on the way in which the object itself is pursued. There are those still who can appreciate this object; both young men of generous minds seeking education for themselves, and large-souled parents also seeking it for their sons; and for them the restricted view of the college may very easily appear in the light only of a large advantage. Better this, certainly, than that it should be a general *omnibus* for all sorts of teaching."

We do not oppose the establishment of Technological Schools, where instruction may be given, on all matters pertaining to Science, by competent experts to those who have been fully trained for its reception, or even to those whom necessity may compel to enter their doors with imperfect preliminary training. Although even here we find that the first scientific minds of the age insist that a general training shall always precede the special. In 1840 Baron Liebig himself protested against the teaching of science as then carried on in the Laboratories and Polytechnic Schools of Prussia, and declared that a knowledge of scientific principles must first be obtained before their applications should receive the attention of the student. In other words, science proper must receive attention before its application to the practical arts. And, in passing, we may remark that science proper can be best comprehended by the mind that has been trained in the "*Humanities.*" But let us hear what the Baron says touching this special cause of complaint: "Nothing is more deleterious or dangerous than when utilitarianism is made the foundation of a system of tuition in a school, or where institutions, whose true aim ought to be experimental instruction in scientific principles, are employed to convert mere children into soap-boilers, brandy-distillers, or sulphuric acid manufacturers. All this entirely destroys the true purpose of the institution. I have found, in all those attending my laboratory who intended to pursue a technical course of study, a general predisposition to devote themselves to some branch of applied chemistry. It is only with feelings of fear and trepidation that they consent to follow my advice, and give up the time they thus waste on mere scientific drudgery to making themselves acquainted with the methods by which pure scientific problems are soluble, and by which alone they can be solved. * * * There are many of my pupils, now at the head of many departments of manufacturing industry, who, having had no previous acquaintance with the processes, were in half an hour perfectly *au fait* with all the details of the manufacture, whilst in a short time they saw and introduced all sorts of necessary reforms and improvements. This power they had

gained by being accustomed in their laboratory work to obtain the most accurate and precise knowledge of all the substances which came into their hands in their work; they had to learn the conditions necessary for avoiding errors, they investigated the properties of the products of decomposition formed, and thus became acquainted with the sources of error, with the means of avoiding losses; they were able to improve their apparatus, and to amend their processes. *All this can never be learned when the work is conducted according to cut and dry methods.*"

Take this protest of the first chemist of the age against utilitarianism, and see how it applies against the whole present theory of technological education, except as a sequel to that which finds its highest meaning in the general culture of the human mind for its own sake, in the formation of "an educated, a completed and Christian manhood." If the chemist complains because the attempt is made to produce the soap-boiler before the general principles of science are mastered, is there not much greater cause for complaint that even the principles of science are undertaken before the true strength of the mind is formed, and the student is trained to do a yeoman's task in the field of thought?

In this connection we may also quote the testimony of President Eliot of Harvard, one of the most prominent advocates of the so-called "New Education." Being himself a chemist, his testimony is all the more valuable. "Chemistry, physics, zoology, physiology, and all the other sciences, which deal much in theories, and require strong powers of imagination and combination, are unsuited to the undeveloped mind of boyhood. * * * We have seen many cases in which too early dabbling with the physical sciences proved a positive injury in later years, when the serious study of the subjects was to be entered upon. An unfounded notion that he is already acquainted with physics and chemistry is a grave injury to a boy of seventeen." The author then proceeds to advocate the propriety of keeping boys for Colleges and boys for Technical Schools in the same classes (excepting in Greek, the study of which should

be reserved for the former), and adds: "It is a great object, worth some sacrifices, to keep *all* the boys together, until the last year or eighteen months of their school-life. A boy's course of study should be representative; it should be so selected as to reveal to him or at least to his parents and teachers, his capacities and tastes *before he is seventeen years old.* * * * The teacher, mother or father can do nothing better for a boy than to find out, or help him to find out, this innate aptitude. But to this end the boy's course of study at school must be fairly representative. It must be neither language, science, nor mathematics chiefly, but all combined in due proportion. Parents who are able to do the best thing for their children, which is attainable in the actual state of American society, may be sure that their boys' training has *not* been right if it has not made possible for them all careers which start at or near that point."

Now if this testimony mean anything it is this: there is a course of study, comprising language, mathematics and science both natural and exact, which is most fittingly adapted for the development of the mental faculties of youth,—so particularly suited indeed for all cases that the author would have every boy brought up under its influences, so that his education might fit him for all possible careers. The author, however, then assumes that each will have his career definitely marked out for him when he attains the age of sixteen or seventeen, and that here will be the point, where the technical student and the old-fashioned collegian will separate, each pursuing a separate and distinct course of study. But we deny that, at the age specified, the boy is always, or indeed often, clear as to his future calling, and we claim that all the arguments brought forward against one-sidedness of education, prior to the age he has specified, apply with as much force prior to the age of twenty or twenty-one, when the boy, having attained full majority, and having been blessed with "an educated, a completed and Christian manhood," may be best fitted to enter upon the speciality his matured tastes and bent may incline him to, with the strength necessary to master it then in the smallest possible space of time. The argument against the

general use of the old college curriculum, as presented by this writer, breaks down just because he would have boys, at an age when they are rarely conscious of any special bent, decide whether they will adopt for their future careers those for which the Technical Schools have been created, or those supposed to be best attained by means of the college curriculum; and it may be employed with much force in favor of the old, time-honored, although much abused, college course. The intention of the preparatory and collegiate courses was, and still is, in those institutions that remain true to themselves, gymnastic and disciplinary. But "all processes that are properly gymnastic and disciplinary perform a service and impart benefits of which the recipient is unconscious at the time of receiving them, and which, unless he has given special attention to education as a study, he cannot fully appreciate by subsequent reflection."* The athlete might ask, why this preliminary course of training, this course of dumb-bells, parallel and horizontal bars, climbing, leaping and jumping, this special dieting and avoidance of late hours with excess in eating and drinking? The soldier also might complain at his ceaseless daily and hourly drills in positions, facings and marchings, his tiresome repetition of the manual of arms, his wearisome practice of loading his gun by regularly defined stages and firing the same in accordance with fixed regulations? The training is disciplinary, —in the one case that he may accomplish feats of unusual muscular strength, rarely possible without a systematic education and development of his muscles,—and in the other that he may accomplish the greatest possible amount of execution in company with his fellow-soldiers, as well as be able to load his gun and fire the same to the best advantage, no matter what may be the exciting and perturbating influences surrounding him in time of battle. The athlete and soldier are only fitted for their duties after such training, as the experience of years has amply shown. The same slow and apparently tedious plan is pursued in giving instruction in reading. We require our pupils to name each letter successively, to pronounce each syl-

* Porter's American Colleges.

lable that they form, in order that they may learn by this deliberate spelling how to pronounce the word correctly. We are aware that there are those who claim to have found a better method, by which reading may be taught directly without the preliminary training furnished by such constant and oft repeated spelling, but the conclusions arrived at by the experience of centuries cannot be thrust aside by the theories of a few or even by their apparently successful exemplification in exceptional cases. We know that the best readers are those trained in the old way. There is no royal road to learning, but each individual must find out, in his own experience, that it is a road full of toil and labor, although abounding in rich rewards for those who honestly undertake such toil and labor.

The experience of years has shown that a certain course of intellectual training seems best suited for the full development of the mental faculties of the young. This course has not always been exactly the same, although it has preserved its main features while undergoing certain changes adapting it to the age in question. It is not exactly the same here as in England or Germany, but it has been so modified as to retain all the advantages and to dispense with the disadvantages peculiar to instruction in those countries. *Theoretically* it is that which best disciplines the mind so that it shall acquire sufficient strength for all manner of mental labor, and such skill and logical system as will make this labor in the highest degree productive. The idea of the American College is by no means the same as that of the European University; and it is this American College which is now thrown on the defensive by the advocates of "the New Education." We have tried to show, from the testimony of two of the most distinguished of these, that it has claims, on the ground of disciplinary influence, which will not permit it to be lightly cast aside, and that, when its advantages can be secured, the youth will acquire, through its agency, special fitness for every kind of mental labor. Of course there will always be many, who from want of time or money, will not be able to resort to our Colleges and who must, therefore, enter with insufficient preparation upon the studies of the pro-

fessional and technical schools, but when indomitable ambition and special aptitude have made such gain high posi tions we claim that the cases are exceptional and not in accordance with the rule.

It is proper now to glance at the arguments *in detail*, which are presented by the defenders of the American College curriculum. These have been so well set forth by Prof. Noah Porter (the most prominent candidate for the Presidency of Yale College when the place shall be vacated at the end of the present collegiate year by the proposed resignation of President Woolsey), that we shall do little more than present them as found in his recent treatise on this subject. They are most valuable because presented by an officer of an institution, that numbers among its departments the Sheffield Scientific School, one of the best scientific schools in the country.

Prof. P. claims that "for the years appropriated to school and college training, there is no study which is so well adapted to mental discipline as the study of language." "It is the chief instrument of intelligence. It is thought made visible and clear, not merely to the person to whom thoughts are to be conveyed; but to the person who thinks for and by himself. The earliest discriminations and memories to which we are tasked by nature are those which are involved in the mastery of our mother tongue. * * * The world of words is, in its way, as important and as real to the child as the world of things; and most of the intellectual relations of either things or thoughts can only be discerned by first apprehending and attending to the relations of words. * * * As school life begins and advances, the intellect is tasked and disciplined by special classes of studies, the object of which is to train the intellectual power, and to furnish it with facts and truths. The mind is constrained to reflection and analysis. From acquisition, observation and memory, it proceeds to be trained to the independent judgments of science." This being admitted, it is claimed that the study of the classics is to be universally preferred to that of other languages, and the following reasons are assigned why the modern languages are inferior to them: 1.

"They are not so good to teach attention to the structure of language and all which such attention involves, and thus to train the student to the intelligent and facile use of English, or to the criticism of the same. They are not so good to prepare the mind to learn other languages than themselves with rapidity, intelligence and retention. They are not so good to prepare for the comparative judgment of the languages which one may learn. The exercise of such a judgment, whether it is employed for the remoter ends of the philologist, or the more general aims of the reflective thinker, is one of the most instructive employments of the educated man. No man can be a linguist, in the best and most intellectual sense of the word, who is not a classical scholar, because the ancient languages are the best material upon which to study language. * * * Their structure is complicated yet clear, ramified yet regular, objective yet artistic, and in all these features they are preeminent above the modern tongues." 2. They are better discipline for the intellect, because they task the intellect more. 3. They furnish a better knowledge of man, directly and indirectly. "The man of the ancient world is a different being from the man of modern life. Stately, artificial, decided, clear in his opinions, positive and out-spoken in his aims, objective in his life, positive and sharp in his diction, impetuous in his impulses, grand in his connection with the state, heroic in his virtues and almost in his vices, he stands forth in striking contrast with the man of modern times—the idolatrous Pagan against the spiritual Christian, the self-cultured against the self-sacrificing, the idolater of country and the state against the worshiper of the Father and Redeemer of man. He is always intellectual, impressive, and intelligible, because he is the perfection of the natural and earthly in its purest and noblest manifestations." 4. They are better preparation for the study of modern history, because this has its roots in that which is ancient. 5. They more "efficiently further the intellectual and æsthetic culture of the student. * * * Classical art, with its outlines as sharply cut as the faces of a crystal, and yet as graceful as the undulations of the moving waters, has not ceased

to be the model of beauty and grace to modern art, because the products of the last have been animated by the living spirit of Christian love, or warmed and elevated by the spiritual graces of Christian faith and hope."

But the curriculum of the American College prescribes, in addition to the classics, other studies: "The mathematics, as strengthening to continuity and rigor of attention, to sharp and bold discrimination; physics, to give power over nature—real power, as we wield and apply her forces, and intellectual, as we interpret her secrets, predict her phenomena, enforce her laws, and recreate her universe; psychology, that we may know ourselves and so understand the instrument by which we know at all; ethics, that we may rightly direct the springs of action and subject the individual will to the consecrating law of duty; political science, that we may know the State, as to the grounds and limits of its authority; the science of religion, that we may justify our faith to the disciplined and instructed reason; history, that we may trace the development of man and the moral purposes of God; logic, rhetoric, and literature, that the powers thus enriched and thus trained may express themselves aptly and skillfully by writing, and in speech."

The objects had in view in the construction of the College curriculum were two: first, that all the powers of the mind should be exposed to the best possible discipline, and second, that the elementary principles underlying all knowledge as such should be secured. It strives against one-sidedness, it aims to present the fully developed, the well rounded, the cultivated man, ready to undertake any study for which such thorough preparation pre-eminently fits him.

Necessarily the aims of the American College will fail, if its Professors have not been well-fitted for their work by preliminary training, or are not alive to the responsibilities devolving upon them. And just here, we imagine, the assailants of our American College may find a vulnerable point, which they can attack with some probability of victory. No matter how excellent the curriculum may be theoretically,—there must be *live* men to fill the chairs of the Faculty and a *live* President to

give spirit and character to the institution. Where incompetence or indolence mark the former, and monastic seclusion and indifference to the age in which he lives presents itself in the latter, it is impossible that studies, which are mostly disciplinary, should be anything but wearisome and grievous burdens to the students under their care. We fear lest much of the hue and cry, now raised against our College course, has its justification in the character of the officers to whom the conduct of the same has been committed. The flag is a glorious one to fight under, but those who are expected to form the color-guard are often disloyal to the cause or lukewarm in the performance of the duties assigned them. The remedy, however, is simple. Such officers are excrescences, morbid growths, and should be treated with the most active surgery. No gentle cautery will be of any avail, no alterative treatment is admissible, nothing but the wholesome operation of excising every portion of the diseased mass can re-establish health and vigor. Men fitted by previous intellectual training, with hearts all aglow with enthusiasm for their work,—these are the officers needed in our American College. At present a spirit secretly hostile to the Christian religion imperiously demands that such officers shall not be taken from the ranks of the ministry, lest they may infuse too much of a denominational taint throughout all parts of the college course, as if a denominational taint even were not better than bold, unblushing infidelity;—lest a too exclusive clerical administration might lose sight of the obligations resting upon students as citizens of the State, as if a minister must necessarily forget that he is a man and as such has duties to perform. The learning of the world was for centuries in the hands of the clergy, and the labors of its members have not only contributed largely to the extension of philological and philosophical knowledge, but have also furnished brilliant contributions to Natural Sciences. After such a past record shall its members be declared *ex officio* incompetent for the office of teachers? We do not hold that the ministerial office *per se* fits a man for such duties, but we protest against the idea that it unfits him.

The unworthy men now employed in our colleges being removed and respectfully invited to find some other sphere of labor where their incapacity or indolence will not be so injurious to the rising generation,—the question arises: "How can their places be filled with reliable, competent, trustworthy men?"

The law of demand and supply is the same all through the universe. Create the demand, let it be deeply and truly felt, and the supply will come from some quarter. Let it be understood that the title '*College-Professor*' means one who has, by natural and acquired talents, entitled himself to the name of '*Expert*' in some branch of knowledge,—who is possessed of an ardent love for the same, and delights in imparting instruction therein to the young. Moreover, let it be understood that proper compensation will always be awarded to the possessor of such a title, and the number will increase. If, however, we rest content with mere pretenders and charlatans, their number will also increase, and diplomas will be still given away to any and every one who asks for them at the hands of such instructors.

If the want for thorough collegiate instruction is truly felt, there will be cultivated a spirit of liberality in endowing our colleges so richly that, not only shall stately buildings be erected for their accommodation but what is still of greater importance, all the appliances for instruction and study shall be secured, and the Chairs be so liberally provided for that the brightest intellects shall be stimulated by a laudable ambition to secure them.

Are there not, however, too many colleges now in the land? Yes—and No! Yes, if the question be of those that pander to superficial education and the easy acquisition of degrees which once indicated proficiency; No, if it refer to institutions fully equipped with men and means for the grand work they propose to accomplish. Better, however, strengthen that which is moderately strong, than contribute to the increase of the number of the weak and sickly. True, the field is open to all, but all cannot, with equal success, cultivate it. Therefore make those, that are now in operation fit for their work, or aid in

their extinction by some means that shall be effectual, and let no others be chartered without the positive evidence of full vitality and high, intellectual vigor.

Without the existence of American Colleges fully fitted to prepare students for higher undertakings, the dream of an American University will remain but a dream, for such an institution would demand from all knocking for admission into its halls "thorough discipline *previously* undergone and a liberal culture *already* attained." And the time will come when such a dream shall be realized, be it sooner or later,—but it can only come when we have perfected our Colleges. To this end, then, every scholar must, in his respective sphere, labor with genuine *esprit de corps*. We must also increase the number and efficiency of our preparatory schools, so that students shall enter the College classes with due preparation. We must make the Colleges real fountains of proper literary discipline, and the University will be established in good time. If the clergy have any special fitness for the office of instructors let them be employed, but if not, let other men of sound, Christian faith and with souls in full sympathy with the true, the beautiful and the good be employed, and a brighter day will dawn upon us than any we have yet experienced.

The American College is on the defensive now, but she can make a grand and noble defence, and must gain a certain victory if she only prove true to herself and the sound traditions of the past.

## ART. III.—THE VINE AND THE HUSBANDMAN.

BY REV. WALTER B. KREBS, A. M., IRWIN, PA.

FALLEN man needs, on the one hand, an atonement for his sin; and, on the other, a pure and perfect life. But he cannot have one without at the same time having the other. No atonement can be real unless perfection of nature be the consequence, no perfection of nature is conceivable unless satisfaction be made for sin. Human nature, which is corrupt, requires to be permeated with a new principle of life, which, as it is in itself perfect, must at the same time be both human still, and bearing in itself the virtue of atonement. Such salvation, which is equivalent to re-creation, must come from God, and from God alone. God alone created man; God alone can re-create him.

But God is triune. Each Person in the Godhead, according to the representation in the Scriptures, sustains a distinct relation to man's salvation; and yet there are not three salvations, but one, as there are not three Gods, but one. Of the Father, in the Son, by the Holy Ghost. Our purpose, however, is to consider, not the peculiar activity of the Third Person, but that of the Son as distinguished from that of the Father.

Christ Himself gives us that distinction in these, His figurative but profound words, "I am the true vine, and my Father is the husbandman." Christ Jesus is "the vine," which contains all the life for the branches—the Father is "the husbandman," who planted the vine, and causes the branches to grow therefrom. The Son is the source of salvation. God is the power by whom that salvation is appointed and applied. Accordingly we read that "God *gave* His only begotten Son." "As the Father hath life in Himself, so *Hath he given* to the Son to have life in Himself." "God *spared not* His own Son,

but *delivered* Him up for us all." Thus it was God who planted the vine, and planted it deep in the heart of humanity. For by the sending forth of the Father, the Son was made of a woman, made under the law, *became* flesh, that He might be the source of life to all flesh. The Son of God is also the Son of Man, and so the divine life is in Him, the God-man, for the benefit of man. Hence He is "the way, the truth, and the life," and of His fullness have all we received.

But to receive His life, men must become branches. To become branches, they must grow out of Him. To grow out of Him, they must be implanted or engrafted into Him. Here the work of a husbandman is needed. "The Father is the husbandman." He, therefore, alone engrafts men into Christ. This St. Paul brings out, where he refers to the good olive tree, and the wild (Romans xi). "God is able to graff them in again." So also the Saviour says, "No man can come unto me, except the Father which hath sent me *draw him.*" "My Father, which *gave them me*, is greater than all." "No man can come unto me except it *were given unto him* of my Father."

God, as the husbandman, not only planted the vine, but also brought it to perfection; He not only engrafts the branches, but also promotes their growth. The Scriptures declare that it is the Father who raised Christ from the dead, and highly exalted Him with His own right hand. Christ Himself says, "I live by the Father." As to the branches, it is declared that God who hath begun a good work in us will perform it or bring it to perfection by the time Christ comes again. St. Peter affirms that it is *by the power of God* that we *are kept*, through faith, unto salvation ready to be revealed in the last time.

In reference to this subject, there are two great errors into either one of which we may fall—errors into which, in fact, the Church has fallen in the course of her history. The one error consists in ignoring or setting aside the Son as the vine; the other in ignoring or setting aside the Father as the husbandman. We apprehend the truth which has apprehended us, only when we recognize both the Son and the Father in their real character, the one as the vine, the other as the husbandman.

The one error is the setting of Christ aside as the vine, and

the substitution of *an eternal decree* of God in His place. As if the Saviour had said, "The eternal divine decree is the vine, and the Father is the husbandman, who executes it in time by means of the Son." Here Christ comes in as a mere means, and not, as He is in truth, the eternal source of life to all creatures. The power of the Father is magnified at the expense of that of the Son. If this be the case, can the Son be equal with the Father, as the Church teaches us to believe? If the Son comes in only afterwards to execute an eternal purpose in the mind of God, where is His eternity, and equality with God? St. John calls the Son the Word of God, and declares that He was in the beginning with God, and that He was God. He is the reality of thought, the expression of all idea or purpose of God. "In Him lay eternally the principles, the ideals, and possibilities of creation. It is this that constitutes the peculiarity or particular individuality of the Person of the Logos." If there be, therefore, any eternal purpose or decree of God, the Word Himself must be that purpose or decree.

Now the Scriptures do speak of election, predestination, and fore-ordination, *but it is always in connection with Christ.* In the first chapter of Ephesians we read that God hath chosen us *in Christ* before the foundation of the world; that He predestinated us unto the adoption of children *by Jesus Christ* to Himself; and that the mystery of His will, which He had purposed in Himself, was, to gather together, in the fullness of time, *in Christ, even in Him*, all things, both which are in heaven, and which are on earth; and that it was His eternal purpose that we should receive our inheritance in Him. St. Paul teaches the Romans (viii. 29) that the Son, who is Himself the *first-born*, is the image or pattern, to which the predestinated are to be conformed, from which it follows that He must either be before the decree, or is the decree Himself. For how could God predestine men to a certain image before that image was in His own mind? And is not the Word of God that eternal image? His eternal purpose God purposed *in Christ Jesus our Lord* (Eph. iii. 11). Accordingly we read of Christ Himself as being "fore-ordained before the foundation

of the world" (1 Peter i. 20), and as "the Lamb slain from the foundation of the world" (Rev. xiii. 8), terms as broad, to say the least, as any that are used respecting fallen man.

It seems thus plainly to be the teaching of the Spirit, that the Word is the eternal purpose of God, and that creatures are included in that purpose only as they are in Him. In one sense they may be said to be in Him from the beginning, but now since the Fall the creature man is in Him by regeneration. God eternally elected, fore-ordained, predestinated His Son, and men as they grow out of Him. Truly then is He the vine. And the Saviour's words, "I am the true vine, and my Father is the husbandman," may express also the *eternal* relations existing between the Father and the Son. In the fullness of time the eternal Word became flesh, that the purpose and mystery hid in His person might become manifest, and that what was involved therein *in potentia* might be evolved *in actu*. In 2 Timothy i. 9, 10, Paul speaks of God's purpose and grace which was given us in Christ Jesus *before the world began*, but *is now made manifest by the appearing* of our Saviour Jesus Christ; and in Colossians i. 26-28, he speaks of Christ in us as the mystery which had been hid from ages and from generations, but is now made manifest unto His saints.

It makes all the difference in the world whether we look at Christ first and His people afterwards; or His people first, and Christ afterwards. The latter way is mechanical and arbitrary, the former only is natural and in accordance with the workings of life. When a husbandman plants a vine, it is not the branches, the leaves, or the grapes that he plants, but the vine. He does not sit down and determine beforehand how many bunches, leaves, or branches he wants, and then go and plant the vine in order to realize his wishes, but he plants the vine, and he knows that if it flourishes and grows, that out of it will spring forth, what are involved in it from the beginning, the desirable fruits. "The tree in fact is the true ground and foundation of all the life that is comprehended in the branches, blossoms, and fruit; to such an extent, that they cannot exist at all, nor be so much as conceived even to exist, except through its presence

and power." So God did not choose the Jews and then Abraham, but Abraham and the Jews in him. Going back further, God did not determine a human race and then Adam, but Adam, or the man, and the race in him. Going back furthest of all, God did not choose certain ones to be His people, and then Christ to make them such, but He chose Christ and His people in Him. "He hath chosen us in Him before the foundation of the world."

Many of the best minds in the Church of every age have given prominence to the so-called Decrees of God, and regarded this doctrine as shedding light upon all others. The ancient Church had its Augustine, the Reformation period its Calvin, and more modern times an Edwards. These all spoke from the depth of their Christian experience. They felt and were constrained to acknowledge that it was the free power of God that, without their aid, made them what they were, and that brought them into the kingdom of grace. Others around them were not enjoying the same favor. What was the cause of the difference? To this question no answer could be found but an eternal decree of God in favor of the salvation of some, and the condemnation of others.

It is submitted whether this is not a losing sight of the Eternal Word, who in fullness of time became flesh. Does not He Himself say "I am the *light* of the world?" Can, then, the Christian mind see any light, as far as any doctrine, or anything in the past, or future is concerned, *except in Him?* Do the inspired Apostles, who yet uphold and maintain as rigidly as any, the free grace and mercy of God in the salvation of men, ever run out into this Christless direction? Do they ever suffer the person of Christ to be lost behind anything like an impersonal decree? In the days of His flesh, Jesus did not allow any one to expect any good, even the greatest, outside of or beyond His own Person. When Martha and Mary looked to the last day for the resurrection of their brother, Jesus pointed them, both by word and act, to Himself. "*I* am the resurrection, and the life." When Thomas wanted to know whither He would take them, and the way, Jesus said, "*I* am

the way, the truth, and the life." When Philip desired to see God the Father, even this great demand did Jesus answer by pointing to Himself, saying, "He that hath seen *me*, hath seen the Father." If, in view of all this, some of His disciples should now ask, "Has not God from eternity decreed that we should be saved?" might we not expect to hear Him say, "*I* am that decree, the eternal purpose of God?" At any rate St. Paul tells the Ephesians that they are predestinated according to the purpose of Him who worketh all things after the counsel of His own will, and that that *eternal purpose He purposed in Christ Jesus our Lord* (i. 11; iii. 11).

The reader of St. Paul's Epistle to the Ephesians, and of Calvin's Institutes of the Christian Religion, can not help but be struck with the fact that the name of Christ occurs so frequently in the former, so seldom in the latter. In the Institutes, besides, there are as many quotations and arguments from the Old as from the New Testament Scriptures, and light, instead of going the *other way*, is made to shine from the former upon the latter. These are significant facts. Do they not seem to imply that other "light and life" than *Christ*, is needed? It is also a noticeable fact that the Reformers and Confessions generally (the Heidelberg Catechism excepted) of the sixteenth century are strongly Calvinistic. Is it because, on leaving the corruptions of Rome, they for the time lost sight of, or, to meet an important church-question, chose to overlook, the Church as the mystical body of Christ, built upon Him and bearing His life to the end of time, and found a resting-place in the only logical substitution, the doctrines of the decrees, of the elect, and of the final perseverance of the saints? Suppose, for the sake of argument, that it were a fact, that God could not possibly know who would be saved and who lost, except by Himself first determining and ordering the salvation of certain ones, and leaving certain others in condemnation; suppose that He did eternally decree that He would call this and that individual into existence under a state of sin and death, and that by means of His Son, He would save these and no more, the solemn question might still be asked, would it be

right and proper for the Christian philosopher, with the example of the Holy Scriptures before him, and recognizing the eternal nature of the Word and the reality of His becoming flesh, to make such determinings and decrees the rock for his mind to rest on, to make them the starting point or basis of his theology, the centre of his faith and hope, the light of his life? What then would he do with Jesus, which is called Christ? To say the least, it is certainly *safe*, and no risk to run, either for our theology or our life, to fix our eyes wholly upon *the living person of our Lord and Saviour Jesus Christ*, in whom dwelleth all the fulness of the Godhead bodily; the Alpha and the Omega, the beginning, and the end, the first and the last, by whom and for whom all things in heaven and in earth, visible and invisible, were created, and in whom all things subsist; the Hope of Israel, the Desire of all nations, the Redeemer of the world.

*Christ Jesus* is the true vine, purposed in eternity, manifested in time. What higher can a man's election be than his potential existence in the Word from the beginning, and his being engrafted into the Word made flesh, as a branch, that had fallen off, into its native vine. Three thousand Jews on the day of Pentecost were thus engrafted by the Holy Spirit in Baptism, and afterwards others by the same means were also added to the Church, who were declared to be in this manner in the way of salvation. Thus also were the Gentiles in Antioch on Paul's preaching set in the same order to eternal salvation, who gladly heard the word and believed (Acts xiii. 48). Not that every branch thus set in Him must be necessarily on that account saved in the end, for some branches, branches actually *in Him*, it is positively asserted by Himself, *are taken away;* and therefore are they all exhorted to work out their salvation with fear and trembling, and make their calling and election sure. We are made partakers of Christ, provided we hold our first foundation even unto the end (Hebrews iii. 14). Being predestinated to be conformed to the image of His Son, called by His grace, and justified in the sight of God, we are required to run our race as He ran His, *to look to Him* not to anything out-

side of Him, to suffer with Him, to endure temptation as He endured, and then with Him shall we be finally glorified.

The other error consists in ignoring or setting aside the work of God the Father as "the husbandman." In this, Christ is duly looked upon as the source of salvation, but the only power, the power of God, by which that source is made available to man, is not properly recognized or apprehended.

As in the other error, the so-called decrees of God are put in the place of Christ; so in this, in the place of the Father *feeling* is substituted. This error acknowledges to some extent the presence of a divine power, but it is only in the way of *assistance*. That is to say, when a man of the world, by divine aid, repents of his sin and believes in the Lord Jesus Christ, he becomes thereby *ipso facto* full partaker of the redemption of Christ. This is the same as to say that a branch cuts itself loose from its parent stock, moves itself over into the vine, and secures itself there, the gardener, in the meantime only standing by, and, either by keeping up the proper temperature and moisture of the atmosphere, or in some other way, assisting in the process. Is this absurd in nature? It is just as absurd in grace. The two worlds are too nearly parallel to admit a process in the latter, which is impossible in the former. And yet who has not heard in these latter days of men being considered and pronounced engrafted into Christ or regenerated, when, by the influence of the Holy Spirit through the preaching of the gospel, they feel at first greatly distressed for sin, and then a sudden emotion of joy, when they come to be resolved to submit to Christ and His salvation? If this be the new birth, where, it may be asked, is the operation of God, beyond this mere assistance? Is not this, after all, a saving of one's self? Would not this be a bearing or begetting of one's self?

This dependence upon feeling is sometimes carried so far as to shut out, for a while at least, all knowledge or perception of Christ Jesus, the Saviour, and to set up feeling itself in His stead. We have had accounts of conversions, in which every feature of the process is faithfully delineated, from the terror of Sinai to the internal peace which is the goal sought after, and

the name much less the grace of Jesus not once referred to or mentioned. This is in fact the general tendency of the error. It may go so far as to meet the other error, and unite with it in ignoring Jesus Christ as the source. How often are Calvinist and Arminian found walking together, gaily swinging their joined hands, when they are making a grand effort in the community to bring multitudes to the travail of such a birth! So closely connected are the peculiar operations of God, and the Son, in human redemption, that ignoring only one in the beginning, we ignore also the other in the end.

The piety and devotion of the many men and women, who are living in the cordial embrace of this error, we do not doubt or deny. Neither do we deny the existence of feeling in religion. Yea, more; we do not deny that sinners must be brought to conviction, and to feel sin as a great burden, and to be greatly concerned for their salvation, and that when they first come to apply the promises to themselves, and determine to throw themselves into the arms of Jesus, they experience a peace of mind which none but he that feels it knows. But we do emphatically deny that this is the new birth, or regeneration. It is a mere mental process. It is a process or experience through which a Christian passes, to a greater or less extent, on every occasion when he is betrayed into any particular sin. In the case of a sinner, it would be but a standing in the vestibule of salvation, or rather at the door only and knocking. Notwithstanding all his groans and tears and emotions of joy, something must be done to him and for him by God Himself. He must be by Him engrafted into Jesus Christ, in and through the means appointed in the church for this end. It is just here where the Calvinist is right when he insists that no man can save himself, that he must be saved by the grace and power of God alone. It is neither his penitence nor faith, neither his pain nor his joy, *it is God*, that positively brings a man into the possession of the life of Christ, whereby only he can be saved from death and raised to immortality at the last day. "By the grace of God, I am what I am." "By grace are ye saved." "*God* hath saved us, and called us with an holy calling, *not*

*according to our works*, but according to his own purpose and grace, which was given us *in Christ Jesus* before the world began (2 Tim. i. 9)." And this is the grace conferred by God in the Holy Sacraments—this is their meaning and power. "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." "Whoso *eateth* my flesh, and *drinketh* my blood, hath eternal life"—"Take, *eat*; this is my body; this is my blood of the New Testament, *drink* ye all of it." This view may be called the *life-system* of the Scriptures and the Church in opposition to cold Calvinism on the one hand, and bald Arminianism on the other.

This error of hiding from view the objective activity of God the Father by the clouds of individual feeling or personal experience arose in the Church as a reaction against cold orthodoxy and dead formalism, just as the doctrine of the decrees, which obscures the light of the Sun of Righteousness, answers as a standing-place for many who do not accept in their Creed the Church of Christ as a living organism, and a grace-bearing institution. Many made use of the means of grace, and were outwardly attached to the Church, without repentance and faith, and without bringing forth the fruits of good living. This error *is fast going, or has already gone*, to the opposite dangerous extreme, of undervaluing and then totally neglecting the Holy Sacraments. As men are not saved without repentance and faith, just as little can they be saved without the grace which is now found only in the Church, in the use of Baptism and the Lord's Supper.

This change of mind or feeling might indeed be all that is needed, if the fall of man consisted only of a change in his feelings. But the fall of man was his severance from the life of God, and the consequent corruption of his nature. This corruption shows itself most palpably to the natural eye in the diseases of the body, and in the separation of body and soul. Is a mere revolution in one's feelings sufficient to restore this nature, to raise the body from the dust, and the soul from the dead, and re-unite them in the glorified life of heaven? No! *God* by the Word created man, and *God*, by the same Word

made flesh, re-creates him. "*God hath given to us* eternal life, and this life is in His Son." "To as many as received Him" —received Him by repentance and faith—received Him, if you please, by groans, and tears, and emotions of unspeakable joy —"even to them that believe on His name, *gave He power to become* the sons of God." That must truly be a superficial sort of exegesis that refers to subjective faith or feeling such profound expressions as these: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." "We are members of His body, of His flesh and of His bones." "Your life is hid with Christ in God." "If any man be in Christ, he is a new creature."

If God be not the husbandman, and we be our own husbandman by the exercise of feeling, must not our feeling be in a state of constant exercise, when we sleep as when we wake, in our business as in our devotions, in sickness as in health, when we die as when we live? Here feeling fails, just when and where its power would be the most needed. How different the ever-present, never-changing power of God! "My flesh and my heart faileth; but *God* is the strength of my heart, and my portion for ever." "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for *Thou* art with me; Thy rod and Thy staff they comfort me."

"*I am the true Vine, and my Father is the Husbandman.*"

## Art. IV.—THE CREED AND DOGMATIC THEOLOGY.

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In a former Article, published in the July number of this Review, 1870, we endeavored to unfold the nature of dogma and Dogmatic Theology, considered from the historical point of view; laying stress chiefly on the living process of thought going forward continually in the bosom of the Christian Church. The dogma being the form which the faith assumes in Christian consciousness in virtue of logical reflection is valid for the time being, but not necessarily for all subsequent ages. It is the apprehension of the truth mediated by faith, and stands so long as the life and with it the thinking of the Church represents the type of the epoch in her history which generated the dogma. But so soon as the given epoch ceases to be the determinative power, and the life of the Church passes into a new stage of development, the reigning dogma loses its commanding influence and gives way to a different form of apprehension answerable to the character of the new period in her history.

This dogmatic process, however, is not a lawless process, not one that simply reflects the fluctuations of the human mind, and is wholly at the mercy of the predominant philosophical tendencies. Whilst dogma succeeds dogma, apparently as wave succeeds wave on the surface of the ocean, there is also an internal power which informs the movement and holds all fluctuations bound to a living, unchangeable type of truth. The dogmatic process, great as are the changes developed in its history, is governed by a law that does not change. That law is the objective Faith; the Faith as expressed in the ecumenical Creeds of the Church, and particularly the Apostles' Creed, which is primary and fundamental.

We do not intend to imply that this fundamental law has always been allowed properly to govern dogmatic thinking and systems of dogmatic theology; much less that a system has ever been constructed, which is the perfect counterpart of the Creed. On the contrary, every one cannot but recognize it as a historical fact that the Church has not only not succeeded in developing a perfect science of her Faith, but also that theological science has fallen far short of its aim, and has even at times held views and pursued methods of thought that contradict the genius of the Creed. But this admission is not incompatible with the idea that the Creed has always wrought, with more or less legitimate force, as the fundamental law of theological science. Amid all the fluctuations of doctrine, and in every reaction from one extreme defective view of truth to another, we can discern the silent operation of an internal spiritual force, which held the thinking of the Church steadily to the solution of the same great questions. Through the entire history of the Church we can also discern the same noble endeavor, at least in the leading minds of every age, to reach a better and more satisfactory apprehension of the supernatural mysteries that enter into the organism of her Apostolic Faith. Hence there has been unity in the process of development notwithstanding all the fluctuations and contradictions that appear on the surface of the life of the Church.

Whether acknowledged or not, this fundamental relation of the Creed to Dogmatic Theology has always been felt; and in the degree in which the sense of this relation has been quick and pure has theology been able, on the one hand, to escape the perverting influence of false systems of Philosophy, and on the other to make positive advances upon previous attainments.

We propose to inquire into this fundamental relation; in order to ascertain as far as possible the nature and extent of the determining force which the Apostles' Creed should have in the sphere of dogmatic thinking.

The Creed is not, like philosophy or science, the product of reflection and logical reasoning. It is primary. As faith in the existence of the natural world is antecedent to natural

science, so is the Creed before theology and in order to it. The dogmatic process supposes the Creed as its basis. It contains the material of rational investigation. The Faith of the Church being a living power in her communion that quickens and informs her Christian consciousness, provokes and sustains dogmatic reflection. The Church believes; therefore she must think.

The Apostles' Creed presupposes two general facts:

It presupposes, first, the reality of supernatural revelation, or the presence in the world of a new spiritual constitution that proceeds from and stands in the life of the incarnate Logos, and is realized among men as a distinct communion by the coming and indwelling of the Holy Ghost; a constitution that is different from and contrary to the fallen human race and the existing order of the world.

Secondly, the Creed presupposes an intuitive response in the life of mankind to this new spiritual constitution, or a new general consciousness that is awakened in the subjects of salvation, a consciousness that flows spontaneously from the activity of the new general life of which the individual members of the Christian communion have been made partakers through the quickening agency of the Spirit.

These two distinct facts suppose and complement each other. To be the subject and partaker of grace supposes the presence of the supernatural order or economy of grace; and the presence of such a supernatural economy assumes a capacity on the part of men of receiving it, and implies subjects in whom it is realized and through whom it prevails. There is an objective order and a subjective apprehension of it. These moments are active reciprocally as factors. Of the reciprocal activity of these factors, the Faith of the Church, or the Apostles' Creed, is the immediate product and the primary form of expression.

An analogy to this intuitive product of the life of the Church we have in the primary beliefs of the human reason. Men universally believe that the external natural world exists. They believe in it before they reflect upon it. This primary

belief presupposes two things, entirely different but reciprocally complemental, namely, the objective existence of the natural world, and in organic connection with this the necessary awakening and development of a sense and a consciousness of the fact that the natural world does exist. Neither one can be by itself. If there were no outward natural constitution there would be no human consciousness. The converse is valid also. If there were no human consciousness there would be no objective natural constitution. The assumption of a world without man as its head and crown would contradict the idea of the world. So are related to each other the spiritual constitution of grace and the sense which believers have of its existence and presence in the world.

By the agency of the Holy Spirit the almighty power of this new economy apprehends fallen men, takes them up into its communion, and makes them partakers, or the subjects of its own life and salvation. Then standing in the bosom of this new spiritual world, as before they stood in the bosom of the old fallen natural world, the first form of intuitive activity is *faith*, or the necessary recognition of the presence and nature of the spiritual economy by which they are surrounded. Apprehended by the powers of the spiritual world, the Church in turn apprehends. She apprehends that by which she is apprehended. Passive under the new-creating power of the Spirit, she is also, being created anew, active in the Spirit.

Faith is in one respect the deepest and in another the highest form of human activity. This is true of natural faith. It is equally true, to say the least, of Christian faith. Faith includes all the elements of our spiritual existence, feeling, consciousness, and will. As the deepest form of human activity it is the principle of spiritual feeling, spiritual knowledge, and spiritual self-determination; being the central power which gives character to experience, to intelligence, and to moral freedom. As the highest, faith is the organ of spiritual apprehension, or the apprehension of the new spiritual creation in Jesus Christ, and the medium of free, conscious communion

with Christ and with the new spiritual world in which the believer lives.

Thus by the new-creating agency of the Holy Spirit, the activity of God, and by the responsive power of faith, the activity of man, there is established a living and ethical communion of the Church with Christ; a communion that is both objective and subjective. The communion involves on the one hand the organic oneness of the Church with Christ as her Head, and on the other the necessity of a spontaneous confession, a confession of Christ and of the spiritual constitution that stands in His incarnate Person.

The self-feeling and self-consciousness of the Church corresponds to what the Church herself is in her objective relation to Christ and the whole mystery of grace; just as the self-feeling and the self-consciousness of the fallen human race corresponds to what the fallen race itself is, in its objective relation to the violated law of God and to the power of evil prevailing in the constitution of the natural world. The Church believes intuitively according to the law of her spiritual life. What the Church believes she at the same time must also feel, and know, and will according to the law of faith; and what she knowns by faith and loves, the nature of her life impels her to confess. Apprehended of God the Father in the Son, by the Spirit, the Church believes in one God, One in Three and Three in One, and therefore confesses one God, Father, Son and Holy Ghost, God the Father Almighty, God the Son incarnate, God the Holy Ghost given and ever-abiding in her communion.

This intuitive confession of Father, Son and Holy Ghost by the Church is the Creed. The Creed expresses the original form of Divine truth. It expresses also the original form of Christian faith. The Creed articulates both, the order of divine revelation and the order of human salvation, in one constitution; being determined by the force of a twofold law of one and the same new life. The one law is objective, prevailing in the mystery of grace itself; the other subjective, prevailing in grace apprehending fallen mankind. The objective law is the

law of life in the Person and work of Christ, or the organic law that underlies and governs the order of supernatural revelation from the conception of Christ by the Holy Ghost to His Second Advent in glory. The subjective law is the law of life in the mystical body of Christ, or the organic law that underlies and governs the actual process of salvation in the regenerate human race and in the world. Though these two forms of life are properly thus distinguishable, they are not essentially different, much less contrary, but are in principle only one mystery; the law of salvation prevailing among regenerate men being but a continuation and development in the Church, and in her individual members, of the objective law of divine-human life in Christ that governs the order of supernatural revelation. But as the life and salvation of Christ in believers, the subjects of apprehending and renewing grace, involves a new and peculiar form of feeling, of consciousness and will, or in a word involves a new human belief, new both in kind and form, the law of this new human life and human belief may properly be regarded as subjective.

The Creed unites in itself the force of both laws. It is an organism in which this twofold necessity is embodied and expressed. It embodies in one concrete whole the order of divine revelation and the order of human salvation; joining thus together in one that which is believed and that which believes, or the *fides quæ creditur* and the *fides qua creditur*. The Creed has therefore properly been called the *regula fidei*, the rule or law of Faith, and as such possesses a positive authority for the Church which is subordinate only to that of the New Testament, which by way of necessary distinction has been commonly designated as the *norma fidei*, being the original inspired record and the ultimate measure of Christian truth.

Considered *historically*, the Creed has grown out of the formula of Holy Baptism, or rather out of the confession of faith which Baptism requires. This Confession is its tap-root. As the Sacrament of Holy Baptism, in accordance with the institution of our Lord, was administered in the name of the Father, and of the Son, and of the Holy Ghost, so was it ne-

cessary that the applicants for Baptism possess a corresponding faith, and make a corresponding confession of faith in the Father, and in the Son, and in the Holy Ghost. This confession is the response or answer of a good conscience toward God, to which reference is made by the Apostle Peter in his first Epistle, iii. 21.

The baptismal confession, historically considered, is not however absolutely first. The germ of it is found in the memorable confession of Peter: "Thou art the Christ, the Son of the living God," Matt. xvi. 13—20; or in the same confession of Christ made by Simon Peter, as recorded in somewhat fuller form by St. John: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God." John vi. 66—69. In the apostolic period, this simple confession of Christ as the Son of God, was sufficient in some instances, for Baptism: Compare Acts viii. 36–38; also xvi. 30—33. The Ethiopian Eunuch simply confessed Christ, saying: "I believe that Jesus Christ is the Son of God;" whereupon both Philip and the Eunuch went down into the water, and he baptized him.

This simple confession of Christ first made by the Apostle Peter, is principial. It carries in itself potentially the whole truth of revelation. Jesus Christ, the Son of the living God, being the central fact of the economy of grace, or the principle of a new spiritual constitution, supposes all that goes before in the history of supernatural revelation and postulates all that follows after on to the final consummation. He as the Son supposes God as His Father; and the Son as Christ implies the Holy Ghost, in and by whom the Word was made flesh, and suffered, and died, and rose again for our justification. Thus inwardly related the simple Petrine confession of Christ as the Son of God unfolded itself into the more extended formula of the baptismal confession. As the confession of Christ implies the Father and the Holy Ghost, so was it necessary for faith distinctly to enunciate the Father and the Holy Ghost in proper order; and so the confession of One becomes the confession of Three in One. The baptismal confession is

accordingly only the full expression of the idea that is involved in the original confession of Jesus Christ as the Son of God.

The baptismal confession is, however, itself not the complete expression and form of the Christian Faith. It is also relatively principial. The Father is Creator, or the fontal source of all created existences. The Son is the principle and author of the new creation or the economy of grace, in and by which fallen men are redeemed. The Holy Ghost is the author of the Church, in which He lives and mediates the actualization of the life and salvation of Christ among men. These three, creation, redemption, sanctification, are however not three disconnected and separate forms of divine activity; but three stages rather in the historical evolution of one idea and purpose; each one implicating the other two; and the last stage, the glorification of redeemed man in the new heavens and the new earth, being but the absolute completion of the primal act of the divine will in bringing the first creation into existence.

Hence no work of God is the work of One only and not also of Three. The Son and the Holy Ghost are related to the Father in the work of creation. All things are of the Father, by the Son, without whom was not anything made that was made, through the Spirit who moved upon the face of the waters. Gen. i. 3. By the *Word* of the *Lord* were the heavens made and all the host of them by the *Breath* of His mouth.

The Father and the Holy Ghost are related to the Son in the work of redemption. God so *loved* the world that He gave His only begotten Son. All things that the Father hath, saith Christ, are mine: therefore He, the Spirit of truth, shall take of mine, and shall show it unto you. (John xvi. 15.)

The Father and the Son are related to the Holy Ghost in the work of sanctification. The Son sends the Comforter from the Father, even the Spirit of truth, who proceedeth from the Father; the Holy Ghost whom the Father will send in my name, saith Christ, will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak. John xiv. 26; xvi. 13. The Spirit testifies of the

Son, who is the image of the invisible God, by whom all things were created; of the Son incarnate, the Christ, who is the head of the body, the Church; the beginning, the first-born from the dead. In Christ Jesus the saints are builded together for a habitation of God through the Spirit. (Eph. ii. 19-22).

Father, Son and Holy Ghost being thus related to one another objectively in one threefold divine activity, the baptismal confession carries in its bosom necessarily *two other elements* or formative forces.

The *one element* respects the three distinct forms of divine activity and manifestation. The confession of the Father implies the work of the Father, in which the Father is and reveals Himself. God as God, active only in the sphere of His own eternal glory, does not challenge our faith. Only in that He goes out of Himself in creation, and is active above all, and through all, and in all, is He accessible to the human spirit. (Eph. iv. 6). The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and godhead. (Rom. i. 20). In God we live and move and have our being. (Acts xvii. 28). Thus related to us, not abstractly, but in a concrete order of existence, a true confession of God involves the confession of His work in which revealing Himself He really confronts our faith.

The confession of the Son implies the work of the Son, in which the Son lives and reveals Himself. As of the Father so of the Son, true confession supposes a form of real presence. The Son incarnate, active in a real work of redemption on earth, confronted the faith of Simon Peter and the other Apostles. Ascended into heaven and glorified, He reveals Himself in the living constitution of grace, the Church, His mystical body, in which as the head He lives by the Spirit. The language of Christ is: Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. Hence in confessing the Son, we

must also confess the work of redemption in which alone the Son has proceeded forth from the Father and coming into the world has established a real communion between Himself and us, whereby alone faith in the Son has become possible.

The confessing of the Holy Ghost implies the work of the Holy Ghost, in which He abides and reveals Himself. The Church having been brought into existence by the outpouring of the Spirit, we know Him only as He manifests Himself in the communion of the Church. We know Him in our regeneration, in the forgiveness of sins, in our justification by faith, and in all the fruits of the Spirit which as members of Christ we bring forth in our lives. As no man can say that Jesus is the Lord but by the Holy Ghost, so no man knoweth the Spirit but he in whom the Spirit dwells. "But ye know Him, says Christ, for He dwelleth with you and shall be in you." Jno. xiv. 17. St. Paul adds: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. Thus we cannot truly confess the Holy Ghost unless we at the same time confess the economy of grace, in which He abides, and through which He apprehends us and makes us partakers of the grace of Christ, the love of God and the fellowship of the Spirit.

The *other element* which the baptismal confession carries in itself respects the internal relation to one another of these three distinct forms of divine activity and manifestation. Creation, redemption and sanctification being but different stages in the historical evolution of one idea of God, who is One in Three and Three in One, the true confession of God in one form of revelation requires the confession of God also in the other correlate forms of revelation. The confession of the Son in the work of redemption involves an internal relation to the work of creation by the Father and to the work of sanctification by the Holy Ghost. The confession of the Father in the work of creation implies in like manner a relation to the work of sanctification by the Holy Ghost, and to the work of redemption by the Son. And the confession of the Holy Ghost in the

work of sanctification supposes a relation to the work of redemption by the Son and to the work of creation by the Father. Apprehended by the Father in the Son through the Spirit, and therefore living by faith in the love of the Father, in the grace of Jesus Christ and in the communion of the Holy Ghost, we recognize in the communion of the Spirit the end and fruit of the work of redemption by the Son, in the grace of Christ the revelation of the love of the Father, and in the love of the Father as revealed in the Son by the Spirit the fontal source of creation, of redemption and sanctification.

Corresponding to these two elements, or to what we may call a twofold formative force in the nature of the baptismal confession, there has been a twofold development of the formula in the faith of the Church. The formula of baptism has developed itself in the Creed, so as to affirm the three distinct forms of activity of the one God, Father, Son and Holy Ghost, of God the Father as maker of heaven and earth, of God the Son in the several supernatural facts constituting the mystery of redemption, of God the Holy Ghost in His relation to the Church and to the mysteries belonging to her constitution and history. The formula has also developed itself in such organic order as to affirm these different forms of divine activity in the relation which they bear to one another objectively, or in the history of divine revelation.

The facts which the Creed affirms, and the order in which the Creed affirms them, include moreover a direct reference to the nature and condition of mankind. The Creed supposes the creation of man in the image of God, the fall of man through the instigation of Satan, and the helpless misery of the fallen race perishing under the power of sin and the curse. Whilst these facts are in the nature of the case excluded from the Creed itself, they are nevertheless assumed, being the occasion of the work of redemption and sanctification. The Creed, however, implies more than this. It also postulates the nature of the salvation which is going forward in the Church and in the personal history of her members. Not only the Church as a whole passes through a history corresponding to the history of

her risen and glorified Head, but also every true believer. Beginning in Baptism for the remission of sins, his new life of faith in Christ requires a crucifying of the flesh, a dying unto sin, an uninterrupted conflict with the world, and must issue in the resurrection from the dead unto life everlasting. The objective movement of the Creed exhibits thus by necessary implication a corresponding order in the subjective process of salvation.

In the baptismal formula of confession accordingly we see a general law or formative force that inspires and governs the normal and full development of the Christian Faith as held by the Church universal in the Apostles' Creed. It is related to the baptismal formula as the mustard tree is related to the grain of seed, the entire completely articulated faith being potentially in the first and most simple form of confession. (Matt. xiii. 31, 32). The Apostles' Creed is, therefore, to be regarded as an organic and comprehensive whole. On the one hand it comprehends the entire history of revelation extending from the creation of the world to the Second Advent of Christ, or all the essential facts belonging to the objective constitution of divine grace, and all these in their true historical order. On the other hand it affirms by necessary implication the entire process of salvation in fallen man from his birth of water and the Spirit to his resurrection and glorification, or all the stages of growth in the life of the Church and of her true members, and all these stages in an order demanded by and corresponding to the objective history of supernatural revelation.

The nature of the Apostles' Creed determines *the relation* which it bears to theological reflection and Christian Dogmatics. We may express this relation in a general way by the term *law*. The Creed is the fundamental law, as we have called it, of dogmatic theology. In the Creed we have the *principle*, the *material*, and the *order* of dogmatic thinking and of a valid system of Dogmatics. It determines also the necessary subjective *condition* of legitimate theological study.

The Apostles' Creed embodies the *principle* of Dogmatics. Being the normal and full development, as we have shown, of

the baptismal formula, the Creed resolves itself into three parts; reflecting thus the unity and trinity of God.* The second part supposes and manifests the first, and the third part follows by inward necessity from the second. The second part is therefore central, not only in the external construction of the Creed, but it is central internally. It governs the external structure because it is the plastic force of the inner constitution of the Creed. This central position of the intermediate articles concerning the Person and redemptive work of Christ, relatively to the article going before concerning God the Father, and to those following after concerning the Holy Ghost and the Church, corresponds to what we have seen to be the historical development of the baptismal confession from the primal confession of the Apostle Peter.

Dogmatic Theology is the Science of the Creed; which is the sum of the Gospel, as the Heidelberg Catechism teaches. In other words, it is the scientific apprehension of the contents of the Christian Faith, its aim being to reproduce completely in the sphere of thought the objective truth of divine revelation which the Creed affirms and confesses. Whilst, as in every other science, this process of thought seeking to apprehend and reproduce the truth systematically, is governed by the categories and laws of the human reason and must therefore be logical throughout, the logical process on the other hand must be determined as to its subject-matter or contents by the objective truth itself. What the truth of revelation is objectively the science of the truth must be subjectively, or what the one is in reality the other must be in idea. Only so far forth can theological science be valid.

That theological science may be valid in this sense, the fact which occupies the central position in the history of revelation and in the constitution of the Christian Faith, must be central

* Compare Heidelberg Catechism, Ques. 22. What is it then necessary for a Christian to believe? *Answer:* All that is promised us in the Gospel, which the articles of our Catholic, undoubted Christian faith, teach us in sum. Also Ques. 24. How are these articles divided? *Answer:* Into three parts; the first is of God the Father, and our creation; the second, of God the Son, and our redemption; the third, of God the Holy Ghost, and our sanctification.

also in the sphere of consciousness and thought. That fact, in idea, must occupy a corresponding position relatively to all the doctrinal views that appear in a scientific system. Then only can a system of theology answer to the order of truth of which it claims to be a reproduction in the sphere of thought. Thought must begin where faith begins; and thought must develop itself into a systematic whole from that dynamic point from which has grown the full confession of faith. Otherwise instead of the correspondence of idea to reality there will be opposition; instead of harmony, discord. Developed from some other point of observation a system of theology may indeed be a system, and contain many correct doctrinal views, but as a system for want of the true fundamental idea it cannot reflect the truth of revelation as a whole; and even the correct doctrinal views which it may contain will be more or less vitiated by the force of the logical relation in which they stand to a false principle.

The divine-human Person of Christ being the central fact as of supernatural revelation so of the Christian Faith, the true principle of Dogmatic Theology is the Christ-idea. Or we may say the principle is the faith that Jesus Christ is the Son of the living God. This fundamental idea must evolve itself organically. It must be the formative force in the development of our dogmatic conceptions respecting all the other facts of revelation. This idea must govern our conceptions of God, of His attributes, of His triune existence; also of His activity *ad extra*, of creation and providence; our conceptions respecting the manifold facts belonging to the work of redemption, the life, death, resurrection, exaltation and the second coming of Christ; and also our idea of the relation which the Christian religion sustains to the Mosaic economy, and the New Testament to the Old. It must govern our conceptions respecting the Holy Ghost, His Person and coming, His abiding presence and office; also respecting the Church and the communion of saints, the Sacraments, the ministry, the sacred Scriptures, and the future history, the triumphs, and the final consummation of the kingdom of Christ. All departments of Christian Dog-

matics, theology, Christology, anthropology, pneumatology, soteriology, eschatology, are to be viewed in the light of the incarnation, the Word made flesh, as being in accordance with the constitution of the Apostles' Creed the true point of departure and observation.

From the same stand-point are the questions to be solved, so far as this may be done, that grow out of the relation of Christianity to paganism, to pagan philosophy, science and art; of revelation to natural religion, and of faith to reason; of the Church to the world, to the State and to civil institutions, and to the natural relations of social life. Whether these various important and difficult questions can be solved satisfactorily or not, so much at least is certain that we are in the way of a correct solution of them only in as far as we conduct our inquiries consistently with the idea that Jesus Christ is Himself the Truth of all truths. And to the extent that, ignoring this principle of thought and criterion of judgment, we examine and endeavor to solve these questions exclusively in the light of reason and philosophy, will we, as men have in all similar attempts in time past, run into bewildering confusion, and stumble into the gins and pitfalls of error.

The Creed contains the *material* of Dogmatic Theology. Given the principle of a science, and we have by necessary implication its material; the science being no more than the evolution and organization of the fullness of the principle. Thus the idea of a plant gives us the domain of botany, its contents, scope and limitations; the ideas of light and sound, in like manner, determine the vocation respectively of optics and acoustics. The science of Dogmatics sustains the same relation to its principle. The idea of the Word made flesh, or the Christ-idea, determines the sphere of the science, and fixes its limits; the science being only the organic evolution of the infinite fullness of this idea in the sphere of thought. This idea involves all the supernatural mysteriés of grace as affirmed by the Creed. These mysteries apprehended by faith become the contents or subject matter of Dogmatics.

The science of Dogmatics must therefore include all the facts

that belong to the supernatural constitution of grace, as these meet us in the organism of the Creed. The science must comprehend also whatever the Creed necessarily presupposes and postulates, namely, the first Adam created in the image of God, the kingdom of Satan, the fall of the human race in the fall of Adam, the radical power of sin and the consequent universal contradiction and disorganization wrought by its unbroken dominion, the mystery of death extending beyond the narrow confines of the grave, the ultimate destruction of the present perverted cosmical order, and with this the complete overthrow and subjugation of the powers of darkness.

Thus in the light of the Creed we determine the contents of Dogmatics, and also its necessary limitations. To be complete it must include the positive facts of revelation on the one side, and on the other all that revelation necessarily presupposes and implies; and exclude whatever does not properly belong to either one of these categories.

Hence it behooves the science also to construct a theory of nature and the cosmos in the light of its own fundamental principle; but not from the stand-point of paganism, or of the natural reason, or of a purely metaphysical hypothesis. Dogmatics consider nature and the cosmos from the stand-point of the Christian Faith, that is to say, in the light of the incarnate Logos. All things are of the Father by the Son, who is the image of the invisible God. The universal cosmical order was constituted by Him, exists for Him, and consists or stands in Him; expressing His eternal idea, and ruled by His supreme will with reference to an ultimate end which will be the consummation of His own free purpose. For by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. He, the all-creating, all sustaining, all-governing Word of God, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. It is He, thus related and constituted who is the Head of the body of the Church; the beginning, the first-born from the dead; that in all things pertaining to the crea-

tion, to providence and to the work of redemption and human salvation He might have the preëminence.

The science of Dogmatics aims therefore at determining the position and meaning of the cosmos in its relation to God as its original ground, and to Satan as the source and principle of perversion and disorganization; also in its relation to the economy of redemption, to the Church, and to the second advent of our Lord. A Christian idea of nature and of the cosmos embraces a view also of man, the head and crown of the natural world: a view of man in the totality of his constitution, and in all his relations backward and forward; a view of him, however, which like that of the natural world is to be governed by the central idea of revelation, not by the dark intuitions of the natural reason.

Dogmatic Theology excludes philosophy and natural science in all its departments. These are not a part of it. It does not indeed ignore their true value and their legitimate relation to the Church and to Christianity, but the science does not incorporate them as they are, much less is it ruled by them. As revelation supposes a corresponding receptivity in man; as the incarnation supposes a capacity in fallen human nature of being created anew and assumed into organic union with God; so does theological science suppose a certain degree of positive fitness in the science and wisdom of the world to be taken up and turned into the service of the Church. Every system of philosophy and every philosophical movement, however defective and one-sided it may be, or however far short it may fall of a true solution of its own problem, contains important truth which may be made subsidiary and subservient to the progress of theological science. The same thing may be affirmed of all the discoveries of natural science, no matter how fanciful and destructive the theories may be which savans rear on the basis of their discoveries. But Dogmatics, whatever service philosophy and science may render to it, can not be determined by their false spirit. It must exclude every species of metaphysical speculation and scientific inquiry, that does not rest on the basis of the Faith, and does not aim at a solu-

tion of philosophical and scientific problems in the light of the Faith.

The Creed determines the *order* of Dogmatic Theology. Like the contents, the form of a science is ruled by the plastic force of the principle. The principle of the Creed governs the movement and form of the Creed. The sense of an article is not in itself alone separately considered, nor in itself as separately related to the central fact of the Creed; but the sense of an article is in itself as related to all the articles that go before and to all the articles that follow after, and through these as related to the central fact of the Creed.

The central fact of the Creed being the principle of Dogmatics, the general order of the science must be the same as the general order of the Creed. Whilst there may be properly, as in the vegetable kingdom and other departments of organic nature, great variety of form, there is in theological science, as there is also in nature, a general objective type which a valid system can not violate. This general type requires a valid system to be not a mechanical collocation of dogmas but an organic whole in which God and creation, Satan and the kingdom of darkness, the fall of man and the dominion of sin, Christ and redemption, the Holy Ghost and sanctification, the Church and her final consummation, occupy a place and have force relatively to the Logos and the incarnation and relatively to one another, that corresponds to the position and force which these several positive and negative mysteries have in the organism of the Creed and in the objective constitution of divine grace. As the facts of revelation stand related to one another in the historical movement through which the economy of grace is established, so must the corresponding doctrinal views be related to one another in the science of revelation. The objective law of the economy of grace governs the subjective order of a dogmatic system.

Therefore no order can be normal that starts in a false principle of Christianity. No order is normal that arranges dogmas according to a human theory of religion. No order is normal that is governed by a metaphysical conception of God

and divine things, or is moulded by a system of philosophy. The original order of the Creed requires all these forms of theological science to be set aside, not as destitute of truth and value, but as inadequate to the demands of the Christian Faith; since none of them can realize the fundamental type of a true system. As neither philosophy nor science, nor any species of metaphysical speculation, can furnish the material of dogmatics, so neither can either one or all determine the order and form of the science. The Faith itself contains the one and governs the other.

The Creed determines also *the subjective condition* of theological study. It establishes the *sine qua non* of scientific reflection on revealed truth. This indispensable condition is personal faith, the *fides qua creditur;* without which neither the individual theologian nor the Church as a whole can make any true progress in theological science.

The Creed joins in one organic communion the object and the subject of the Christian Faith, or the supernatural economy of grace existing in the world and the free, conscious response and affirmation of regenerate man. It says: I believe in God the Father; I believe in Jesus Christ, His only begotten Son; I believe in the Holy Ghost. Father, Son and Holy Ghost, and the *I believe* are joined in one constitution. Both sides are equally essential to its existence. The absence or non-existence of either side, of the objective or the subjective, would involve the destruction of the Creed.

As both factors are essential to the existence and reality of the Creed, so both factors are essential also to Christian knowledge and valid theological activity. Were there no supernatural revelation or no real economy present in the world, we could not speak of Christian knowledge and theological science. Christian knowledge would be mythical superstition; theological science, fanciful speculation. What is not cannot be known. Equally impossible would Christian knowledge be, if there were no faith; if the *I believe* were not a living fact. Where there is no faith there exists no normal relation between him who desires to know and that which is to be known, or between the reason of the person who thinks and

the object on which he presumes to reason and think. No real connection with the economy of grace prevailing, an effort to know can issue only in vain human notions and in a caricature of theological science.

That according to the Creed, this nominal relation stands on the human side, in personal faith, and not in the understanding, or in reflection, or logical reasoning, is plainly taught in the New Testament, in the Heidelberg Catechism and in all protestant confessions. If any man will do His will, says Christ, he shall know of the doctrine whether it be of God, or whether I speak of myself. Jno. vii. 17. Hath not God made foolish the wisdom of this world? for after that in the wisdom of God the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe. 1 Cor. i. 20,21; comp. also Jno. iii. 16; vi. 29; Matt. xviii. 2-4. This principle is either affirmed or implied in all the books of the New Testament. Indeed the necessity of faith in order to communion with Christ and the knowledge of God is one of its chief characteristic features. The same thing meets us in the Heidelberg Catechism. "By faith I am a member of Christ, and thus a partaker of His anointing, in order that I may also confess His name." Ques. 32; comp. also Questions 20, 59, 60, 61, and many others. According to the Catechism and the New Testament the *I believe* of the Creed affirms accordingly the true, proper, necessary, ethical attitude as of the Christian so also of the theologian.

Personal faith in a real constitution of grace, in the sense of the Creed, makes this constitution a reality for the theologian, and enables him to deal with it as a reality. Faith does not of course make grace what it is objectively. Grace is in no sense the product or effect of personal faith; what it is in itself as a supernatural constitution existing in the world, it is independently of any response from the individual theologian. But personal faith establishes a living relation of this supernatural constitution with the theologian, and thus with his consciousness and rational activity, so that it becomes *for him* a reality. By faith he sees it, feels its presence, and enters into communion

with its life. By the power of the true faith which he exercises he passes into the domain of the Christian Faith by which he has been apprehended. Then the objective truth of the economy of grace obtains access to his own ethical nature, and becomes a power in him directing and molding logical reflection and scientific study.

Just this personal, living apprehension of an objective constitution of grace is Christian faith. Personal faith is not mere blind submission to external authority; nor an intellectual assent to a valid proposition concerning Christ or the work of redemption; nor is it the acknowledgment of a given system of divine truth; nor is it the holding of a correct theory respecting God, His moral government, and the redemption of man by Jesus Christ. Nor yet is faith devotion to a conception of the truth. Rightly considered, this kind of faith, so called, which resolves the economy of grace into a correct theory of religion or into a system of truth is at bottom unbelief, since it involves a rejection of Christ and His kingdom. It refuses to accord to Him and His kingdom any substantive truth and real presence in the world. True faith is not only receptive and passive, but also perceptive and active, mediating between man and God. Apprehended in a real way by the economy of grace, and taken up into its sphere, that economy has no internal force for his moral and religious life nor for his scientific thinking, unless recognizing its presence and supernatural character he by the power of his own will in turn lays hold of the economy of grace and surrenders his life to its determining influence. The responsive activity of man complements the regenerative and sanctifying activity of God. Thus only is there a personal communion established between man and the divine-human mystery of grace, between him who thinks and that of which he thinks, in virtue of which he is able to recognize in this mystery a real organic constitution present on earth, possessing supernatural resources, powers and agencies requisite to the realization of its own purposes and ends. Then like a sound eye to the light, is a theologian rightly related to the object of thought, and it becomes possible to think

consistently and logically respecting the nature of the glorious mystery.

The want of such living faith is equivalent to a denial of the objective reality of the mystery. To an unbelieving theologian the mystery is *terra incognita;* as the western continent was to the nations of Europe before the discovery by Columbus. Logical reflection respecting revelation, the Church and salvation proceeds from the stand-point of the natural reason, which accords reality, at most, only to nature, to the material world and to man, but ignores the presence of a supernatural constitution; and in consequence resolves the substance of the mystery of grace into an abstraction, or into a merely ideal economy, an unsubstantial system of divine activity. The natural reason, destitute of spiritual vision, can in the nature of the case do nothing else. Denying the substantive truth of Christianity, there is no alternative but to deal with it as a plan of the Divine mind or a human system of religion. Theology becomes the pure product of metaphysical thinking, like algebra; and involves the quintessence of infidelity.

No man can be a true dogmatico-theological thinker who does not pronounce the articles of the Creed *ex animo.* He must acknowledge the real presence among men of the supernatural mystery of grace, and live in communion with it by faith as in the bosom of a new world.

Thus the Creed as it determines the principle, the material and order of a valid system of Dogmatic Theology, so it also establishes the subjective condition of all valid dogmatic thinking.

This general view of the relation of the Apostles' Creed to Dogmatic Theology is sustained by the genius and structure of the Heidelberg Catechism. Here the Creed is central. The first part of the Catechism deals with what the Creed presupposes, the fall of man, sin, guilt, and the helpless misery of our fallen life; the third part deals with what the Creed postulates, repentance or conversion, obedience to the law of God, and devotion or prayer, whilst in the second part we have the

mysteries themselves of the Christian Faith, and these in the organic order in which they stand in the Creed, God the Father, Son, and Holy Ghost, Three in One, One in Three, the Father and creation, the Son and redemption, the Holy Ghost and sanctification. The order in which these several facts of revelation are presented is not a mechanical or arbitrary arrangement, but is governed by the internal necessary relation which they bear to one another. Whether or not the argument corresponds at all points perfectly to what the mysteries of the Faith require, is a question that pertains to the degree in which the ruling idea has been actualized, not to the nature of this ruling idea itself.

Taking the Apostles' Creed as the fundamental law of a Confession of Faith and holding it subordinate only to the Word of God, the Heidelberg Catechism by way of necessary implication also recognizes the Creed as the fundamental law of theological science.

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## Art. V.—REBEKAH.

BY R. LEIGHTON GERHART.

When, now, the palm with drooping head,
Swayed by the wind that blew around,
From his great leaves, slow dripping, shed
His dew-drops, glittering, to the ground,
Rebekah, from the bounds that close
The scenes so dear to memory grown,
Will issue out, and pass to those
That mark a land but coldly known.

Will pass through unacquainted lands,
And towered cities rich and strange,
By windy wastes of fiery sands,
And sombre mountain's lonely range,
Till, thus, she reach, by paths untried,
A country by a shining sea,
Where streams of water softly glide,
And all is dim with mystery.

A mystic land! for oft was told,
With whispered words, and looks of fear,
The stories wild, and legends old,
Of strange events that happened there;
Of visions seen; of war and blood;
Of people scourged by a viewless hand,
O'erwhelmed by night with fire and flood,
And swept forever from the land.

But, one of beauty, too; for there,
Adown green slopes of fertile hills,
Through happy valleys blooming fair,
Far sparkling show the cooling rills;
And peaceful skies dream, still and blue,
The landscape o'er; and many a flower,
Of peerless form and tropic hue,
Adorns the long luxurious hour.

And she, in all her purity,
A gentle maiden, now will ride
Into that land beside the sea,
And there through many years abide;
Just as a star, whose glad'ning ray
Its native world doth sweetly cheer,
Might leave its place and pass away
To light with joy another sphere.

And on the camel's patient neck
Her sandaled foot did lightly rest;
And shining like a sunny fleck
Her hand the crimson saddle prest;
Then surely mounted;—from the ground
The white-haired camel gently rose,
As lighting them with radiance round
The rising sun his glory throws.

There leaning on his slender spear,
His long blue mantle falling low,
The good old servant stood anear,
With ancient beard, and wrinkled brow
And silently, with upturned face
On her he gazed with reverent eye;
Her loveliness and maiden grace
Enchanted him thus standing by.

The holy promise that was said
To righteous Abram filled his mind;
He did not know to what it led;
His thought was vague and undefined:
Yet, heavenly powers their presence lend,
And guarding shield her as she goes,
Led on toward that glorious end,
Which the dark future will unclose.

Above the common walks of men,
In peace amid the ceaseless strife,
To a hope transcending human ken,
Her own bright way she goes through life.
And thus he stood, and thus he thought,
While fair the wind about them blew,
With morning cool, and fragrance fraught,
Swaying the palm that o'er them grew.

Her comrades gathering round her stood;
With trembling voices wonder-stirred
They spoke, and told in tearful mood
The wide spread rumors lately heard.
"She goes to be the bride," said one,
"Of him, who is both rich and great;
He, rivaled in that land by none,
There lives supreme in princely state."

"He is to be a king!" replies
A girlish voice light ringing clear;
With parted lips, and eager eyes,
At this all quickly turn to hear.
"He is to be a king! and reign
O'er proudest nations of the earth,
And o'er a far and wide domain,
Where lie great stores of untold worth.

"Such monarch ne'er on earth hath been,
For this to man God hath revealed,
And ne'er will be on earth again,
All for some purpose yet concealed."
And on Rebekah, now once more,
They turn and look; and soft aver,
"Oh, we ne'er thought in years before,
So great a thing would happen her."

But ah! as more and more they knew
Of that which yet did her await,
The greater still the wonder grew,
And dimmer seen her coming fate;
Till folding round her there did stay
A vail of stillest mystery;
A gentle being she, whose way
Led to a wondrous destiny.

But fast the camels sped away;
And now they crown a neighboring height;
Then broader grew the golden day,
And faintly seen they fade from sight.
And thus in all her innocence
She far from home and friends doth ride;
Ah! will she e'er return from thence?
Oh, may no harm her path betide.

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## ART. VI.—HEAVEN VIEWED UNDER A LOCAL ASPECT.

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THE CONCEPTION of heaven which alone harmonizes the statements of Scripture and meets the requirements of the human constitution, includes a material place as well as an inner life. It needs but a glance to see that the heaven of Quietism,—a purely spiritual heaven in holy souls reposing in blissful meditation in God,—is not the heaven of the Bible. Inspiration points us to a definite realm of creation, filled, as no other realm is filled, with the Divine glory; where beatified spirits, animating immortal bodies, form a vast temple in which God dwells with all the fulness of His life; and where even external nature, in virtue of its organic relation to the sons of God, reflects a beauty, and exhibits a freedom and refinement, elsewhere unknown.

If heaven, then, lies, as revelation tells us it does lie, within the limits of creation, it is only natural to ask, where is this glorious world of light? There is a present antithesis between

heaven and earth: heaven is God's throne, earth His footstool. There will be a future antithesis between heaven and hell: heaven will be the home of everlasting life and joy, hell the abode of everlasting darkness and despair. Heaven, accordingly, does not now, and never will, embrace within its happy domains the immensity of space with its countless orbs. It is a region with distinctly marked bounds, a region located somewhere within the compass of the created universe; and faith looks up and asks, where?

Such an inquiry has little meaning and less interest for those who see in heaven a spiritual experience only, transcending the conditions of time and space. A spiritual experience may be realized in one place as well as in another; and whatever scenes of beauty and splendor may surround the redeemed, they can only be a matter of the most perfect indifference, if the spirit, at death, soars with unbounded freedom into an ethereal sphere with immensity as its home, and eternity as its lease. As soon, however, as we rise above this vague and dreary spiritualism which transforms heaven into a realm of shadows and its inhabitants into dim spectres, and comprehend the full significance of the Christian doctrines of the resurrection of the body and the glorification of the world, the question of locality no longer seems trivial. It does not satisfy the believing mind to say, that "wherever purity, truth, love, and obedience prevail, there is God, and that is heaven." That is but a half-truth, and it could find utterance only where mind and matter are placed in irreconcilable antagonism. If heaven is a reality, then faith, which seeks to make clear to itself the objects on which it fastens, must connect it with the world of reality stretching out before our view. A purely inward, ideal heaven, standing in no relation whatever to astronomic localities, may be the heaven of the philosopher, but it is not the heaven of the Christian. Our faith carries in it the blessed assurance of an eternal home, where the ideal fully penetrates the real, and the real is glorified and made beautiful in the light of the ideal.

Where, then, is that home—the realm of real ideality or of ideal reality? Let not the question be dismissed as one of idle

and impertinent curiosity, because its answer is not essential to a pious life. "Faith," says Lange, "longs to harmonize everything with itself, and to pervade it with its spirit; it desires to make everything religiously transparent and holy, and to change all knowledge into theology." And as modern astronomy has made us acquainted with the unspeakable grandeur and almost illimitable extent of God's universe, it has become a necessity to bring the beliefs of religion into harmony with the results of science. "If there are any who frown upon all such attempts as not merely fruitless, but reprehensible and dangerous, they would do well to consider that, although individually, and from the constitution of their minds, they may find it very easy to abstain from every path of excursive meditation, it is not so with others, who almost irresistibly are borne forward to the vast fields of universal contemplation—a field from which the human mind is not to be barred, and which is better taken possession of by those who reverently bow to the authority of Christianity, than left open to impiety." *

Indeed, one of the strongest motives for pursuing our inquiry is the skeptic's open and confident assertion that the astronomical discoveries of the present age have already undermined, and will ultimately annihilate, the Christian belief in a local heaven; just as the geographical discoveries of a former age destroyed the Pagan belief in the home of the gods on the glistening peaks of Olympus. In primitive times, when but a small portion of the earth had been explored by man, all that lay beyond the region he had traversed was a land of mystery which he peopled with the beautiful creations of his fancy. In the west lay the Golden Garden of the Hesperides; in the east, the divine cities of Meru; in the fiery desert, the Banquet-Halls of Ethiopia; in the central ocean, the fragrant Islands of Immortality; and beyond the snowy summits of Caucasus, the happy land of the Hyperboreans.† But all such dreams, in which the ancients

* Taylor's Physical Theory of Another Life, p. 171.

† Alger's Doctrine of a Future Life, p. 583.

put a childlike faith, were rudely dispelled by the traveler, who, prompted by curiosity or greed, visited those legendary abodes and found them not more beautiful or more highly favored than his native home,—ill-adapted, at all events, to serve as the seat of Elysian Fields. "And so," we are told, "the Christian heaven has vanished, or is vanishing, in the light of modern science. It has been banished farther and farther from the earth as the researches of astronomy have penetrated deeper into space. In whatever distant realm of creation the speculative theologian may locate his heaven, he is ever pursued with sure and steady pace by physical science, in whose light heaven, save as a spiritual state, fades away like a lovely dream. The astronomer has swept the stellar dome with his telescope; he has studied the stars one by one; he has measured their distances, weighed their masses, ascertained their physical constitution; and, among all those myriads of shining worlds, he has not discovered one that resembles in the faintest degree that home of immortality and glory which is the object of the Christian's hopes; until now, after weary search, all faith in a definite locality, destined to be the future abode of redeemed souls, has not only become vague and ineffectual, but has well nigh died out."

And is it true that the well-ascertained facts of science are at war with the Biblical view of the world? Must we cease to believe in the Father's House, because the astronomer cannot point it out through his telescope, or assure us of its existence by spectral analysis? Assuredly not. It must be admitted, indeed, that the notions entertained by an earlier age, in regard to the locality of heaven, are scientifically false. We no longer believe that the sky is a solid arch spanning the earth, and that above this blue canopy God and His holy angels dwell in unspeakable splendor. But what of that? The crude fancies of the simple and uneducated are one thing; the sacred representations of Scripture are quite another. These true science, whatever its future progress, will never be able to set aside. The form in which they are clothed may be technically inaccurate, since the Bible speaks the language, not of science, but of

homely, every-day life; but the contents which they embody is religious truth, and as such impregnable to all assaults. Still, the infidel astronomer alleges his objections; and the Christian, who must be able to give a reason for the hope that is in him, is compelled to vindicate his faith. He sees in the Ascension of the Lord a connecting link between the researches of astronomy and the Biblical doctrine of heaven. If the Redeemer, clothed with the flesh and bones which the disciples handled as proof of His resurrection, visibly ascended up on high, then we are assured that in the material heavens, stretching out before our gaze, there is a material world where the glorified yet material body of the Incarnate Son of God has taken up its abode; and when at night we lift up our eyes to the starry dome, we can with the utmost confidence say, "Somewhere, in that broad expanse of space, the King of kings and Lord of lords occupies the throne to which He ascended eighteen hundred years ago, and which He will continue to occupy, ruling the armies of heaven and the inhabitants of earth, till He returns to this world to judge the quick and the dead."

Where, then, is heaven? The question is not so trivial as many, with their vague, indefinite notions of the future life, are disposed to think, but the answers given are most various, oftentimes highly fanciful, and not unfrequently indeed extremely absurd. It is not our purpose now to pass these different theories in review. There is one, however, so widely popular at the present day, especially with the English mind, and withal so exceedingly plausible from a scientific point of view, that it may not be amiss to bestow upon it a moment's notice. It may be denominated, not improperly, the Sun Theory. Isaac Taylor* has presented it in a fascinating manner, and brought to its support an array of scientific facts.

Assuming that there are now in the universe two great classes of rational beings, both corporeal, but the corporeity of the one dissoluble and that of the other indissoluble; and taking a glance at the great sidereal economy, consisting as it does of two

* "See Physical Theory of Another Life," chap. 16.

classes of bodies, the one subordinate to, and wholly dependent upon the other, this other apparently adapted to a much higher mode of existence than the former, he thinks that "the supposition almost forces itself upon us, that, while the planets are the places of animal organization and the schools of initiation to all rational orders, the sun of each such system is the abode and home of the higher and ultimate spiritual corporeity, and the centre of assembly for those who have passed their preliminary era upon the lower ranges of creation." Suns, in his opinion, are constitutionally adapted to support immortal life, while planets are the abodes of a life that necessarily decays. "While the surfaces of the planets, and all the vegetable and animal species thereon subsisting, are liable to an alternation of heat and cold, of light and darkness, and therefore live through returning periods of excitement and repose, and this both diurnal and annual; the surface of the sun, with the species it may support, is uniformly and perpetually exposed to its maximum of heat and light. That is to say, the solar tribes, vegetable and animal, instead of passing, at regular intervals, from stimulus to exhaustion—from activity to rest, sustain (if we should say, sustain) an equable impulse from the external elements. But stimulus and excitement are conditions of existence implying inertia and decomposition, and where there is no such alternation of action and inaction, we may assume that there is neither a spending of forces nor a dissolution of structure. The physical idea of solar life, followed out on the apparent fact of the unintermitted tensity of light and heat, and implying also the constant action of all powers dependent thereupon, will amount to little else than to a conception of incorruptibility and immortality."

The theory sometimes undergoes a modification, according to which the final heaven will not be the several suns of the various planetary systems, but some vast central sun around which all the innumerable orbs that fill the boundless fields of space are supposed to revolve with majestic sweep. And as each sun is a place of assembly and a home of immortality to the different rational orders of its own system, so that grand central sun

will be "the home of a still higher order of life and the theatre of a still more comprehensive convocation of the intellectual community." It is highly probable, if not indeed absolutely certain, from the observations of astronomers, from the nature of gravitation and from still other considerations, that the so-called fixed stars, among which our sun is numbered, are not stationary, but have a real and proper motion of their own in space. Ever since the middle of the last century there has been a growing conviction that all the systems of the universe are circling around a common centre. Now, if the entire cosmical system is constructed after the pattern of our solar system, it would have for its centre a vast sun, "bearing as great a proportion, in point of magnitude, to the universal assemblage of systems, as the sun does to his surrounding planets. And since our sun is five hundred times larger than the earth and all the other planets and their satellites taken together, on the same scale such a central body would be five hundred times larger than all the systems and worlds in the universe."* This, it has been conjectured, is the Throne of God and the heaven of the redeemed. The idea is indeed overwhelmingly sublime. Think of the magnitude of such a central sun—so grand, so stupendous, that it infinitely transcends the largest conception the human imagination can form; think of its almost boundless power, reaching out to the utmost verge of creation, enchaining the countless myriads of worlds as its vassals, and compelling them through the irresistible might of its attraction to move around itself in unanswering obedience; think of the grandeur of the celestial scenery, the objects of sublimity and glory, presented to the immortal eyes of those who inhabit this magnificent region, where the stellar firmament is ever varying like the shifting scenes of a panorama—since according to the calculation of Maedler, the great year of the Universe, in which the heavens complete a single revolution around their centre, comprehends eighteen millions of terrestrial years; think, moreover, of its eternal, cloudless sunshine, and of the mild radiance

* Dick's Philosophy of a Future State, p. 224.

of its perpetual spring;—and we are forced to exclaim, "Surely, if there be such a glorious orb as this, it may well form the Palace of the Great King and a fit abode for the most exalted of His children."

We shall enter upon no direct refutation of this theory; but we propose rather to present, in a positive form, a view which is in harmony, as well with the facts of science as with the statements of the Bible. We shall simply remark in passing, that the results of astronomical research tend rather to disprove the existence of a central luminary of such huge proportions and resistless power. It is a mistake to transfer the relations and arrangements of our solar system to the sidereal heavens, and to suppose that, as our sun has its planets revolving around it, so each fixed star is a sun with its accompanying planets, and that these suns again are but the satellites of a still greater sun which holds all the orbs of the universe to itself by the force of gravitation. Endless variety reigns in the stellar regions: the astral systems are no uniform repetition of the solar system. And while it hardly admits of a doubt that all the systems of the universal cosmos are moving around a common centre, yet it is now highly probable, from the laborious investigations of Maedler, that that centre is not such a gigantic mass of matter as the theory in question supposes, but that it is a comparatively small body, if not, indeed, empty space. At all events, the existence of a central sun, like that spoken of by Dick, is too problematical to serve as a support for the Biblical view of heaven.

One thing, however, is certain: the heaven of God's glorified children is not to be sundered from the heaven of the stars; for, however much it may transcend the conditions of earthly materiality and the limitations of earthly time and space, it is not exalted above all materiality or freed from all relations of place. Since it is the home of embodied spirits—of the glorified Son of Man and the children of the resurrection—it cannot be an unimaginable, intangible sphere beyond the bounds of creation, but must have a material basis, a local platform, lying somewhere among those glorious orbs above. It may be

asked, indeed, what has heaven to do with the stars? We answer in the language of Lange:—"The inward is not without the outward; hence the homes of the blest, who shine as the sun, must be illumined habitations, bright and radiant worlds on high. The reverse is also true, that the outward is not without the inward. For this reason, we cannot possibly conceive of the starry worlds as profane wastes, forsaken of spirits and lying outside of heaven. Only then should we err by too much positiveness if we should say, yonder sun, or that particular star of the first, second or third magnitude, and so on—these are the homes of our sainted friends. We may locate the city of God where the divine glory unfolds itself in the most refined and radiant Spirits, where Christ reigns with His saints blessed in the vision of God, as high as we will above the visible stars and above the reach of the largest telescopes, yet must we ever conceive of the way to it, as a way through the visible world of stars, a way through the heavens (through the regions inhabited by spirits); and we cannot represent the highest point to which our faith ascends, either as an entirely inner heaven, nor yet as a place of detention in dark and formless ether. It is not the body, but the spirit, which is the essential of man; not those orbs or worlds are the essentials, but God's indwelling Spirit in these worlds; but just as the Spirit of man comes to a blooming manifestation in his body, so also heaven, in the upper worlds; yea, even in its first degrees here on earth already is heaven manifested, since the earth itself consecrated in Christ to God, is itself changed again into the heavenly essence."*

Here the question arises, Is heaven a single world,—the bright Sirius, perhaps, or the beautiful Alcyone, or, it may be, some central sun, now invisible to mortal eyes? Is it a single globe, specially created to be the common receptacle of the glorified inhabitants of other globes, and surrounded by unnumbered myriads of orbs, which may be visited, indeed, by the happy inmates of heaven, but which lie like profane regions beyond its holy confines? Is it not, rather, a vast realm, including

* The Land of Blessedness, Mercersburg Review, Jany., 1854.

within its compass many worlds,—a series of created spheres rising one above the other up to the heaven of heavens, and embracing, it may be, a large part, possibly even the larger part, of the visible universe?

It is very true that heaven, as the antithesis of earth and other unglorified worlds, is a unity. It is not to be viewed as primarily a place, however beautiful, but rather as the expression of a religious idea,—of that *Kingdom of Glory* for which all creation in its inmost heart is yearning as the grand finale of the entire movement of the world's life,—as the glorious consummation, which shall remove all antitheses and effect a perfect harmony between God and the universe, as well as between the world of nature and the world of mind—as the last and highest result of God's revelation of Himself, in which the divine idea will be fully realized, the partial and fragmentary forever done away, and God Himself will become all in all. But this kingdom, in which perfected spiritual personalities constitute the habitation of God, and material nature is brought by renewal to share in the glorious liberty of His children, so far from excluding various localities, demands, rather, for its full actualization, a multiplicity of astronomic worlds, where, as in a holy temple, the divine glory is unveiled in infinite variety, according to the distinctive nature and manifold capacities of the regions of creation which have been received into the embrace of heaven. Doubtless, there is a central place—the heaven of heavens—where our ascended Lord now reigns, and where God's majestic presence is peculiarly manifested. His glory, however, is not confined within these limits, but illuminates other worlds, which thus form part of heaven.

Of this multiplicity of worlds, we have a hint in the very names employed by the Scriptures to designate heaven. שָׁמַיִם, *Shamayim* is a plural, and is never used in the singular. And, since there is nothing arbitrary in language, since in primitive times names faithfully expressed the thought of the things named, the reason of this plural—which is only one of a series peculiar to the Shemitic languages—must be sought in the conception which the Hebrew mind had formed of heaven. The

plurality of the name reflects the plurality of the thing. The mind of the early age viewed heaven on its outward, local side, in the rich abundance and endless variety of the upper spaces. Of its higher, ideal side it had no thought, and, prior to the resurrection and ascension of Jesus, it could have none. But this conception, however defective, was not false; for, though heaven is *one* as regards its inner life, it is yet *many* as regards the regions which that life fills and illumines. Else why does inspiration seize upon this plural word, *Shamayim?* Would it not mislead, if there were no essential truth embodied in the word? But as *Elohim*, the plural name of God, gives an intimation of the plurality of persons in the one essence of God, so this plural name of heaven gives a like intimation of a plurality of spaces pervaded and glorified by the unique life of heaven. And so deeply rooted in the Hebrew mind was this plural idea of heaven, that the New Testament writers, by a pure Hebraism, employ the word *Οὐρανός* almost as often in the plural number as in the singular. It is frequently plural in the original when singular in our translation. The phrase, the kingdom of heaven, is always with Matthew, the kingdom of the heavens (*τῶν οὐρανῶν*). So in the Lord's prayer: Our Father which art in the heavens (*εν τοῖς ουρανοῖς*).

It is not strange that, with these remarkable plural names, the Jewish Rabbins divided heaven into seven departments, which they severally called,—*Vilon*, *Rakia*, *Shehakim*, *Zebul*, *Maon*, *Makon*, *Araboth*. The first of these is the only one not found in the Bible. "All the rest of these names," says Tayler Lewis, "belong to the old Hebrew, and are found in the Old Testament Scriptures in such connections, as to justify the Rabbins in regarding them as denoting different regions, to say the least, in the upper spaces or heavens." * The form which the doctrine assumed in Rabbinical hands was, indeed, fantastic, but the living germ from which it sprang is contained in the Bible, which everywhere represents heaven as a realm comprising manifold regions. The Old Testament speaks not only

* See one of his valuable notes on Genesis in Lange's Commentary, p. 162.

of the heavens, but of the heaven of heavens, (Deut. x. 14; Psalm lxviii. 34); and the New Testament says of Christ: "He that descended first into the lower parts of the earth is the same also that ascended up far above *all* heavens" (Ephesians iv. 10).

Having gathered from the pages of inspiration this impression of local variety in the religious unity of the celestial world, let us glance over the starry fields of space, and see whether the researches of astronomy do not lend us new confirmation. The visible creation, as it is exhibited to the eye of the astronomer, presents two grand systems, each of which is peculiarly characterized and fulfils a special purpose in the economy of the world. First, we have the *planetary* heavens. The leading idea here is that of a central luminous body of great magnitude, around which revolve, at different distances and in more or less elliptical orbits, certain other and opaque bodies,—the planets and their satellites, which, rotating about axes variously inclined, are subject to the vicissitudes of seasons and the alternations of day and night. Such is the general plan of the system to which our earth belongs,—a plan which, notwithstanding its unity, displays a large and pleasing variety, since the several members of the system, from Mercury to Neptune, present features of constitution and form peculiar to each, while all combine in the most simple and perfect harmony. This is the region of marked contrasts. In the centre rules the mighty king of day, pouring out a flood of genial light and warmth on all the bodies subject to his control; and around him servilely move his attendant vassals, bound to his throne by chains of gravitation which they cannot break. Here the darkness is separated from the light. Here there are ever varying seasons, and day follows night and night follows day.

It is evident on a moment's reflection, that the planetary orbs with their present arrangements can only be the theatre of a life that has not yet reached the full perfection of its growth. We pause not now to inquire, whether or not the other planets of our system are inhabited. It is sufficient to say that, if they are, the life which reigns in those abodes, of whatever order it

may be, vegetable, animal, or spiritual, is a life that needs a season of rest after each period of excitement, the slumber of the night after the toils of the day, the long repose of winter after the ceaseless activity of summer, a life which, in spending its forces, is liable to a greater or less degree of exhaustion, and which, therefore, demands times of inaction for recuperating its energies. No sphere that passes through the vicissitudes common to all the planets can be the native domain of an essentially incorruptible, undecaying, and immortal, because glorified, life; since the very idea of a glorified life implies that it is no longer dependent on light, sustenance, repose, and other external conditions, but that it has surmounted the limitations of its imperfect, growing stage and attained the maturity of its development. Whatever, then, may be said of the solar centres of the planetary systems, it is vain to seek for the heaven of angels or saints on any planet as now constituted.

But the astronomer points us to another and higher sphere than that of which we form so insignificant a part. It is the *sidereal system.* "Leaving Neptune and the comets, we hasten towards Sirius, burning in the depths of space, surrounded by his countless thousands of brother-stars, who all, as friendly messengers of higher and holier regions, greet us with their sparkling, glowing light. Urging our way deeper into the vaults of heaven, we behold through the telescope the milky-way, which to the naked eye appears as a faint zone of whitish lustre, resolved into millions of worlds, radiant as those we have left behind; yea, piercing still further into the unfathomable depths before us, our wandering eyes rest on thousands of nebulous clouds, floating at a distance such as mocks the scrutinizing glance of the best instruments of our day."* We are now in the heaven of the *fixed stars*, the nearest of which is so distant that a ray of light, traveling at the rate of two-hundred thousand miles per second, requires nearly four years to speed its flight to earth, and from the farthest of the visible nebulæ it could reach us only after an interval of thirty millions of

* Kurtz, Bible and Astronomy. Translated by T. D. Simonton, p. 346.

years. Here we are surrounded by a world of brilliant orbs, which, unlike the planets of the solar system, refuse obedience to the sceptre of the Sun, but claim to be his compeers and form among themselves a glorious brotherhood of suns. It is a region new and strange, having constitutional arrangements and relationships widely different from those familiar to us in this lower sphere. It is possible, perhaps it is even probable, that those single stars, visible to the naked eye, which lie strewn along the celestial vault and are thought to be nearest to the earth, are solar centres of planetary systems,—systems, which in general type resemble the system of the sun, while at the same time they exclude a tedious, and monotonous uniformity in the development of the type. But when, rising higher, we mount into the regions of the double and multiple stars, the whole aspect changes. Phenomena are exhibited to which there is nothing corresponding in the cosmical regions through which the solar system moves. Here we see suns circling around suns, and the higher we ascend the more complex these astral systems become. "In the constellation of Cepheus we find one composed of four pairs of stars, and in Orion, one of three pairs bordered so closely by one of four double stars, that we are led to conclude that a union subsists between the systems of these two orders." Within a compass as narrow as that between our sun and the nearest fixed star, not unfrequently hundreds of thousands, perhaps millions of suns revolve at a distance no greater than that which separates one planet of our system from its nearest neighbor. And what is highly remarkable is the varying strength of their light and the diversified beauty of their colors. Here glows a sun with a light of emerald green, there sparkles another with a ruby lustre; while one is tinted with a deep yellow ray, another gleams in clearest blue.

In this glorious sphere of creation, those striking contrasts, those broad antitheses, which characterize the cosmical domain we inhabit, find no place. Here there exists an oppositional relation between a solar principle on the one side, and a planetary principle on the other; the one active, the other receptive;

the former life-giving, the latter life-receiving; that constitutionally luminous, this constitutionally dark. There we observe one brilliant orb bound by ties "of close affinity and mutual sympathy" to another brilliant orb around which it moves in loving harmony, its equal in rank, though perhaps its inferior in size. In our system the prevailing relation is that of superiority and subordination between a ruling central body and smaller dependent bodies. In the fixed-star system, it is a relation of co-ordination between peers and brothers. Here the physical force of gravitation rules with despotic sway; there the same mighty force reigns, but in a higher and nobler form. "Here harmonious unity resolves itself into conflicting contrasts: night contends with day, light with darkness, heat with cold, death with life, and the body with the soul. But there all contrasts are reconciled: light and shade, day and night, are intimately united; the one shining through the other, the soul animating the body. There we find no alternation of light and darkness; a million suns at the same time shed forth the radiant light of an eternal day, yet so mildly as to avoid excess of heat no less than destructive cold. The dark material structure is pervaded and animated by a higher breath of life, and the latter through a most real and intimate union with the former attains a concrete manifestation, a vital existence, a harmonic fulness and entireness."*

It is manifest that a sphere like this,—a sphere of cloudless sunshine and everlasting spring,—is adapted to be the theatre of a life of a widely different and vastly higher order than that which reigns in the planetary worlds. There can be no question that those upper stellar systems, if inhabited, are the seat of a life that knows no wear and tear and is subject to no exhaustion and decay. "In those worlds we seek in vain for the ominous shadows of sin and death; there we behold light without its antagonistic darkness, life without death, harmony without strife and discord, day without night, and waking

* See Kurtz, Bible and Astronomy, p. 446—to which we acknowledge ourself largely indebted.

without sleeping."* They must be the abodes of a life characterized by incessant activity, since no night breaks up its busy stir and no snows or frosts benumb its energies,—a life confined to no gross bodies of flesh and blood like those of earth, weighed down by inertia and only moving with slowness and difficulty, but a life organizing for itself refined, ethereal frames, which, always fresh and always young, are the willing instruments of their animating spirits. In a word, those orbs of light must be the home of an immortal, glorified, created life.

Now the Scriptures, in their disclosures regarding the angels, reveal just such an order of life. Astronomy tells of the glory of the *home*, the Bible tells of the glory of the *inhabitants;* and between the two there is the most perfect accord. As the body corresponds to the soul, so do the peculiar features of those higher worlds answer to the peculiar features of the angelic life. Themselves bright and happy, the angels require abodes of cloudless sunshine; light and ethereal in structure, their dwelling-place must be refined and glorious; free from all distinction of sex, we should expect their homes to reflect this characteristic of their nature, and to be "free from all the physical antagonisms and oppositions, the restless and wearisome play of forces, which constitute such contrasts in our world."

And besides, the Scriptures connect the angels with the stars in such a way as to lead us to infer that the latter are the homes of the former. The "hosts of heaven," what are they? Sometimes the expression designates the stars of heaven (Gen. ii. 1; Deut. iv. 19; Is. xxxiv. 4; Psalm xxxiii. 6), sometimes the multitude of angels who praise the Lord and fulfil His commands (Gen. xxxii. 1, 2; Psalm ciii. 21; Psalm cxlviii. 2; 2 Kings xxii. 19.) Why this interchange of meaning, if there be no connection and correlation between the celestial orbs and the angelic ranks? So in Job we have the question:

"Where wast thou when I laid the foundation of the earth?
When the morning stars sang together,
And all the sons of God shouted for joy."

*Kurtz, Bible and Astronomy, p. 450.

"Here we have in addition to the sons of God celebrating the founding of the earth, the morning stars mentioned as joining in the jubilant chorus. But, according to the well-known laws of poetical parallelism in Hebrew poetry, it is necessary that the two corresponding members, "the morning stars" and the "sons of God," should be essentially connected, that they should either be identical in meaning, or, at least, be comprehended under one common idea. The morning stars are those glorious worlds of light whose undying fires ever light up the vault of heaven. What now is a more natural assumption, since the heavens are so universally represented as the dwelling-place of the angels, than that the inspired and divinely illumined poet may have regarded the sons of God as the inhabitants of these morning stars?"*

And so says Jesus: "In my Father's house are many mansions," (John xiv. 2). Unquestionably these mansions, *μονάι*, are habitations, permanent dwellings, for the various members of the Father's vast family. But how shall we represent them to ourselves? Suppose them to be each a glorified world such as the earth will be after its purification by fire at the last day, and what definiteness does this give to the language of Jesus! True the Scriptures never speak of these mansions as orbs in an astronomic sense. The Bible, it cannot be too often repeated, is not a book of science, but the record of the historical revelation which God has made to man; and while the facts it sets forth may connect themselves more or less closely with the truths of science, it could not give instruction on astronomy, for example, without transcending its function and going far to defeat its own purpose as a book of life for every age and every clime. Still, it is legitimate to draw inferences from its representations; and, if there be no opposing statement of Scripture, we may infer, from what it tells us of the multiplicity of the angelic ranks and the plurality of the heavens, that many worlds—the mansions of the Father's house—constitute the mighty realm of heaven.

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* Kurtz, Bible and Astronomy, p. 224.

It is manifest from the Bible that there is a development of the heavens as well as of the earth. The heavens grow old and pass away (Ps. cii. 26; Is. li. 6); and again, they are renewed (2 Peter iii. 13; Rev. xxi. 5). Our earth awaits its renewal; but what shall hinder us from believing that unnumbered other worlds have already attained their glorification? "Holy writ," says Lange, "informs us clearly that, notwithstanding the changeability and necessity for regeneration of the entire universe, there is yet a contrast between the regions of growth on this side, and of perfection on the other (Ezek. i. 21; 1 Peter i. 4; 2 Peter iii. 13). In this respect the newest and purest view of the world corresponds entirely to the Biblical distinction between the regions of growth here and of perfection beyond."* And if we should believe that only a small fraction of the stellar worlds have reached the full perfection of their growth and become transformed into fit abodes for their glorified inhabitants, still when we remember that in the milky way alone—and the milky way is but a single island in the shoreless ocean of space—there are more than thirty millions of suns, what emphasis could we lay upon the words of Jesus when He says: "In My Father's House are many mansions!"

Such is the higher heaven of the angels and the fixed stars in contrast to these lower planetary heavens. But is this the limit? When the telescope has pierced to the outer bounds of the sidereal system, has it then reached the bounds of God's vast empire? Is there not another and higher heaven,— a realm of life, light and glory, infinitely transcending the heaven of the fixed stars, as this transcends the planetary heavens? Astronomy may never be able to lift the veil and give us a glimpse of its ineffable splendor, but revelation does; and when it tells us that Christ "passed *through* the heavens" (*διεληλυθότα τοὺς οὐρανούς*, Heb. iv. 14), "ascended *above* all heavens" (*ὑπεράνω πάντων τῶν οὐρανῶν*, Eph. iv. 10), and has become "*higher* than the heavens" (*ὑψηλότερος τῶν οὐρανῶν*, Heb. vii. 26), and yet that He was taken up visibly *into* heaven

* Lange's Com. Gen. p. 184.

(εἰς τὸν οὐρανόν, Acts i. 11), and "is set at the right hand of the majesty *in* the heavens" ἐν τοῖς οὐρανοῖς, Heb. viii. 1), we can only reconcile this verbal contradiction by assuming that there is a series of heavens rising up to the heaven of heavens, the peculiar abode of the glory of God, which is so immeasurably exalted in character above the heavens known to science that it may be truly said to be above all heavens, while, in another sense, it is the centre and inmost sanctuary of the heavens. It is a transcendent, invisible, supersensuous sphere filled with that divine glory in which the eternal Son of God dwelt prior to His manifestation in time, from which He issued forth to become incarnate for us men and our salvation, and to which, after His death and resurrection, He ascended as the glorified Son of Man. Of the constitution of that celestial world we, with our empirical notions acquired through the medium of the senses, can form but the most meagre and unworthy conception,—one, indeed, that is more negative than positive, inasmuch as we are necessitated to abstract all those conditions and limitations that prevail in this terrestrial sphere. Doubtless we should err, if we assumed that it is a world of pure, naked spirit, stript of all material vesture; for it is the home of our risen Lord who ascended to heaven clothed with our humanity, glorified, indeed, yet corporeal. It is not material, however, in the gross sense in which matter is familiar to us. All matter is in its ultimate constitution infinitely fine; even on earth it assumes the most subtile and ethereal forms. And when, therefore, it is said that God dwelleth in *light*, we are not, in the interest of a false idealism, to regard this light as unreal, but rather to view it as the medium of manifestation and communication in that loftiest realm, corresponding to, but infinitely higher than, the light that gladdens mortal eyes. So too we should err, if we thought of heaven, even the highest heaven, where Christ now has His abode, as lying mysteriously beyond the bounds of time and space; since He unites in His person the creature with the Creator, and time and space are the necessary, universal forms of creaturely existence. In themselves, however, they are pure, empty forms, obtaining their significance from the life they enshrine. Here, they are the forms of a develop-

ing life; there, the forms of a life developed. Time, in that exalted sphere, is God-filled time,—a form enclosing a positive eternity; and space, is God-filled space,—a form into which God pours the infinite fulness of His blessed life. Of this supermundane realm, the dynamic centre, the beating heart, is the God-man, Jesus Cnrist. He is, always was, and ever will be, its informing life. Before He became in time, by His historical incarnation, the *real* Son of Man, He was in eternity the *ideal* Son of Man, who by original determination was ever moving toward humanity (John iii. 13). He is the medium of all divine revelation, for He is the *beaming image*—ἀπαύγασμα—of the divine glory (Heb. i. 3). In Him the light of Godhead is concentrated and mirrored in an independent, individual, personal image, which is beamed forth from the Divine Essence and which continually beams forth its own brightness and irradiates the inner sanctuary of heaven. Indeed, this inner sanctuary, this Holy of holies, was created to be the sphere of the manifestation of Christ's glory, and it corresponds, accordingly, in constitution and form, to the divine-human life of Christ Himself. This transcendent world is to us a mystery, but none the less a glorious reality. It is evident from its exalted nature, that it must lie beyond the visible heavens and form another and higher heaven than those which science discloses to our view.

Heaven, thus, is tri-partite, threefold in its arrangement. Highest and most central stands the *Heaven of heavens*, where the glory of God comes to its serenest and clearest manifestation, since the real and ideal, nature and spirit, the creature and Creator are in perfect union and harmony. It is the sphere of absolute glorification. But the glory of this world is not confined within its own precincts. It shines forth into other and lower spheres, according to the moral development which they have attained. This interior circle is thus surrounded by a wider circle,—the *heaven of the fixed stars*, of which even astronomy enables us to affirm, that it has reached a partial and relative glorification, though its full perfect glorification is not possible according to the Bible before the final

consummation which will bring with it new heavens as well as a new earth (2 Peter iii. 13). And lastly, outside the boundaries of the sidereal heavens lie the *planetary heavens* in which our earth finds its place. Into this sphere, darkened as it is by sin and the curse, only a few broken, scattered rays of God's glory have penetrated; and not until it shall have passed through a baptism of fire will it be transformed and become the tabernacle of God with men (Rev. xxi. 3).

The justification of this view of a triple heaven rests upon the Scriptures. We have already seen that the plural names by which the celestial world is designated imply a plurality of spheres of which it is composed. We have further seen that the Bible by such expressions as the "Heaven of heavens" points definitely to a distinction of spheres. We have yet to see that the number of heavens is limited to three.

Turn to St. Paul's account of his trance (2 Cor. xii. 14). It is important to remark that this was no illusion of the Apostle's imagination, no dream woven by his fancy from the elements of Jewish superstition; but that it was a real historical occurrence by which he was, for a time, mysteriously transported to heaven. Else how could he offer it, as he does, in vindication of himself? Deeming it inexpedient to boast of his labors and sufferings, Paul comes to visions and revelations from the Lord. Vision and revelation here are not separate things, as if there could be revelation without vision, or vision without revelation. They are rather two sides of one and the same thing—revelation being the objective disclosure and vision the subjective form of apprehension. Accordingly, the remarkable occurrence which he proceeds to narrate, must not be taken as a purely subjective mental vision, however true; but as an actual objective exaltation by which heaven was unveiled to him in the form of vision. He was uncertain, indeed, whether he was in the body or out of the body; but this uncertainty affects only the manner of the translation, not its reality. He did not question, that by the power of the Spirit, he was lifted up into the heavenly world; he only questioned, whether it was a rapture of the whole man, body as well as soul, or of the soul only,

apart from the body. The place into which he was rapt in his ecstasy he calls the *third* heaven (*τρίτος οὐρανος*), which cannot be interpreted figuratively, the number three being taken as the symbol of perfection. It is not as if the Apostle would say, "I was caught up to the sublimest heights of knowledge." This is clear from the whole context, as well as from the word employed to describe the rapture—*ἁρπαγήντα*,—a word which in the New Testament Greek is used of sudden, involuntary removals from one place to another, and always implies a degree of external force. There is, then, a third heaven, and that this is the last and highest of the series seems to be plainly implied in what Paul further adds, that he "heard unspeakable words which it is not lawful for man to utter." The communication he received while in his ecstatic state was so mysterious in its import and so exalted in its character, that it could not be worthily expressed in the language of earth or, at least, that it would have been an awful profanation to make it known to sinful men. But where should such unutterable words be spoken, if not in the holy presence-chamber of Jehovah Himself?

The trinal division of heaven is still more definitely set forth in that portion of the Epistle to the Hebrews,* where the author compares, and, at the same time, contrasts the Mosaic tabernacle and the heavenly sanctuary. We shall consider the passage briefly, and only so far as it has a bearing on our subject. An Outer court, a Holy place, and a Holy of holies;—such was the divinely prescribed arrangement of the ancient tabernacle. These three divisions the Jews were accustomed to compare to the three heavens; they regarded the former as miniature types of the latter, the outer court corresponding with the first heaven, the holy place with the second heaven, and the Holy of holies with the third heaven, the immediate habitation of God Himself. "The temple," says Josephus,† "has three compartments; the first two for men, the third for

* Chaps. VIII.–X.

† Antiquities, Book III., Chap. 6, Sect. 4.

God, because heaven is inaccessible to men." These views, though they became grossly materialized in the rude, unthinking mind, were based upon a truth. They were derived from God's command to Moses when he was about to build the tabernacle:—"See thou make all things according to the pattern showed to thee in the Mount." The sanctuary on earth was only a shadowy type, of which the antitype is the sanctuary in heaven.

But in tracing the correspondence between the earthly and the heavenly, between the type and the antitype, care must be taken lest we form one-sided conceptions. On the one hand we must sedulously avoid that false *realism* to which the Jewish mind was prone, and into which the Rabbins fell when they supposed that God Himself had reared a model temple on Mount Sinai, where it was to exist forever; or that Moses had beheld from the sacred Mount an actual temple standing in heaven; for the relation of type and antitype is not external, consisting in outward resemblances, but internal, based upon a development of ideas. What Moses saw was a pattern structure, according to which he was to build the earthly material tabernacle,—an exact ideal model, which he beheld in prophetic vision, and which apart from his vision, had no actual existence. It was not the antitype itself, nor yet its shadowy image; it was only an ideal type and symbol, presented to his own mind, that he might be able to construct the real type and symbol for the people of Israel. The antitype is in heaven. But it would still be a false realism, were we to regard it as consisting in *heavenly localities*, outwardly viewed, and to say that as the sanctuary on earth had local compartments, so, too, has the sanctuary in heaven. That is a truth, but it is only a partial truth. The peculiarity even of the material tabernacle was not just certain local divisions as such; but it was local divisions which embodied divine ideas. The entire structure and all connected with it—compartments, furniture, and services,—was a grand symbol devised by God Himself, of spiritual relations, facts and truths.

But while we endeavor to escape this one extreme of a false

*realism*, we must be at equal pains to avoid the other extreme of a false *idealism;* and into this those Biblical commentators have fallen, who assert *that heavenly relations and Divine ideas*, as realized in Christ, constitute the archetype symbolized by the Mosaic sanctuary. The holy life of Christ, in His state of humiliation, is, according to Ebrard, the heavenly sanctuary through which Christ must pass; the rending of His body is the rending of the veil that separates Him from the Holiest of All. This view, too, contains truth, but not the whole truth. Relations and ideas are, indeed, the essential in the antitype, just as the soul is the essential in man; but as the soul receives a concrete expression in the constitution of the human body, so these relations and ideas receive a concrete expression in the constitution of the heavenly world. They must not be dualistically sundered from heavenly localities, else they lose their antitypical character.

This is manifestly the view taken by the writer of Hebrews, who not only everywhere employs imagery drawn from the earthly tabernacle, but expressly calls heaven the true tabernacle: "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man," (Heb. viii. 1–12.) All explanations, that make the tabernacle refer to something else than the heavens into which Christ has gone, and where He has sat down at the right hand of Majesty, are far-fetched and unnatural.

Since, then, the antitype is not localities, as such, nor yet ideas and relations, as such, but localities in which these ideas and relations are realized, wherein lies the correspondence between the Mosaic tabernacle and the heavenly sanctuary? The design of the tabernacle was to bring God near to His people, and to serve as a medium of communication between Him and them. Hence it is called His house, though it was in the inner of the two apartments that God specially manifested His glory. The presence chamber of Jehovah, where He revealed Himself to the High Priest, was the most Holy Place, the Place of absolute holiness. The outer apartment, separated from the inner

by a richly embroidered veil, was the Holy Place. And as the Most Holy Place—the peculiar abode of the divine presence—represented what God was to His people, so the Holy Place represented what they, admitted to such close communion with God, should be and do, with what graces they should be filled, and what fruits of righteousness they should exhibit. For here was the altar of incense, symbolizing the prayers of God's children, the expression of their purest and holiest affections; here was the table of shew-bread, symbolizing by its loaves the fruits of holiness; and here was the golden candlestick with its sevenfold light, symbolizing the light, which the people in fellowship with God, receive and reflect. The Holy Place is the place of a *relative* holiness. There was still needed a third place, where the people, whose guilt prevented them from entering the sacred courts of the tabernacle, might appear before Jehovah, and, by offering atoning sacrifices, avert His wrath and find reconciliation with Him. This was the Outer Court which enclosed the sanctuary, and in which stood the brazen laver and the altar of burnt-offering. It was the grand place of meeting between God and *sinful* men; and everything accordingly indicated the death and condemnation which the sinner deserves, but which has been transferred from him to the victim on the altar. The Outer Court represents a sphere which has been *darkened by sin and the curse.*

Now, everything connected with the Mosaic sanctuary was symbolical, and the reality symbolized is the heavenly sanctuary itself. Whatever pertained to that has its counterpart in this. The earthly, indeed, is only the shadowy reflection of the heavenly.

The three divisions of the temple—the Outer Court, the Holy place, and the Holy of holies—point to three grand spheres of creation, each of which is the realization in full of all the ideas, facts, and relations symbolically represented in the corresponding division of the Jewish tabernacle. The Holy of holies typifies the heaven of heavens, where God manifests His presence, not, as in the earthly temple, in theophanies and the light-cloud, but in the fulness of His life. This is that sphere of perfect

glory, the third, the highest heaven, into which Christ, our great High Priest, has entered,—and He alone, as the Jewish High Priest, of whom Christ is the prototype, alone went into the earthly Holy of holies. "Christ is not entered into the holy places made with hands which are the figures of the true; but into heaven itself now to appear in the presence of God for us" (Heb. ix. 24; cf. Heb. viii. 1; ix. 12). And His presence there was foreshadowed by the cherubim which overspread the Mercy-seat, and which were *symbols* of the highest properties of created life as the outgoings and manifestations of the divine life, and at the same time *types* of our glorified humanity in which these properties were to be combined and exhibited.* They point to the Divine Son of Man, the mediator of every divine revelation.

The Holy Place indicates no less clearly a sphere of *relative glorification.* And what is this but *the heaven of the angels,* who having passed their probation and entered upon a life of confirmed holiness, already enjoy the first-fruits of their glory in those orbs of light which they inhabit; but who yet await their full glorification which is dependent on the redemption of humanity, and the final consummation when God shall be all in all? In it were offered, not bloody sacrifices, but the sacrifices of thanksgiving and praise, adumbrated by the incense, the light, and the loaves. And in the archetypal Holy Place, the angelic heaven, there is no expiation for sin, but only such sacrifices as may be presented to God by children who are in the most intimate and blessed communion with Him. Still the Holy Place was separated from the Holy of Holies by a veil, signifying in a shadowy way that the full glory of God's heaven does not yet penetrate and fill the angelic heaven, spotless as is the purity of this; but that these beatified spirits look with longing to he future, when the veil shall be withdrawn and they shall stand amid the burning splendors of God's throne. Through this second heaven Jesus passed on His triumphal way to the highest heaven, just as the High Priest in entering the

* Fairbairn's Typology, p. 196.

Most Holy Place had necessarily to pass through the Holy Place. He, we are told, is our Great High Priest who passed through the heavens (*διεληλυθότα τοὺς οὐρανούς*, Heb. iv. 14); and in another chapter the author expressly calls that through which Jesus passed a tabernacle, and distinguishes it from the Holy of holies (*τὰ ἅγια*, Heb. ix. 12), into which He entered. "But Christ having appeared as High Priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through blood of goats and calves, nay rather through His own blood, entered once for all into the holy places and obtained eternal redemption for us."* If we interpret this "greater and more perfect tabernacle" of Christ's body, or of His holy life, or of His Church, we become involved in inextricable confusion; but if we interpret it of a great cosmical sphere, the heaven of the angels, lying between the heaven of heavens above and the planetary heavens below, we give to the language a clear and natural sense which harmonizes with the epistle throughout, and preserves the true relation between the type and the antitype.

But before Jesus ascended He offered Himself a sacrifice for sin. Bloody sacrifices were offered, not in the Holy Place, much less in the Most Holy Place, but in the Outer Court. And as the two divisions of the tabernacle refer to two distinct spheres of creation, so, too, must the Outer Court find its counterpart in a definite cosmical region. What is that? We cannot err when we say that it is the earth and the planetary system with which it stands connected. For all that relates to the Outer Court points to a realm on which sin has cast its baleful shadow, —to our world and the several members of the planetary system, which, being organically bound to the earth, participate in the mournful consequences of its fall.

Thus there are three grand spheres, differing in their glory: —the highest sphere a realm of absolute glory, the habitation of God and His Incarnate Son; the second sphere, a realm which has attained a relative glorification, the home of the

* Heb. ix. 11, 12, Alford's translation.

angels; and the third sphere, a realm where as yet only a few scattered rays of glory have broken through the darkness of the curse, the dwelling-place of fallen humanity. The separation of the second and third spheres from the glory of the first, was typically represented by the two veils of the tabernacle; and the rending of the veil at the crucifixion pointed not exclusively to the death of the Son of God, but to a redemptive movement which began with the crucifixion, but which will not reach its conclusion till the regeneration at the last day. The ascension of Jesus Christ, the entrance of our Great High Priest into the heavenly Holy of Holies, is not of merely soteriological import, but has (as we learn more especially from the epistles to the Colossians and the Ephesians) a cosmical significance. "Exalted above the limitations of time and space, He reveals Himself now eternally as the Head of the *Kingdom of grace;* a kingdom which is not only the centre and goal of all human history, but which embraces within its range the world of spirits also; that kingdom of grace which is to take up into itself and to glorify the entire kingdom of nature, and thus become in the end one universal kingdom of glory."* And though the heaven of the angels is already partially glorified, yet as the several spheres of creation constitute one vast organism, it follows that even their consummation of glory is not possible until the work of redemption is fully accomplished. Then, when Christ shall have put all enemies under His feet, and not before, will the veils of separation be removed, and the glory of the inner heaven will fill and illumine the outer heavens, and God will be All in All (2 Cor. xv. 24–28).

Here, for the present, we must close, hoping to take up the second and more important part of our subject in a future number.

* Martensen's Dogmatics Eng. Translation, p. 315.

## ART. VII.—THE PILOT.*

On broad-spread pinions circling grand,
Aloft, the eagle views the land,
And as the lightning cleaves its way,
Down flashes he to clutch his prey;
With mighty sweeps then mounts the sky,
And fades to a speck before the eye,
E'en while his bloodless war-scream thrills
The startled echoes of the hills.
Thus, on the broad main's heaving breast,
Slow cruising round in watchful quest,
The pilot spies on th' horizon's rim
A stately ship, slow nearing him,
While from her fore-mast's giddy peak
Her signal doth a pilot speak.

"A ho!" he cries, "spread every sail!"
His schooner sweeps before the gale.
As from the bow the arrow flies,
As shoots a meteor through the skies,
Beneath the wide-spread snow-white sail,
So speed his boat before the gale.
The dark-blue waters, keenly cleft,
Do foam and flash to right and left;
And dashing high before the prow
A thousand sparkling diamonds show,—
That gleam one moment in the sun,
Then yield a life but just begun,
Light falling back into the sea,
Whence late they sprang so cheerily.
And with the wind that freshening blew,
Yet swifter on the Pilot flew.
On, by the lonely light-house tower,
Which through the dark and midnight hour,
So silently with kindly ray,
Oft lit the anxious mariner's way;
On, by the headlands' craggy rock,
At whose black base with ceaseless shock,

* The Pilots cruise slowly about the mouth of the harbor, watching for the approach of any vessel that may need their aid. No sooner is one spied by them, than they immediately make sail and steer toward her. Often two, three, or more will start for the same ship. Their success, then, depends upon the rapidity with which they can sail. Often the most exciting races ensue, for he who first reaches the vessel is engaged to pilot her into harbor.

With quick advance, and quick retreat,
The surging waters thundering beat;
By lazy fishers' idle smack;
Across some great bark's bubbling track;
Before the blast, and through the spray,
He lightly cut his rolling way.
From gurge to crest, from crest to gurge,
His flying boat he on doth urge;
Beneath the sail she now doth reel,
And leaping onward shines her keel;
She caps the crest, then sinks from view,
And dashes bold the billows through,
That rising high, the bows before,
Now on the deck in torrents pour.
The sea is high, and shrilling loud,
The winds do pipe through sail and shroud;
He heeds it not, a sail in view,
His onward course he will pursue.
The heavy thunders loud may roll,
And flash their fires from pole to pole,
He, dashing onward with the wind,
Leaves both his wake and fear behind.
As fearless he, when boding harm
Comes o'er the wave the whirling storm,
And low the heavens lower down
O'er seas that well return the frown;
As when upon a still blue sky
The silvery clouds asleep do lie,
And troubled oceans sullen roar
In murmurs low is heard no more,
And infant breakers full of glee
Chase one another laughingly.
And gaily now he onward past,
Swept by the deep and roaring blast;
Borne on and tossed upon the swell,
As lightly as a cockle shell.
He scans the sea with anxious brow
To mark his rival's plunging prow,
Hauls yet more taut the humming rope,
And tells his speed with quickening hope;
Now rises on the mighty mound
Till he discerns the ocean's round;
Then downward sinks with rushing sweep
Into the ocean gully deep,

Until the mounting waters high
Shut out both land, and sea, and sky.
To claim the prize each nerve he strains;
On! as fleet courser spurns the plains;
He nears! he nears! is hailed with joy;
He speeds to aid, and not destroy.

The Captain now resigns command
Into the pilot's skillful hand,
Who safely steers by rock and shoal
Directly to the wished-for goal.
And soon the ship in harbor fast,
The seamen rest; all danger past.

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## ART. VIII.—THE FORTY DAYS AFTER THE RESURRECTION.

BY REV. JOHN M. TITZEL, A.M., EMMITTSBURG, M.D.

THE triumph of Christ over death and hades involved in it His ascension to the right hand of God the Father Almighty. His resurrection was not merely like that of Lazarus a restoration to the same order of life in which He moved before His crucifixion, but a real overcoming of death by which His humanity was entirely freed from its dominion, raised to a higher state of existence, and thus in the fullest sense exalted and glorified. After His resurrection, accordingly, the earth in its fallen and corrupt condition was no longer a fit abode for Him, and His ascension became necessary in order that the sphere of His life and being might be in perfect harmony with His nature. Besides, the full accomplishment of His mediatorial work required His exaltation to the right hand of the Majesty on high. He must needs go to the Father that the Holy Ghost, the Lord, the Giver of life, might come to the children of men. So He Himself declared to His disciples just before His death. "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you" (John xvi. 7). Only through His ascension was the way opened up for the bestow-

ment of the Pentecostal gift, without which none of His followers could ever "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. iv. 13).

Yet Christ did not immediately on His resurrection ascend up on high. On the contrary He tarried for forty days on the earth before He took His final departure from His disciples and was received up into heaven. And these forty days are among the most mysterious of His whole life here below. During this time His relations to the present world were very different from what they were before His death. He did not now appear publicly among men, but only showed Himself openly "unto witnesses chosen before of God" (Acts x. 41). Though seen occasionally by His disciples, and engaged in instructing them, yet He was not constantly accompanied by them. His body, although capable of being handled and of partaking of food, was, nevertheless, no longer subject to the same laws as those of common men, but was endued with new powers, properties and attributes. He was possessed of the capability of rendering Himself, at will, sometimes visible and sometimes invisible; and we read that "when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John xx. 19). Thus He continued on earth, working miracles and holding discourses with His disciples, until having accomplished His purposes, "He led them out as far as Bethany, and He lifted up His hands and blessed them; and it came to pass while He blessed them, He was parted from them and carried up into heaven" (Luke xxiv. 50).

When we seriously consider all these facts we are naturally led to inquire, what was the object of Christ's remaining in this way on earth for so long a time? Of what significancy were these forty days for the Person of Christ Himself, and for His Church? In view of the little information we have explicitly given us on this subject in the Sacred Scriptures, it would be useless as well as presumptuous, for us to endeavor to give a full and satisfactory answer to these questions, yet we

believe that they may properly and profitably claim some consideration.

That the forty days after His resurrection and before His ascension had some special significancy for the Person of Christ Himself, cannot, we think, be reasonably questioned. This necessarily follows from the relation in which Christ stands to His own work. He came into the world to save sinners—to redeem men from the curse of the law, and to open unto them the gates of everlasting glory. This, however, He did not do by interposing in a merely outward way between God and man, but by assuming the nature of man and so becoming capable of being "in all points tempted like as we are, yet without sin" (Heb. iv. 15). "The word was made flesh and dwelt among us" (John i. 14). He "who being in the form of God, thought it not robbery to be equal with God, made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men" (Phil. ii. 6, 7). And He thus took part of flesh and blood, as has, already been intimated that "through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. ii. 14, 15). "Being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross;—*wherefore*," St. Paul tells us, "God also hath highly exalted Him, and given Him a name which is above every name" (Phil. ii. 8, 9). His death accordingly led to His exaltation. And what is true of His death is equally true of all He endured and suffered in the state of His humiliation. His lowly birth, His circumcision, His presentation in the temple, His flight into Egypt, His obscure labors as a common carpenter in the despised village of Nazareth, His baptism, His fasting and temptation in the wilderness, the oppositions and hatreds of men to which He was exposed during His public ministry, as well as His sufferings in Gethsemane and on Calvary, all looked primarily to His glorification. He was subjected to none of these things merely that He might set us an example as to how we should act in the various circumstances of life, but because these

things were in some way necessary to the proper development and perfecting of His humanity. "For it became Him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb. ii. 10).

So too, His miracles and teachings prior to His crucifixion looked to His glorification. They were but, so to speak, the natural outgoings of His life, brilliant rays of light proceeding from His person, manifesting forth His glory, and preparing the way for His return to heaven. Everything pertaining to the life of Christ before His death, therefore, had significancy for His own Person. But this, we think, must be held to be true also of what relates to His life during the forty days immediately subsequent to His resurrection. For, though His resurrection was a decided turning-point in His life, yet it was only the beginning of a higher development which completed itself in the ascension. His glorified corporeal nature budded in the former, but only expanded into full bloom in the latter. We cannot, therefore, believe that He lingered on earth during the forty days only in condescension to the needs of His disciples. This period of His earthly sojuron must have had something to do with the consummation of His glorification.

In what particular manner, however, during these forty days the process of glorification was carried forward in the Person of Christ, is a holy mystery which it is not possible for us to penetrate in our present state, and which, therefore, must remain inscrutable to us so long as we sojourn in the flesh. But this is true in a greater or less degree of everything pertaining to the Person and life of our blessed Lord. The very constitution of His Person itself is a profound mystery which we can contemplate only with awe. How He can be the Son of God and at the same time the Son of Man, very God of very God, and yet bone of our bone and flesh of our flesh, is to us past finding out. So, too, it is utterly impossible for us fully to understand why it was necessary for Him to be circumcised and to be baptized, and how He could be tempted and suffer and die! What awful mysteries the prayer in Gethsemane and the

cry uttered on the cross! Yet these things we might rather expect to be able to understand, than those things which pertain to the forty days after the resurrection, since they occurred within the sphere of our present life, while those belong to a sphere altogether transcending that in which we now live and move and have our being.

But though we may not know in what special way the Person of our Lord was affected during the period of His life we are engaged in considering, yet we may be allowed to assume that during this time such a development took place in His corporeal nature as made complete room for the full glorification of His humanity in the ascension. Accordingly, the great forty days were for Christ Himself a transition period—a preparation for His exaltation and session at the right hand of God. They stand, therefore, related to His glorified life somewhat as the forty days of His fasting and temptation in the wilderness do to the work of His public ministry, and as the forty days preceding His presentation in the temple do to the whole of His life on earth. They constituted, in other words, the proper prelude to his entrance upon that higher stage of the mediatorial work in which He is now engaged, enthroned in heaven, and from henceforth expecting till His enemies be made His footstool. Something like this seems to be plainly taught in the Sacred Scriptures. Thus we are informed in the Gospel according to St. John, that immediately after His resurrection Jesus said unto Mary Magdalene, "Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God." (John xx. 17.) Two things, we think, are clearly implied in these words: *First*, that Christ was, at that time, not yet fully glorified, and, *secondly*, that His glorification was then already in the process of accomplishment. And as this process must have been from that which was within to that which was without, we may further assume that the Spirit in a manner altogether incomprehensible to us was progressively penetrating its body, and conforming it to itself, and so making it, in the fullest sense of the term, a spiritual body.

Christ entered the world, however, not simply as a man, but as the man—as the true head of the race. He came as the second Adam to repair, by His obedience, the ruin occasioned by the disobedience of the first Adam, and to bring life and immortality to light. What things, accordingly, He endured and achieved—His sufferings and His triumphs—all have significance not only for Himself, but also for others. Primarily, indeed, all looks to Himself. The reconciliation of God and man is first effected in His own Person. He made atonement and first realized its fruits in His resurrection and ascension, just as Adam after transgressing the law of God first realized the consequences of his transgression. And as the consequences of Adam's sin, because of his representative relation, have reached all his posterity, and even brought the whole creation into bondage, so do the results of Christ's work, also, for the same reason, extend to every creature, whether in heaven or in earth. The forty days after the resurrection were, therefore, not only of great account for the Person of Christ Himself, but also for His Church, which is His body, the fullness of Him that filleth all in all.

If now we inquire into the significancy of this period of Christ's life for the Church, we shall find it to be very great. In some respects, indeed this portion of His terrestrial existence is the most important of all, as finally preparing the way for the actual establishment of the Church, and as giving us unquestionable evidence of that which in fact was the foundation of all Apostolic preaching, and which alone gives reality to our faith and hope. It was for the Church a period in which inexhaustible supplies were being furnished for her future nourishment, as well as a period of bloom which immediately preceded the appearance of the actual fruit of salvation in the outpouring of the Holy Ghost on the day of Pentecost.

One object, therefore, it cannot be doubted, of our Lord's gracious delay for forty days on earth, was to establish by abundant and decisive testimony the reality of His resurrection. That this should be thus established was of immense importance for the disciples, as, it is for us also, who have come after them.

For the whole work of Christ hinges on His resurrection. It was necessary that He should die that He might redeem the world, but it was just as necessary that He should rise again. Had death holden Him, had the sepulchre kept His body and hades retained His soul, had the stone not been rolled away from the former and the gates of the latter not been burst asunder, then would He have endured all His sufferings for nought, and every hope of redemption been destroyed. "If Christ be not risen," says St. Paul, "then is our preaching vain and your faith is also vain, ye are yet in your sins" (1 Cor. xv. 14, 17). "But it was not possible that He should be holden of death" (Acts ii. 24). "His soul was not left in hell, neither His flesh did see corruption" (Acts ii. 31). "He broke the gates of brass and cut the bars of iron in sunder" (Ps. cvii. 16), and arose triumphant from the tomb. Moreover, He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. i. 4). It was necessary, however, that His disciples should be assured of this fact, and, consequently, that He should show Himself alive to them after His passion by many infallible proofs. Only in this way could they be properly prepared to receive Him when He should spiritually come unto them through the Holy Ghost.

Had Jesus not showed Himself alive to His disciples after His death, but immediately on His resurrection ascended up on high, their faith in Him as the promised Messiah must have failed them. Though they might not have been able under such circumstances to account satisfactorily for the disappearance of His body from the tomb, yet they could not have felt sure that He had vanquished death and forever destroyed its power. Especially, in the state of mind in which they were at the time, they must have soon come to look upon His cause as a lost cause, and so felt themselves compelled to return to their ordinary occupations and end their life in disappointment. They would no doubt have long continued to ponder on His divine teachings and marvellous works, and to call to mind with sorrow the awful and mysterious tragedy of His crucifixion;

but they must also have come more and more to believe that they were mistaken in acknowledging Him as "the Christ, the Son of the living God" (Mat. xvi. 16). In this way their faith in Jesus as the Redeemer of Israel must have been dissipated, and they would have come to look upon Him as having been at most only "a prophet mighty in deed and word before God and all the people" (Luke xxiv. 19).

But faith in Him as the Redeemer of His people was required on their part that they might receive the Holy Ghost and so come to know Christ savingly. For "the righteousness of God is revealed from faith to faith—as it is written, the just shall live by faith" (Rom. i. 17). In other words, faith alone is the organ by which man can truly apprehend those things which pertain to the kingdom of God. It was, consequently, as indispensable to the immediate disciples of Jesus, as it is to us. In order, however, that their faith might be properly awakened and sustained there was need that the reality of Christ's resurrection should be demonstrated to them in such a way as to leave no room for reasonable doubt on their part. Why this should be so, it is not difficult to understand, as thus only, so far as we can see, could Christ, under existing circumstances, verify to them the truthfulness of His prediction that on the third day he should arise, and give them indubitable proof of His victory over death and hades.

But that the reality of Christ's resurrection should be established by ample testimony was no less necessary for us than for the disciples. The nature of our relation to Christ is conditioned by this fact as well as was theirs. And this in a twofold way. In the first place, by their faith in its reality, without which ours would not have been possible. Had they not been placed as foundation stones in the temple of the Lord there would be nothing for us to be builded on. In the second place, by the proof of its reality, which awakened and strengthened their faith. This also is a support to our faith. So much so, indeed, is this the case, that if even now the original testimony in favor of Christ's resurrection could be successfully invalidated, it would go far, notwithstanding the powerful

argument afforded by the success of the Gospel for its divinity, to destroy all faith in it as the power of God unto salvation. The importance, therefore, that ample testimony should have been given of the reality of the resurrection of Jesus cannot well be over-estimated.

Now, in the events of the forty days during which He tarried on the earth after His resurrection, our Lord has given us just such testimony as was needed firmly to establish the fact of His triumph over death. During that time He showed Himself to His disciples by infallible proof to be alive. He manifested Himself to them not only once, but a number of times. Not less than ten appearances of Him are recorded in the Sacred Scriptures. Five of these, it is true, occurred on the same day in which He arose, but not to the same persons always, nor under the same circumstances.

First He appeared to Mary Magdalene as she was standing near the sepulchre, sorrowing because she saw that His sacred body was no longer there, and as yet was ignorant of what disposition had been made of it. Not recognizing Him, in her perplexity, she addressed Him, taking Him to be the gardener, and only knew that it was He whose body she was seeking when He said unto her, "Mary." Shortly after, the other ministering women who had conveyed the first tidings of the empty tomb to the Apostles, were permitted to meet their Lord face to face, and to clasp the holy feet before which they had cast themselves down to worship. Next He appeared unto Simon, but under what circumstances we are not told. Then He joined the company of His two followers, who were on their way to Emmaus, talking together, as they went along, about the strange events which had lately transpired. Their eyes being holden, they did not know Him as He walked with them and expounded to them the Scriptures concerning Himself. But when sitting at meat with them, He took bread, and blessed it, and brake, and gave to them, their eyes were opened and they knew Him (Luke xxiv. 30, 31). The evening of the same day, when the disciples were assembled together and were joyfully conversing about what they had heard and seen,

the doors being shut for fear of the Jews, Jesus unexpectedly "stood in the midst of them and saith, Peace be unto you" (Luke xxiv. 36). And they being affrighted, supposing Him to be a spirit, He, in order to assure them of His bodily presence, requested them to handle Him, and did eat before them, and opened their understanding that they might understand the Scriptures (Luke xxiv. 37—45). A week later, He, in like manner, appeared again in the midst of His disciples, as they were assembled together within closed doors, and this time convinced the doubting Thomas, who before was not present, of the reality of the resurrection of His body, which had been nailed to the cross and subsequently laid in the new rock-hewn tomb of Joseph of Arimathea. Some time afterwards, but how long we have no way of determining, Jesus showed Himself again to seven of His disciples at the sea of Tiberias. During this appearance He wrought a miracle in their behalf, dined with them, and foretold by what death Peter should glorify God. A few days were permitted to pass, and then Jesus once more manifested Himself; and this time, even as He had promised on the morning of the resurrection, on a mountain in Galilee, probably that of the Beatitudes, to the eleven chosen disciples and above five hundred brethren. It was then, we have every reason to believe, that He declared unto them that all power was given unto Him in heaven and in earth, and gave them their great evangelical commission to make disciples of all nations, assuring them at the same time that He would be with them alway, even unto the end of the world. Subsequently, He appeared, St. Paul tells us, unto James, but where and under what circumstances we know not. Finally, just before His ascension, He manifested Himself to all His Apostles in the neighborhood of Jerusalem, on Mount Olivet, where He revealed His last will and intentions. "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight" (Acts i. 9).

That these appearances and their attending circumstances afforded ample proof to the Apostles of the resurrection of

Christ, is evident from the fact that they never afterwards doubted it, but always affirmed it in the most positive manner in their preaching, and witnessed it by their death. Nor is the testimony of the fact any less decisive for us. Had Christ only appeared once to His disciples, or had He always appeared under the same circumstances, we might, perhaps, reasonably doubt whether they were not deceived. But when we consider all the testimony in the case, we can find no proper ground for such doubt. The appearances were so numerous, and the circumstances so varied, that every supposition of illusion on the part of the disciples would be unreasonable. Equally untenable is the supposition that the Apostles were impostors, or that the accounts which have come down to us are mythical. Thus far, indeed, the most hostile criticism has entirely failed in successfully invalidating the evidence which the Sacred Scriptures furnish us in the Gospel history of the resurrection of our blessed Lord. So firmly did He establish the fact during the great forty days. And may we not believe that He did so, because, in His infinite wisdom, He saw aforetime what terrible assaults in future ages would be made upon this impregnable foundation of all our hopes!

But another object which our Lord had in remaining so long a time on earth after His resurrection, we can scarcely doubt, was more fully to reveal the character of His Person and of His kingdom, and to give such proofs of the nature of both as would meet the needs of the church in all ages, in her conflict with the world, the flesh, and the devil. Especially, during this period of His terrestrial existence, does He give incontrovertible evidence that He is the Son of God, and that His kingdom is not of this world.

It is questionable whether the disciples of our Lord had any clear, full consciousness of His divinity until after His crucifixion. They knew Him to be man, bone of their bone, and flesh of their flesh, and like unto them in all things, sin only excepted. And this was important, as it was necessary that the Redeemer should be human, and be known as such. They, too, must have had some dim perception of His divine character.

This is, indeed, clearly implied in the confession of Peter: "Thou art the Christ, the Son of the living God" (Matt. xvi. 16). But that they did not fully realize all that was involved in this confession is evident from the astonishment which they continually manifested when He performed any of His wonderful works, and from the despondency to which they gave way when He was betrayed into the hands of His enemies and crucified. After His ascension, however, we find a great change in them in this respect. They are no longer astonished by the displays of His divine power, or given to despondency, but ever ready to proclaim and worship Him as God. And this change we have every reason to believe was in a great measure brought about through their intercourse with Him during the forty days. Every thing connected with this intercourse was of such a character as to impress upon them His divinity, and yet in such a manner as not to destroy their faith in His humanity. And as it was indispensable to His character as Mediator that He should be, and be known to be, Divine as well as human, the period of His life which we are now considering was the necessary complement of that which preceded it. But for the schooling which it afforded the disciples, it would be difficult to understand how they could ever have come fully to realize that Jesus was "very God of very God," and yet "incarnate by the Holy Ghost of the Virgin Mary and made man;" and, consequently, how the Church could ever have been actually founded. Nor are the facts given us in the Sacred Scriptures concerning this portion of the life of Christ unimportant in this respect to us of the present day. On the contrary, it is only as we make proper account of them, that we can attain to any clear knowledge of the Person of our blessed and adorable Lord.

But the Apostles, before the death of Christ, not only had imperfect views of the Person of Christ, but also of the nature of the kingdom He came to establish. The common Jewish expectation with regard to the Messiah at the time was that He would deliver Israel from the yoke of foreign bondage, and set up a temporal kingdom like those around them, but surpassing them all in splendor and glory. And this expectation the disci-

ples shared, in a measure, with the rest of the people. They had no proper conception of the Messiah's kingdom as spiritual, and not of this present world. So little, indeed, did they seem to realize its true character, that near the close of His public ministry Jesus found it necessary to say in reply to the request made by the mother of Zebedee's children and her sons, that they might have the chief place in His kingdom, "Ye know not what ye ask" (Math. xx. 22). Hence, they were continually given to misunderstanding the actions and teachings of their Lord, and not unfrequently, indeed, marvellously incapable of apprehending the clear import of His words.

Now nothing, we conceive, could possibly have been better suited to correct their erroneous notions, and help them to understand aright the life and sayings of Jesus, and the true character of His reign, than their intercourse with Him during the time intervening between the resurrection and the ascension. The altogether different nature of His corporeal existence must plainly have taught them that His kingdom was not of the same order with the kingdoms of this world, and thus prepared them to understand that a great change must be effected in men, and new heavens and a new earth take the place of those that now are, before it could be established in all its fullness and glory. Nor could anything have been better calculated to keep them from falling into the opposite error of supposing that His kingdom was merely a moral kingdom, and spiritual in such a sense as not to include corporeity. The fact that though it was in many respects very different from what it had been, He, nevertheless, still possessed the same body which had been nailed to the cross, and that He did not lay it aside, but took it with Him to heaven, could scarcely have failed to impress them with the truth that the redemption which He purchased for us embraces the body as well as the soul, and that both have a place in the kingdom of God.

In the way, therefore, of correcting and perfecting their views of Christ's kingdom, the experience of the disciples during the forty days must have been of the greatest value to them. And in the same way it has significancy for us who have come after

them. The erroneous views which they at first entertained seem to be natural to man in his fallen and corrupt state, and, consequently, they are continually manifesting themselves in his thinking and actions. In our times, no less than in the times of Christ, men need to be taught that the true end of life cannot be reached in the present world, but lies beyond it in an order which is supernatural, and that, except a man be born again, he cannot enter into the kingdom of God. The ignorance exhibited by Nicodemus in his interview with Jesus is still found among professed masters in Israel, and the false hopes cherished by the great body of the Jewish people have not yet ceased to be entertained. The great expectations of a good time coming, built by so many in our days upon what they suppose will be the final results of Scientific discovery, are substantially the same thing. All rest on the assumption that in the present order of the world a state of human perfection may be reached. But who that makes proper account of the facts of Christ's life, and especially of those pertaining to hat portion of it we are considering, can fail to feel that all these expectations are but empty dreams which sooner or later must vanish away. Why may we not then believe that one object of Christ's tarrying on earth after His resurrection was to reveal to us, as well as to His disciples, something of the sphere in which we at last shall reach our true destination, and attain to the perfection of being for which men in all ages have been longing and to which in some form, or other, they have ever been looking forward?

But, it cannot be doubted also, that still another object which Christ had in view in His delay to ascend to the right hand of the Majesty on high, was fully to prepare His Apostles for the discharge of their public office. This He did in part, indeed, in the way already indicated. But besides demonstrating to them by infallible proof the reality of His resurrection, and so revealing to them at the same time the true nature of His Person and kingdom, He also imparted to them special instruction. Thus we are told, that "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things

concerning Himself" (Luke xxiv. 27), and that He opened their understanding that they might understand the Scriptures" (Luke xxiv. 45). All this, of course, must have been of immense account to them, in helping them properly to interpret the Old Testament, which is the true substratum of the New, and in thus preparing them to be the guides and instructors of those who have come after them.

Christ, however, during this period did not only favor His disciples with expositions of the prophecies, but also made special revelations to them of those things which it was still necessary for them to know with regard to the kingdom which He had come to establish. St. Luke explicitly informs us that during this time He was engaged in "Speaking of the things pertaining to the kingdom of God" (Acts i. 3). Of recorded sayings, it is true, there are but few, but they are all of signal and peculiar importance, and no one who carefully studies them can fail to realize that they must have been of the greatest consequence to those to whom they were primarily addressed, as they still continue to be also to us. In some respects we may say that they are the most important of all the sayings of our Lord which have come down to us, as they contain in germ everything most precious to Christians, in knowledge, privilege, and comfort, and constitute, so to speak, the charter of the kingdom—of the kingdom which from a mustard-grain was to grow into a mighty tree and overshadow the earth.

Then, too, it was during these forty days that Christ, after proclaiming His royal prerogative by announcing that "all power was given unto Him in heaven and in earth" (Matt. xxviii. 18), commissioned His disciples in these words of solemn authority: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them all things which I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen." (Matt. xxviii. 19, 20). During this period also it was, that "He breathed on them, and saith unto them, Receive ye the Holy Ghost: and whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they

are retained" (John xx. 22, 23). That these words conveyed real power and authority to the disciples, we think, unquestionable. Theyconstituted their full investiture with the Apostolic office, an investiture with which Christ could not clothe them until after His resurrection. Before His death, He did, indeed, say unto them, "Whatsoever ye *shall bind* on earth, *shall be bound* in heaven" (Matt. xviii. 18); but now He says, "Whose soever sins ye *remit*, they *are remitted* unto them." The former words were *prospective*, but the latter imparted authority in fact and reality. Their importance, therefore, to the disciples in fitting them for the great work of the ministry to which they were called, must appear evident to all who do not change the whole life and work of Christ into an unreality and make it a mere sham.

In all the ways now pointed out, we think, it must be generally felt and admitted, that Christ's tarrying on the earth after His resurrection has been of great account to His Church, but we would yet add, that it also has significancy for her in that it is a pledge that the Kingdom of God shall be gloriously established even on the earth. Just before His ascension, when His disciples asked, "Lord, wilt thou at this time restore again the kingdom of Israel?" though He told them, "It is not for you to know the time or the season, which the Father hath put in his own power" (Acts i. 6, 7), yet He did not deny that their hopes were well founded, but confirmed them. And immediately after Jesus had taken His final departure from them, and while they were still looking steadfastly towards heaven, two angel-visitors who stood by them in white apparel said unto them, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is now taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

Not forever, therefore, shall Sin and Death hold high carnival here on earth. The time will come when their power shall utterly pass away and their reign forever cease. "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom.

viii. 21). "The meek shall inherit the earth" (Matt. v. 5). The truth hidden in the Jewish notion of an earthly Messianic kingdom, in the dreams of poets, and in the modern doctrine of man's Perfectibility, shall be realized in a kingdom of whose glory there shall be no end. But this kingdom will be fully established only when the Son of Man cometh in the glory of His Father with the holy angels, and after the earth shall have passed through a death-struggle and from its grave shall have arisen to a higher and more glorious form of existence.

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## ART. IX.—THE PERICOPES, OR SELECTIONS OF GOSPELS AND EPISTLES FOR THE CHURCH YEAR.

### No. IV.

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THE order of the post-trinity pericopes which meets us in the Roman Catholic Church seems to have been very much disturbed. It neither follows the Liber Comitis, nor conforms itself, so far as we have been able to discover, to any of the ancient lectionaria. The gospel and epistle selections, it is true, are the same generally as those in the old lectionaria; but they are differently distributed and arranged for the Sundays, and in some cases the same gospel and epistle are not joined together as in the old order. This disjointure is thus commented upon by Daniel: "Quod ad pericopas (referring to those after Pentecost) retinet ecclesia Lutherana vetustum ordinem, ad sæculum usque xvi. in omnibus fere ecclesiis observatum. Contra pericoparum ordo apud Catholicos valde turbatus est: nunquam enim ea epistola juncta est Evangelio, quam antiqui cum pericopa evangelica junxere. Itaque in vanum laborant, qui his Dominicis epistolam cum Evangelio πνευματικῶ. quodam commercio cohærere ostendere conantur." (Codex Lit. Tom. ii. in append.) We notice also a reference to the same fact by

Gavanti, in the following statement: "In sequentibus Dominicis post Pentecosten aliqua est varietas Evangeliorum respectu antiquorum, non modo quoad ordinem, quia in primis Dominicis mutatus est ordo Evangeliorum, verum etiam quoad sedem Dominicalem: quia Evangelium, quod legebatur Dominica quinta post Pentecosten, de captura piscium miraculosa, hodie legitur Dominica quarta: quod alias Dominica sexta, nunc Dominica quinta, et sic deinceps ad Dominicam primam ultra vigesimam." (Comm. in Rubr. Missalis, Pars iv. Tit. xii. 13.)

At this time we do not wish to investigate this fact. Without taking into view, therefore, the disturbance referred to, and without entering into any comparative survey of the various lectionaria, we propose to examine only the selections which meet us in our "Order of Worship," as these are in full conformity with those which ruled almost universally in the older lectionaria.*

We begin with the sixth Sunday after Trinity. The gospel selection here (St. Matt. v. 20, 26) brings into view that which is to characterize the ethical life of the Christian Church, and this in sharp contrast with the moral condition of the Scribes and Pharisees. The *law of love*, the *νόμος τέλειος ὁ τῆς ἐλευθερίας* of St. James, looking into and abiding in which, the Christian at once transcends the whole order of worldly-morality, and the whole legalism and casuistry of Scribes and Pharisees;—this law of love is now a theme of meditation, summing

* The selections in the "Order of Worship" are the same as those attributed to the Lib. Com. by Daniel in his "*Pericoparum Conspectus.*" It is impossible, from the copy of the Lib. Com. which I have, to verify the Conspectus of Daniel in reference to the Sundays with which we begin this article; for in it, from the sixth Sunday after Pentecost, no Sundays are given, until the Sunday is reached which is called "Dominica post natale apostolorum," the selections for which are the same as meet us in the "order of worship," for the eighth Sunday after Trinity. It is evident, however, that two Sundays have been omitted in this copy; for the "xiv. Kal Jul." follows immediately after the sixth Sunday from Pentecost. Now, counting from this xiv. Kal. Jul. to the Sunday following the festival of the Apostles, (this festival occurring on the iii. Kal. Jul. or June 29th,] we have the time required for the two missing Sundays. Hence we can safely regard the "Dominica post natale apostolorum" as our eighth Sunday after Trinity, with which its pericopes are found to agree.

up all that has gone before, and opening the subsequent pericopes, which are selected as unfolding its perfecting course, its fruitfulness in Christian life, surpassing Judaism, rising above the letter in the Spirit, meeting and conquering all antagonism, holding in a communion whose ties are unbroken by death, removing sins, and reaching out with ever renewed energy towards consummation in life everlasting, the harvest glory which Pentecost has made possible for our humanity.

The new creation in Christ manifests itself not in destroying the law, not in releasing men from obligation in the presence of its divine authority, but in *fulfilling* the law, and in such form as can alone actualize the idea of the absolute good. "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill." To the Scribes and Pharisees the law showed itself in the form of outward restraint. True, the restraint here was self-imposed by the will, but without any real life-reconciliation between the will imposing and the will acting under the obligation. These two stood apart. They were not felt to flow together. The sense of restraint was not overcome. This legalism, necessary in the preparatory stage of revelation, was not designed to be regarded as complete in itself, but it looked to something higher which should carry the obligation into the sphere of freedom, without, however, taking away one iota of its authority. The Scribes and Pharisees failed to perceive the relative and preparatory character of their obedience in the form of legalism. They magnified the letter of the law, until the promise, to which it was added, became in reality subordinate. Thus perverted, the law was shutting out the element of love, the very element, indeed, in and by which alone the law, forever obligatory, could come to its perfect fulfillment—the very element in and by which faith was to work and purify the heart. Christ gives not a new law, as though setting aside the old, but brings into view that mystery of love in which the law and the will are one in life. Restraint vanishes, but the authority remains. The imperative command, broad and still absolute, is met by the rejoicing *I will*, which recognizes in it the very content of its

own life and freedom. There is here a marriage of love. The twain are one flesh. This gives a righteousness comprehending, while at the same time it transcends, all that is before and below it in the form of legalism—the crown and completion of the whole growth of moral life, in which the law moves beyond the letter and outward act into the depths of spiritual being, and becomes an ever abiding and inspiring motive in the will, interfusing its whole activity as the divine and self-ordained plasticity there evolving the absolute good of the moral world.

Such height of ethical perfection, as brought to view in Christ, and breathing through the beatitudes of the Sermon on the Mount with a tenderness and depth of love, more awe-inspiring than the terrors and fires of Mount Sinai, is impossible to our finite and fallen life. It hovers before us an unrealized idea, towards which our moral nature turns, and with which its profoundest depths are stirred; but unto which it cannot erect itself. *We* cannot unself ourselves. We cannot lose our life to gain it therein. We move about in worlds not realized. But Christ comes, the way, the truth, and the life, to incorporate us through the Spirit with Himself, (*συμφυειν*, which gives us the *σύμφυτοι γεγόναμεν* in the Epistle Selection, our becoming *congenite* with Him)—to surround us with the powers of the world to come, new supernatural material to enter into the mould of our character, to be made ethical by our re-energized wills, giving a morality which is religion, and a religion which is absolute. *He* challenges us not by surrounding the law with additional terrors, nor yet by bringing it to sharper articulation in the form of more rigorous commands, but by confronting us with the reality of a new creation, by breathing from Himself the Spirit through whom a new birth from on high may be wrought, in the presence and power of which the whole ethical glory of Christianity is made possible. This is beautifully uttered in the words of the Collect for this Sunday—words which contain in themselves a whole body of divinity—"Almighty and everlasting God, through whose mercy we are saved by the washing of regeneration and renewing of the Holy Ghost: *let this grace reign in us, we beseech thee, as the power of a new heavenly life;* whereby, &c."

Now the Epistle (Rom. vi. 3—11) is selected as the necessary complement of what meets us in the Gospel. It answers the questions *how* and *wherein* the righteousness which exceeds that of Scribes and Pharisees, is possible, and shows at the same time its necessity, as the unfolding of a new life of grace. By the washing of regeneration and the renewal of the Holy Ghost, the foundation of grace is given. Christ becomes in us the beginning of a new creation, the source and substance of a new heavenly life. The union here is of such intimate and real character that we have become σύμφυτοι, bound up with him in such life communion, that the great redemptive facts of His mission in the world are mysteriously reproduced in us. Our whole man, pneumatic, psychic, and somatic, is poised on Christ as the true centre, the only ground in which the possibility of its completion is reached. In this rests the reality of a righteousness exceeding that of Scribes and Pharisees. Here the law added to the promise comes to be glorified in the promise. Legalism is forever transcended; and love becomes the fulfillment of the law. Ye are come not to the mount of terror, that burned with fire, but unto Mount Zion, the city of the living God, the heavenly Jerusalem.

The seventh Sunday after Trinity, in its gospel selection (St. Mark viii. 1–9), reminds us at once of the *lætare* Sunday in Lent. According to Strauss it had a kindred title in the Middle Ages, viz., *Dominica Refectionis*. The gospel connects itself immediately with that of the preceding Sunday. The righteousness there brought to light could have no source for itself in nature, or in the law separated from the promise. The resources of our moral life are entirely inadequate; and every effort resting thereon must come to exhaustion and failure. The glorious fruits of the law of love cannot grow or cluster on the sterile stock of the old Adam; and from Mount Sinai there comes no invigorating breath of renewal. If there is to be a whitening harvest of Christian virtues, it must come through an inspiration from above, which turns the wilderness into a garden,—a vineyard of the Lord. Our wants have no ground of self-satisfaction, and no resource from which to

gather, in the world's wilderness. They can be met only, if met at all, by the compassionate love of God. In Christ, however, this love has shown itself an exhaustless fountain of satisfaction. Human hunger and thirst are met by the multiplying and beatifying fullness of the heavenly response. When Christ unfolded the fundamental principles of His Kingdom over against the false moral position of the Scribes and Pharisees, bringing into view a righteousness far transcending their legalism in all its forms, He said to the multitude crowding upon Him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan, "Blessed are the poor in spirit; blessed are they that mourn; blessed are the meek; blessed are they which do hunger and thirst after righteousness;" a pathway of suffering made beatific by the presence of His satisfying and victorious life. Now the miracle on the heathen coast of Decapolis, through which the hungry multitude were fed with perishable meat, is but a symbol of that higher spiritual refection of grace, which shall satisfy the otherwise famishing soul, and to which in the marvellous beatitudes on the mount, He directed the faith of those who heard Him.

The contrast between the righteousness of the law grossly perverted by the Scribes and Pharisees, and the righteousness of those who are children of God in the new covenant, where the law comes to its proper fulfillment in love, is now, in the Epistle selection (Romans vi. 19–23), brought into broader view. Not only in germ, but throughout their entire growth even to the end of full fructification, the two are distinct and divergent; speaking after the manner of men, they are two quite contrary services, the one a service of sin, the other of righteousness. The wages of the one is death; the other meets with the overwhelming reward of grace, everlasting life. The process of the one is under the irresistible dominion of death; the growth of the other blossoms into fruits of holiness unto paradise. The end here is not the result of any nature-growth; it is a gift of grace involved in that *supernaturale donum*, without which humanity, at its best estate, cannot hold itself within

the divine kingdom. It is no more than proper to remark that the collect in our 'Order of Worship' has beautifully emphasized the refreshing, comforting, satisfying side of this Dominica Refectionis. "Shed abroad Thy love in our hearts, we beseech Thee, and cause the comfort of Thy heavenly grace to abound in us, as the earnest and pledge of joys to come; that casting away all anxious thoughts for the transitory things of this world, we may seek first Thy kingdom and righteousness, and labor only for that meat which endureth unto everlasting life."

The unfolding fruitfulness of the new life in the Spirit serves at once as an evidence of its reality and power. Just as the hidden life in the plant controls by its plastic energy the whole growth, and characterizes the fruit, thorns bearing thorns, and figs bearing figs, so that the thorns and figs may be regarded as embodiments of the inward vitalizing energy that filleth all in all; so here, the fruits of grace inhere in the life of grace so as to constitute the form of its manifestation, the *forma formata* of that hidden inward activity of the new creation which is the *forma informans* of the whole process. Faith works by love, and the works here constitute the sphere in which the life of faith utters itself, and in which the blessing involved therein comes to realization. St. James, in speaking of the perfect law of liberty, abiding in which the Christian shows himself a doer of the work, and is blessed in his doing (*ἐν τῇ ποιήσει αὐτοῦ*), mentions what he regards as the vestments and ceremonial of this new reality of grace,—its *θρησκεῖα* as over against the ceremonial legalism of the Scribes and Pharisees,* viz: "to visit

* Coleridge has well apprehended the sublime manner in which St. James brings into view the new and absolute character of Christianity, as transcending in kind all Jewish legalism and all mere world morality. In an aphorism, having St. James i. 27 in view, he writes, "The outward service [*θρησκεία*] of ancient religion, the rites, ceremonies, and ceremonial vestments of the old law, had morality for their substance. They were the letter, of which morality was the Spirit; the enigma, of which morality was the meaning. But morality itself is the service and ceremonial [cultus exterior, *θρησκεία*] of the Christian religion. The scheme of grace and truth that became [began to exist and was made to exist—*ἐγένετο*] through Jesus Christ, the faith that looks down into the perfect law of liberty, has *light for its garment; its very robe is righteousness.*"

the fatherless and widows in their affliction, and to keep himself unspotted from the world." It is quite evident that in the mind of St. James Christianity is something quite different from an improved system of ethics, in which, resting still upon the *naturally moral* (the moral irrespective of the supernatural), there is only a clearer enunciation of the law, and more potent motives are forced upon the will from abroad. He clearly acknowledges the mystery here of a new creation. Christians are begotten with the word of truth to be a kind of first-fruits of the creation. It is on the base of this transition into a higher sphere, that the whole ethical movement is made to rest. This makes way for the true assertion of powers from the heavenly world, and these now constitute the inward fructifying energy, which makes possible the growth and the fruit; and hence the fruits here serve as the outward embodiment in which the inward mystery realizes itself. "By their fruits ye shall know them." It is this thought which the gospel selection for the eighth Sunday after Trinity (St. Matt. vii. 15-21) takes up, bringing into view at the same time also the necessary judgment which falls upon the corrupt fruit bearing tree. *It* shall be hewn down and cast into the fire. This side of judgment reaches still greater emphasis in the gospel for the tenth Sunday after Trinity, but of course does not come to its full articulation until the gospel and epistle closing the Church Year. It should be remarked here, also, that the Kingdom of heaven is still presented in form of a promise—something not yet present in its full reality, but something toward which the whole Christian life is poised. The form of promise here is quite distinct from that which meets us in the old economy, as we shall soon see; it is of such character, however, as to make the example of the Jews in relation to their promise of most solemn practical account.

The epistle selection, (Romans viii. 12—17), stands in most intimate relation with the whole theme of thought introduced by the Gospel for the sixth Sunday after Trinity. It may be regarded as one of the most profound exhibitions of the mystery of Christian life given us in the Scriptures, beginning with a

supernatural sonship through the Spirit in which the Christian is brought into such living union with Christ, as to be a joint heir with Him, having fellowship with His sufferings, and at last glorified together with Him. There is a life after the flesh. Indeed all human life is after the flesh, as descending from the fallen Adam, unless translated into another sonship by the Spirit. There must be a lifting out of the sphere of nature by the Spirit, before there can be any true spiritual mastery of the world or self in the will. Being dead unto sin, and alive unto God, are but two sides of one and the same reality of grace, wherein the death and resurrection of Christ become redemptive mysteries into the bosom of which we are planted by the Spirit. This does not imply what may be called personal passivity on the part of man. The mystery here is just this, that the person itself is interpenetrated. The lifting out of the sphere of nature is at the same time a bringing of our life back to its own deepest ground in God, so that it now finds itself, and recognizes its own idea and law, and thus becomes free. The transition here is not magical, although sacramental. If it were it would be but another form of bondage only. We receive not the spirit of bondage to fear, nor yet the spirit of bondage to obey. We are not debtors, but sons; and in this divine-wrought mystery a new inspiration embosoms the will. The Spirit beareth witness *with our spirit*. A pervading motive power homogeneous with the law of our own life, is now in the will, releasing it from its bondage, but not from its determining energy. The way is opened for fruitfulness, for good works. The predisposition of virtue is now a reality, and knowledge, temperance, patience, godliness, brotherly kindness and charity abound.

Strauss has correctly called this Sunday the *Sunday of Good Works*, and has beautifully brought out the analogies with which the coincident time of the physical year abounds. "Welche Arbeit und Thätigkeit in der Natur und an der Natur zur Zeit der reifenden Aernte! In ihr ein Gähren und Kochen der Säfte, um die Frucht zu reifen! An ihr die Eile und Mühe der Aernter, um vom frühen Morgen bis zum späten Abend

im Schweisse des Angesichts den vorhandenen Ertrag in Sicherheit zu bringen! Ueberall Geschäftigkeit und Anstrengung, wie sonst im ganzen Jahre nicht wieder! Es ist die fröhlichste Zeit der Arbeit. Auf den Feldern ertönt der Ruf der Aernter, und Mensch und Natur scheinen im Wettkampf der Thätigkeit. Das Haus steht leer und seine Bewohner sind wie Gesandte ausgegangen auf Wiesen und Fluren, um den Gewinn heimzubringen. Als wenn der Geist der Sonne sie triebe, die reichen Kinder des Lichts zu sammeln, die faulen Früchte von den guten zu sondern, und dem gesunden Baume, dem fruchtbaren Felde, der üppigen Wiese ihre Ehre zu geben; so vereinen sich beide, Mensch und Natur, in ihrem gesegneten Werk." (Das Evang. Kirchenjahr, S. 315).

The Christian life finds itself unfolding in the midst of the world. It cannot isolate itself from the social relations which belong to history. While these relations form a general sphere for the free exercise of love, communicating love, they are to react also upon the individual. There is a reciprocal action here, a giving and a receiving. In the mould of character, this action ceases to be temporary and earthly merely, and becomes spiritual, part of the life itself. Christian life demands, therefore, a wise prudence, which shall subordinate this reciprocal action to the true end towards which its own supernatural vocation calls. The world may be used against itself, and the temporal adversities and perplexities with which it surrounds the Christian may be, by the strength of love which gazes steadily heavenward, turned to eternal advantage. It is this which forms the general theme of the Gospel selection for the ninth Sunday after Trinity, (St. Luke xvi. 1—9).

The parable here given is one of very difficult interpretation. This profound truth, however, which connects itself with what precedes and follows after in the selections of the Church for this season, is brought into quite clear emphasis, viz.: that the Christian life conditions itself in reference to things eternal, the promise or glory held out before it; and that the love which yearns towards heaven should have strength in it to subordinate and surmount all adversities and perplexi-

ties which surround it, that it may be recipient of the promise in the day of divine visitation and recompense,—cast out by the world, and casting out the world, to be received into the glory everlasting.

There is a warning also involved in this parable. It is couched in the words, the children of the world are more prudent in acting toward their own generation (εἰς τὴν γενεὰν) than the children of light (toward theirs). The former are bent wholly to the worldly. They live in it and for it, pursue its maxims, husband its resources, and inherit its rewards; the latter are in danger of a divided service, not being able, if walking by sight, to see the way of escape from the power of temptation which besets them from the world, which, although renounced, still asserts its claims. The epistle selection, (1 Cor. x. 1—13), brings this into view, continuing the thoughts which met us in the Gospel for the preceding Sunday. In this selection from Corinthians, the chosen people of God, *all* of whom were baptized in the cloud and in the sea, and did eat the same spiritual meat and did drink the same spiritual drink, are used as examples for us upon whom the ends of the world are come; for *many* of them, overpowered by the temporal and wordly, fell in the wilderness, and were destroyed of the destroyer, because failing to grasp in faith those gracious powers which were within their reach, and really at hand in the bosom of that Covenant which apprehended them. A like possibility of falling in the new Covenant is that which gives such solemn force to the exhortation, "Let him that thinketh he standeth take heed lest he fall." In the preceding epistle selection the same thought met us in a different form: "*If* ye through the Spirit do mortify the deeds of the body, ye shall live."

Though the sons of God, though born of the Spirit, though buried with Christ by baptism unto death, and lifted above the order of nature into a kingdom of supernatural powers, yet, as we have remarked, this is not magical in the way of setting aside the proper ethical character of our life. We must not, in emphasizing Grace and the opposing bondage of sin, find ourselves only in another form of bondage. The divine does

not cast out the human, and make men mere passive and non-moral instruments to further its own gracious ends. The powers of the heavenly world are at hand, and we are so planted in them by the new birth, that the glory which is set before us is within our reach as never before. The burial in baptism as the beginning has for its proper end the final glorification, and sets us into the bosom of powers which make possible such issue; but the beginning must reach out to the end in a real ethical process. The birth-right must be maintained. Faith must hold firmly the mystery unto the end, lest it be lost irrecoverably. "Ye cannot bear fruit except ye abide in me."

In the natural order, character is not a fixed and given thing at the start, as though allotted by some decree back of and independent of the physical and historical relations of life. We are born into the midst of a thousand varying forces, physical and historical, which are to be made ethical by the will, (they are not so at first,) appetites, temperaments, family life, national life, &c., &c.,—broad forces, which must be elevated into the ethical sphere in character by the self-determining energies of the will. Without this, what have we beyond mere physical organization, and impulses, and peculiar in-wrought instincts, for moral character, and no real selfhood whatever,—the highest result it may be of Nature's process of individuation and nothing more,—the personal unreached after all, and man falling back into the lap of nature, and the good forever unrealized? By natural birth we come into the bosom of these outlying and inworking forces, and with the capacity to make them so many utterances of ethical significance. This is the problem before each and every one; and upon its solution depends the character, whatever it may be; and for this each and every one feels his responsibility. Although we stand in the first Adam, and through the fall are under the power of original sin, yet the moral element of our human life is not eradicated even by this; and we see how room is given for endless forms and gradations of depravity, and for what may be termed worldly virtues also, although these can never rise above the

bondage of self into the freedom and glory of the new creation in Christ.

Now in an important sense what is thus true of natural birth is true of the birth supernatural. By this we are brought into the bosom of supernatural powers, more real even than the power and forces of Nature itself. These powers have their ground and source in Christ, in whom the whole movement of divine revelation centres from beginning to end. Forth from Him, through the Spirit, they enter into the movement of history, and constitute a kingdom of grace in the world. Into this kingdom we are engrafted, so that the powers of the new creation are at hand for us and within our reach as never before. They apprehend us in baptism in a manner quite distinct from any other form of apprehension, and set us by such apprehension in the right and necessary posture to make proper account of them in faith. We must apprehend them, and in this responsive apprehension, faith, at first obedient and receptive, moves into activity, and in and through this activity these powers of the world to come actualize themselves in us in the form of Christian character. Without this real movement, what the new birth gives at the beginning can never reach over to its possible and proper issue in the end, viz.: life everlasting. The beginning makes the end possible, potentially includes it, we may say, but must move forward to it by a real ethical process,—a process of course not possible outside of the new creation itself. The after-process does not set aside the beginning, but is the rich unfolding of what is there at hand for such end. What else does St. Peter mean, when, having mentioned the mystery of our partaking of the divine nature through grace, he adds, "And besides this, giving all diligence, *add to your faith*, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity? *For if these things be in you and abound*, they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, and cannot see afar off, *and*

*hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.*" How real the process here, and how environed with perils; and hence how solemn the warnings are! The epistle selection for this ninth Sunday after Trinity, brings this into prominence as emphasizing the necessity of that wise prudence which the gospel selection enforces, or that making such due account of eternal interests as to subordinate the whole compass of earthly relations to them—a wisdom really not of this world, although prefigured in much that meets us in worldly activities.

We have been more lengthy in our remarks upon these pericopes, where the epistle selections are predominantly from St. Paul, to show if possible that they were not selected, as has been charged, in the interest of a theology which sacrificed faith to good works,* but in the interest of a faith which followed the order of the Creed, and hence transcended alike the extreme of Calvinism and that of Arminianism. This will become more apparent we trust, as we further examine the selections in their natural relations.

The selection of the gospel for the tenth Sunday after Trinity (St. Luke xix. 41-47), which brings into view the judgment upon Jerusalem, some suppose to have been determined by the fact that this Sunday comes at the time of the year in which

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* This charge has been made by Luther, where he allows his zealous opposition to what he felt to be the prevailing Pelagian legalism of the Roman Catholic Church, to lead him to attribute to the lectionaria of the ancient Church a motive of selection not fairly deducible from a candid examination of the lectionaria themselves. It is true he was willing to retain the selections as he found them, with the understanding, however, that the Sermon might serve as an antidote to the lurking poison. We quote this statement in full from the "Formula Missæ et Communionis," framed for the Wittemberg Church in the year 1523, given in Hospinian's Hist. Sacrament, pars altera, p. 27:

"Post hanc, (the Collect). lectio Epistolæ. Verum nondum tempus est et hic novandi, quando nulla impia legitur. Alioqui cum raro eae partes ex Epistolis Pauli legantur, in quibus fides docetur, sed potissimum morales et exhortatoriæ. Ut ordinator ille Epistolarum videatur fuisse insigniter indoctus et superstitiosus operum ponderatur, officium requirebat eas potius pro majore parte ordinare, quibus fides in Christum docetur. Idem certe in Evangeliis spectavit sæpius, quisquis fuit lectionum istarum author. Sed interim supplebit hoc vernacula Concio."

Jerusalem was destroyed by the Romans—Aug. 9-10—(See Gavanti Comm. in Rubr. Missalis Pars iv. Tit. xii. 16). Such motive of selection, however, is very questionable, especially when the lesson is so clearly in harmony of connection; for the suffering love of Christ in behalf of Jerusalem over which, in the day of its gracious visitation, impended the awful judgment called down upon it at last from Heaven by its own rejection of Jesus, falls in with the tone of thought which the preceding Sunday's lesson has suggested, and partly developed.

The righteousness of scribes and pharisees, which had falsely elevated the law until the promise was quite overshadowed, or made to have a false legal and worldly coloring in politico-moral Messianic hopes, reached of course its height of falsehood when confronted by the mystery to which the promise directed. Now it was challenged by just this mystery, and could not but unmask its hidden depth of perversion. It arrayed itself against the meek and holy One, and, rejecting Him, doomed Him to the Cross, throwing itself over wholly into the arms of the world, when wildly clamoring to the Roman authority, "Crucify Him! Crucify Him!" Blinded by setting aside the true intent of the old Covenant, forgetting the consummation towards which its whole revelation looked, and for which it was designed to open the way in awakening and purifying all the religious susceptibilities of the chosen people to welcome it, this pharisaical spirit had no eyes to see the glory of Him who came to redeem it, and who wept in tears of sorrowing woe over the heartless infidelity of His own people, as He saw the awful condemnation which it was calling down upon them. The tree bearing such fruit, like the falsely-promising fig tree, could but be cursed, and wither. It must be hewn down and cast into the fire. The apostacy in the wilderness was but the first foreshadowing of this awful result; and this awful result itself is but a faint foreshadowing of the final judgment in Christ's Second Advent.

The epistle selection (1 Cor. xii. 1-11) contains the main theme, the fruitful development of the life in the Spirit, in its positive aspects. The diversity of spiritual gifts shows at once the freedom of Christian life, and the necessity of making the gifts

of the new creation inward, ethical powers of our life. These gifts all have their ground in the Spirit. They are indeed manifestations of one and the self-same Spiritual presence; but this manifestation is given to every man to profit withal. The descent of the Holy Ghost on the day of Pentecost, glorifying Christ in the disciples, gives us the necessary and lasting foundation for His universal operation in the Church. This universal operation, however, is not arbitrary, as though only mechanically related to those in whom it is present. The Spirit enters into the individual capacities and divides thecharismata in most intimate relation to the differing personalities. In other words, the manifestation of the Spirit is *characterized* in the movement of religious life. The gifts here, however, are not isolated and individual, as though the possession of this and that one irrespective of the order of grace in which they come to pass. They flow from one and the self-same Spirit working all in all, and are constituent elements of the mysterious organism of the Church. This the Apostle Paul profoundly declares in the immediate context. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit. For the body is not one member, but many." The Communion of Saints is a living communion. The birth of the Spirit opens the way for a manifoldness of His manifestations in the rich fruitfulness of Christian life, and brings us into a kingdom whose unity of organism transcends all nature beside. It is well to remark here how the unity of the Church is not made to rest upon a single episcopal see, or upon one who has a special spiritual gift in the form of personal official infallibility; but shows itself a mystery quite back of all this. We shall have occasion to dwell upon this, however, when it comes to fuller emphasis as it does in the selections for the sixteenth and seventeenth Sundays after Trinity.

The righteousness of the Scribes and Pharisees, resting on the letter of the law, and destitute of the element of love,—and never rising above a sense of forced restraint, degenerated into the lowest forms of legalism, in which, confining the whole scope of the law to externals, self-righteousness and pride as-

sumed the place of penitence and love and humility, and blighted all susceptibilities for anything beyond. This forms one side of the gospel selection for the eleventh Sunday after Trinity (St. Luke xviii. 9-14). Over against this false righteousness, which exalting itself is abased, the lesson places that sinfulness which knows itself, and which therefore is felt to make all merely external obedience vain until it is itself eradicated from the Spirit,—an abasement which ends in exaltation, because it marks a susceptibility to rise to the grasp of the law in its true spiritual sublimity, as demanding for its obedience first of all a new creation in grace from above, in the bosom of which the hitherto burdened will may come into loving harmony with the absolute command.

The epistle selection (1 Cor. xv. 1–11) passes over to one who reached this true exaltation :—one who referred all to the mystery of the redemption wrought out in Christ, and is humbled at the very thought of being an Apostle. Although transcending the Pharisee in fastings and tithes, giving up all that he had, and laboring more abundantly than all the Apostles, he declares with sublime humility, "By the grace of God I am what I am." What a contrast here with the Pharisee of the gospel selection! What a glorious response in way of exaltation to the humility of penitence which cries, have mercy on us poor miserable sinners!

The righteousness of the kingdom of grace, in contrast with the false, and self-sufficient, Pharisaical legalism, still continues to be the main theme in the lessons for the twelfth and thirteenth Sundays after Trinity, in the latter expanding into a broad survey of the true relation of the two covenants. At first glance the gospel selection, (St. Mark vii. 31–37), seems to have but little reference to what has gone before, and to be out of all connection with its corresponding epistle (2 Cor. iii. 4–11). It is this no doubt which led Thamer to place this gospel selection among the lessons which he regarded as selected with direct reference to Arianism; as though the ancient Church had designed to combat that prevailing heresy by bringing into as great prominence as possible the miraculous work of Jesus. This criticism is of little worth; for it fails here as elsewhere to catch

the motive of selection which a careful study will bring to light. The miracle must be studied in its immediate connections as given in St. Mark, and not in isolation. It will then reveal with great clearness its proper inter-relations with the lessons surrounding it.

The seventh chapter of St. Mark opens with an earnest conflict between Christ and the Scribes and Pharisees. These latter, in their self-sufficient bondage to the law, complained to Christ of the freedom of His disciples, who, they charged, were breaking loose from the traditions of the elders. Christ meets them with the counter charge "Full well ye reject the commandments of God, that ye may keep your own tradition." Theirs was but lip-homage to God, while the heart was far off. The Saviour then calls to Him the people and teaches them by a parable, which at once unmasks the false position of the Pharisaic legalism. "There is nothing from without a man, that entering into him, can defile him; but the things which come out of him, these are they that defile a man." What avails outward conformity to the law, cold, calculating restraint, or even the mere force of conscience in the sphere of casuistry, if the law has no living lodgment within as one with the very idea of the life,—an impowering and inspiring principle in the will? After this public response to the assault of the Pharisees, the Saviour withdraws to the borders of Tyre and Sidon. Lange has so beautifully brought out the circumstances of the miracle which constitutes the Gospel lesson, and in such perfect, although undesigned, uniformity with the order of thought which the pericopes now under consideration follow, that we cannot forbear quoting from him.

"Thus had the Lord publicly disposed of the attacks of the hierarchical party, together with their chiefs from Jerusalem. He had rebuked their hypocrisy, condemned their system of tradition. Then had He withdrawn Himself from His opposers in indignation, after He had spoken to the people a pregnant word, in which the transformation of the Old Testament laws concerning meats into their New Testament significance was enclosed. On this, He arose forthwith, and departed into the

region of Tyre and Sidon. In the first instance, His object seemed to be refreshment—refreshment from the oppressive atmosphere of that incorrigible and hypocritical spirit of tradition. For He retired into a house, and would have no man know that He was there. But He could not remain concealed. A certain woman, whose daughter had an unclean spirit, heard of Him, and she came and fell at His feet. * * * * By this restoration of the daughter of a heathen woman on heathen ground, had the Lord already shown that the assertion of His spiritual freedom, over against the ordinances of the Pharisees, had entered on a new stage. But He made this further evident by the fact, that in now taking His departure from the Phœnician territory in order to return to the Galilean Sea, He passed through the midst of the region of Decapolis (the territory of ten cities), mostly inhabited by heathens." (Lange's Life of Christ, vol. 6, pp. 29-30.) The New Testament passes beyond the narrow limitations of the Old, and reveals a kingdom of grace embracing the whole fallen race,—covering the whole extent of the fall with its redemptive glory. In the epistle selection, (2 Cor. iii. 4-11), the glory of the New Covenant is dwelt upon, as transcending the ministration of the law,—itself a ministration of the Spirit,—a ministration of righteousness over against a ministration of condemnation, and an enduring ministration, while the one with which it is contrasted passeth away. This opens the way for the gospel and epistle, (beautifully correlated), for the thirteenth Sunday after Trinity, (St. Luke x. 23-37; Gal. iii. 16-22) which bring into full survey the true relation of the two covenants, and close this special line of thought; although the two following Sundays continue the general theme.

In the gospel lesson the Saviour is not confronted by a hypocritical Pharisee, but by a lawyer who seems to have grasped the law in its deeper and more fundamental significance. In theory at least he was correct; and, in answering the Saviour, he expressed the very spirit of the law. The Saviour, therefore, replied to him at once, "This *do*, and thou shalt live." The lawyer, however, now brought into view the narrowing

limitations which still fettered his spirit, and the lurking pride of legalism, also, in his effort of self-justification—"Who is my neighbor?" The sublime parable, with which the Saviour answered, unfolds a sweep of love soaring beyond all limitations, —a love only possible through recreating grace, a love in which the whole law is glorified in fulfillment, in which the Old Testament passes over into the completing glory of the New. This is the magnificent preface to the epistle in which the true meaning and scope of the Old Testament law is fully brought to light. This selection demands therefore a more detailed examination.

The Old Testament was not a covenant of law, but of promise. The promises were connected with a chosen seed, forming thus, in their unfolding, a true historical movement in the world. Although reaching over ages, and assuming differing forms (*πολυμερῶς καὶ πολυτρόπως*), these promises showed themselves to be under the unifying, organizing power of one and the self-same mystery, which the whole revelation held steadily in view, and which was itself the immanent, controlling idea of the whole movement. In the same manner as the promises, numerically many, rested in the mystery of one great promise, of which they were fragmentary utterances: so the chosen seed, Abraham, Isaac, and Jacob, and the elect from age to age, numerically many, centred in *the* seed, the one all embracing elect, the son of man and Son of God, the first-born of every creature, the ideal promise and the ideal seed which found preparatory utterance in the O. T. revelation. The freedom with which St. Paul interprets the O. T. promises, laying stress upon the one seed, Christ, and forcing the collective *σπερμα* to his aid, has been seriously objected to. Jerome says, such kind of exegesis will do for the stupid Galatians. But the ancient Fathers had generally a very mechanical view of the O. T. The collective seed, as bearing with them the promises and the whole movement of revelation, rested upon the reality that there shall be one in whom the divine and human come together in one personality, in whom the whole movement from God manward, and from man Godward, should be seen to rest in one source and

centre. In fact the movement of the promises itself indicated this, moving from Abraham to Isaac, from Isaac to Jacob, concentred in one, and thence expanding, and then reconcentred in one again, looking forward to the absolute one, viz., Christ. St. Paul from the N. T. standpoint clearly sees this truth, and catches in his glance the spirit which was under the letter of the O. T., in the presence of which all criticism of the letter, separately viewed, seemed to be of little account. With what bold, exegetical sweep he declares of the Israelites, "they did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." And again, with what subtilty of interpretation he brings out the allegory inclosed in the two sons of Abraham as referring to the two covenants. So here he seizes upon the "*to Abraham and to his seed*," recognizing at once the end involved in the progression of the promises, which rest not on Abraham but pass on to his seed, and because passing, only relative, yet involving, by the very movement and personal concentration, an end,—the absolute end, that is Christ,—*the end*,—the promise in the totality of its idea, upon which the whole movement hinged. The covenant is a covenant of promise, including in the fullness of its idea the mystery of the Incarnation, which found in such form preparatory utterance for itself. Now the law is an addition, resting upon the promise and not annulling it,—a way to walk in for the children of the covenant, that they may not transgress, and if transgressing, that they may realize their condemnation and cling to the promise as that in which salvation must forever rest. The fact of transgression here, however, is not merely hypothetical; for the race is involved in original sin, under the bondage of its law, the law of death, which can only be broken by the mystery of the promise. The walk in the law, and the condemnation following upon transgression, both alike, come to direct to Christ, the one deepening the susceptibilities for something higher, longings for the glory to come, (as in Simeon and others): the other, never allowing the sense of condemnation to slumber, deepening the need of deliverance and wringing out

from the depths of the disturbed conscience the penitential cry in the wilderness "make straight the way of the Lord."

The circumstances connected with the giving of the law to which only incidental reference is made in the epistle selection, confirms this view. The conditions were not these, viz.: Ye are outcasts, in the gall of bitterness and in the bonds of iniquity, incapable of communion with God, and hence there must be prescribed certain imperative precepts, on the ground of obeying which, God will be willing to enter upon terms of intercourse. Nothing of this kind can possibly be gathered from the Old Testament record. On the contrary the law is given as pointing out a walk worthy of the vocation which was theirs. I am the God of Abraham, and Isaac, and Jacob, your fathers. I am the God of Israel, who delivered thee out of the bondage of Egypt. I am the God who hath loved thee, and heard thy cries, and come to thine aid, making bare my arm for thy redemption, overwhelming thy foes in the cloud and in the water which baptized thee; *therefore*, in the presence of such breadth, and length, and depth, and height of covenant love, love me, serve me, and walk as I now command, waiting for the consummation of the glorious promise hastening in upon the world when the seed shall come who shall bruise the Serpent's head. This mystery the legal Pharisee saw not. But the epistle selection shows a Pharisee, who, in the power and presence of new-creating grace, transcends the whole sphere of legalism, and yet sets not aside the glory of the law in its proper relation, as transfigured and glorified in the obedience of love, a love absolutely perfect, once for all, in Jesus Christ.

The righteousness of the kingdom of God has its foundation in the mystery of regeneration. It is not the result of obedience to the law, but the reality of a new creation in which obedience is made possible by the presence and power of grace. This righteousness shows itself as a fruit of the Spirit. We have mentioned, in connection with the first Sunday after Trinity, how broad and fundamental here is the mystery of love, in which by the indwelling of Christ, the Christian is rooted and grounded, and comes in the end to know the love of Christ

which passeth all knowledge. The law is fulfilled and glorified in love. But the activity of love continually rests on the receptivity of love. The subject and object cannot stand apart here. Love seeks its source, and finds its completion in union therewith. In this it can forever abide. What stands in the way of this, whether from within or from without, comes under the reversed power of love, the condemnation and wrath, which in the Christian, relative to the life of the Spirit, is a crucifixion of the flesh and the lusts thereof. Just so long as the power of a fallen life can assert itself, just so long love prompts to a conflict, gaining strength until at last it rises victorious in the marriage-feast of the Bride and Bridegroom. The epistle for the fourteenth Sunday after Trinity, (Gal. v. 16—24), emphasizes this truth.

As love, however, is drawn with the power of an attraction which fills it from the object, it cannot but throw itself prostrate before it as the life of its life, in the free thankfulness of its satisfaction and joy. When the leprous malady is felt to be broken, and the healing inspiration breathes through the enquickening frame, the spirit turns back from the path of legalism, falls before the Giver of life, and in its humbled thankfulness finds itself drawn higher into the glorious liberty of the sons of God. Such is the lesson of the Gospel, (St. Luke xvii. 11—19); an exhibition of the fruit of the Spirit, love, joy, peace, greater and worthier than sacrifice, which are indeed not only fruits, but so many spiritual energies awakening into quicker motion the heavenward aspirations of the soul. When our spirit meets that which is the very source and substance of its true being, or is apprehended by that which answers forever its own deepest sense and meaning, there enters into the will a broad and glorious inspiration such as the world of sense and history can never give. The divine shines in upon us as the proper life and light of all our living and seeing. As when Spring returns with its warm light and genial breath, the fetters of winter are loosened, and on every hill-side, and in every valley ten thousand hidden germs of life unfold their energies, and tissue after tissue starts into being, and the whole earth

teems with life; so in this inward revelation of the supernatural, bringing into the compass of our being the genial light and recreating warmth of grace, the fetters of sin are loosened; every power is aroused into energy, and a current of fresh, vigorous life goes coursing through every vein and artery; a thousand hidden capabilities are awakened, and clustering with the growing fruits of the Spirit, we move upward and heavenward out of the conflict of the flesh, from faith to virtue, from virtue to knowledge, from strength to strength, from beauty to beauty, and from glory to glory, until we are transformed into the image of the glorified Redeemer, as by the Spirit of the Lord.

In the Gospel and epistle selections for the fifteenth Sunday after Trinity, (St. Matt. vi. 21—24; and Gal. v. 25, v. 10), summing up in most fundamental form the new reality of grace over against all possible schemes of world-life, whether merely moral or religious, we have the broad distinction of Spirit and Flesh, God and Mammon, the supernatural and natural; and as opening the way for the transition which meets us in the next Sunday, we have the necessary issue emphasized towards which, in antagonism, each is reaching. The unselfish love of the good Samaritan, (Christ indeed, redeeming with love and making His Church a steward of His grace until He shall return and then reward her in glory), and the grateful response of the healed leper, the former as against the priest and Levite, the latter as against the nine ingrates who rested in the merely selfish satisfaction of outward benefits reaching no further than the flesh,—these manifestations of the Spirit are now seen to rest upon the reality of that kingdom of Grace, that new creation, in the bosom of which the whole sympathy of our being, the whole law of our life is made to centre, assured that in full self-surrender to it we are in that household of God, that communion and order of life, whose issue is life everlasting by the very warrant of its relation to the providence or aim of God in reference to the whole creation. Towards this glorious issue, therefore, with unfainting and unwearied love we must turn, breaking through all earth-surrounding anxieties and

cares knowing that within the communion there are resources for every want and conflict: because, (as the lesson of next Sunday teaches with fulness of emphasis, the transition having been accomplished), we reach therein a family, transcending death and unbroken by that which severs all earthly ties, a family in Him who is the same yesterday, to-day, and forever. The end here inwardly rules and controls our whole life. There are only two masters, because there are only two possible ends of our human existence; the one, where the end is made to be self and the world, or the order of life and history in which we stand as bound to the first and fallen Adam: the other where the end is made to be the glory of that order of grace objectively present in the new creation in Christ, Mammon and God, the Spirit and the Flesh, the natural and the supernatural. These two are all the while challenging the service of our life, and show themselves as inwardly controlling our whole activity. They are in direct contrast, and in irreconcilable antagonism. In no sense can the service of the one be joined with the service of the other. They reach out to infinitely divergent ends, and show us at last the hell and heaven which have ever hovered, more or less distinctly, before the moral sense of mankind.

## Art. X.—THE BOOK OF JONAH.

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The Book of Jonah, the fifth of the Minor Prophets, is one of the most interesting fragments of Ancient Literature. Besides the importance which attaches to all the books of the Old Testament Canon, as documents of the religion of the old covenant and sources for the most interesting chapter in the early spiritual history of our race, the book now under consideration claims our attention and incites our investigation by traits peculiarly its own. Unlike the rest of the Books of this series, it is not the work of the prophet whose name it bears: it does not profess to be such. He is invariably referred to in the third person, the prayer, &c., excepted; the mode of commencement indicates that it may have been a portion of a larger collection of historical or biographical memoirs. Moreover the remark that Nineveh *was* a great city, c. iii. 3, seems plainly to refer its origin to a date at which Nineveh with all its greatness was a thing of the past. Again, the book contains no prophecy: the contents of the prophetic mission, in the other books the chief contents, is here reduced to a few verses. The *person* of the prophet is the centre of the narrative, which is a section of his life. In the Book of Jeremiah, for instance, the historical notices are introduced as the frame-work of the prophecies; here the *history* is the main consideration; the prophecy retires into the back-ground, and the worth of the book for subsequent ages lies in the *typical* character of its contents. But the historical incidents are most peculiar. A charge committed to a prophet of the chosen people, whose activity, efficiency, whose very existence, as a prophet, was conditioned by the presence of the Laws and the Theocracy; who was powerless to convert the heart, to break the power of

Idolatry, to stem the torrrent of ethnic corruption except when he stood upon the firm foundation of the Law, not only moral, but ceremonial,—of the Law in its historical totality—all of which is plain from Deut. c. xviii. and from the fate of the whole prophetical calling, *das prophetenthum*,—in the Kingdom of the Ten Tribes, where the stupendous conflict of the prophets under the leadership of heroes like Elijah and Elisha, with the various untheocratic elements ended in the overthrow of prophecy *because it was unsupported by the institutions of the Law*, was without priest and levite, and a great centre of worship, in fact was torn loose from its own life source—a charge thus given to the prophet, in the utter absence of all the conditions necessary to make his mission a success, must strike all who reflect upon it with great surprise. The mission of Elisha to the neighboring kingdom of Damascus to anoint Hazael king of Syria is absolutely no parallel: Elisha was acting under the commission of his great predecessor Elijah (1 Kings xix. 15, 2 Kings viii. 7), whose fame, as well as his own filled all the lands from the Orontes to Egypt: he was executing a political, not a moral mission; and he was doing so in the interest of the theocracy in which he stood and whose organ he was. But Jonah unknown—unless through the report of his wonderful preservation in the belly of the fish, a report, which, resting merely upon his own word* could seem only ridiculous to a city of inlanders—was sent to preach repentance to Nineveh, a city which had not as yet dawned up on the horizon of the political world of that age, and to convert it to the worship of a Deity of whom it had never heard.

The instrument chosen for this unusual purpose was the most unworthy possible. No prophet of the Old Testament, not even the name and reputation of Balaam appears in so dubious a light as this seer. Having received the command of Jehovah,

* It has been said that the ground of the Ninevites' belief and repentance lay in the fact of the Prophet's miraculous rescue. But in this instance, that involves not only the fact that God overruled the sin of His servant for the greater success of his mission, but also the positing of unfaithfulness, as the *condition* of his success. If Jonah had not done *wrong* he could not have done as required.

the Lord of the whole earth, he sought in his unwillingness and terror* to flee to some place where the voice and the arm of the God of Israel could not reach him.† But Jehovah is all-powerful, also upon the sea. He raised a storm from which the crew of the ship escaped only by the sacrifice of Jonah whose guilt was determined by lot, and confessed by himself. But Jonah was not to perish, for his work was not yet done. A great fish swallowed the outcast, and in its belly he is preserved alive and conscious for three days and three nights; and then he was thrown out upon the land, (*Josephus* says, upon a coast of the *Euxine*). Again he is sent to Nineveh to announce the destruction of that vast and wicked city, unless it repent. Now the prophet enters upon the work of his mission probably with a full belief in its failure. But when he was successful beyond all expectation, when he saw the city repentant, sitting in sackcloth and ashes, and even the beasts fasting in the emblems of mourning, thus averting a dreadful destruc-

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* But why did the Prophet flee? Scit propheta, sancto sibi spiritu suggerente, quod pœnitentia gentium ruina sit Judæorum. Idcirco amator patriæ suæ non tam saluti invidet Ninive quam non valt perire populum suum. Præterea videns comprophetas suos mitti ad oves perditasd omus Israel ut ad pœnitentiam populum provocarent . . . . Se solum electum qui mitteretur ad Assyrios inimicos Israel et ad civitatem hostium maximam, ubi idololatria, ubi ignoratio Dei: et quod his majus est timebat ne peroccasionem prædictionis suæ, illis conversis ad pœnitentiam, Israel penitus relinqueretur, etc., So Jerome. Commen. in C. I.

† Jonah went down to Joppa, the only sea-port belonging to the ten tribes, with the intention of going תַּרְשִׁישָׁה. What place is meant is uncertain. One of the oldest traditions, Josephus Ant. 9, 10, 2, understands Tarsus in Cilicia, the birth-place of St. Paul. Tarshish in some passages is in north Africa, but generally *Tartessus* in southwest Spain: *thither* we think Jonah was fleeing. It was one of the oldest Phœnician Colonies. St. Jerome, Comm. in Dan. c. x. 6, takes the word in a general meaning of *Sea*, thinking that Jonah had not fixed upon any place of refuge, had only resolved to escape by *Sea*. The name is of uncertain origin.

Rawlinson derives it from a Hamitic root and interprets, *younger brother*. It seems however to be an Arian word in which case it might mean *coast-land*, Sans, tarisha, *sea*.

It is difficult to form any clear conception of what the Prophet meant by fleeing from the face of the Lord. Was *he* under the false impression, characteristic of heathenism, that the power of a deity was limited to the territory of his worshipers? Theodoretus' opinion (Comm. in loco) amounts to that. Evidently Jonah regarded his flight as a means of evading his commission.

tion, he was displeased exceedingly and was very angry.* Finally when a plant† which had shaded his booth withered away and left him exposed to the wind and sultriness of the Assyrian lowlands, he was vexed unto death—"It is better for me to die than to live."

It has generally been taken for granted that Jonah, the hero of this book, is the same person with that Jonah, the son of Amittai of whom we are informed that he foretold those glorious victories by which the ancient Solomonic possessions were recovered "from the entering of Hamath unto the Sea of Arabah" (Dead Sea) and from this opinion there is no cause of dissent. From the notices given (2 Kings xiv. 25) we learn that he was of *Gath-hepher*, a town of the tribe of Zebulon, near its southeastern limits, about three miles north-northeast of Nazareth. Thus he was a prophet of the Ten Tribes; his father's name was Amittai. From the passage referred to, we learn the important fact that Jonah lived during the reign of Jeroboam II, King of Israel, and indeed during the very first part, if not during the boyhood of this monarch. This King, the greatest that ever sat upon the throne of the Ten Tribes, reigned B. C. 825—784, or to 772 as Ewald (Ges. d. V. Israel iii. 554) argues not without reason. The prophetical activity of Jonah, so far as it is handed down to us in the Book of 2 Kings certainly falls in, or before, the first part of Jeroboam II's reign; for it is evident that the victories which he foretold belong to that period, thus circa B. C. 825. It may not be without interest to remark here that, according to a very ancient tradition, it was Jonah, whom Elisha sent to anoint Jehu as de-

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* Jerome's explanation—Indignabatur quondam et Jonas, cur Deo fuerit jubente mentitus . . . . . malens cum pernicie innumerabilis populi verumdicere quam tantorum salute mentiri, Adv. Pelag., III, 6, rests on the basis at the old idea, that all the deeds of the Holy Men of all, must at all costs be acquitted of the charge of sin; an idea which long kept the teachers of the Church from a complete and correct apprehension of the characters of many spiritual heroes; e. g. of the Patriarchs and of David; and which Calvin was among the first to rectify. Jonah ignored too the divine *hypothesis* underlying every prophecy of this kind.

† Not a *gourd*, but the Palma Christi Ricinus communis, now common in our gardens.

stroyer of the idolatrous house of Ahab, and as the future possessor of his throne. 2 Kings ix. 1–10. This tradition is found in the Midrash (Jalkut Melachim, 13 cer.) whence through Jewish commentators it has passed into the Western world. Of course this can *scarcely* be true, for it is not likely that a prophet who was a *young man* B. C. 893 could still be in official activity almost 60 years afterward; still it is not directly impossible, as we may see from the case of Isaiah, if the tradition be founded on fact that he was sawn asunder during the reign of Manasseh. Comp. Heb. xi. 37.

Such is an outline of the incident recorded in the Book of Jonah of its hero, and of the life and activity of a prophet belonging to the cycle of theocratic worthies headed by Elijah and Elisha. For reasons which have been variously stated, and which have become the object of much discussion in modern times, the book soon passed into the list of the canonical writings of the Jews. It kept its place for ages, under the protecting shadow of the name of Jonah. And when the Messiah came, he found it capable of furnishing him with striking analogies in his relation to the surrounding theocratic world, and with a type of his fate, as far as his earthly life was concerned. The fathers of the Church always regarded the contents of this book as history, but allegorized its facts and its names. "As Jonah went down into the sea, so the Saviour came down among the roaring billows of the peoples of the world (Jerome)." But it could not meet with such a reception among the spiritual kinsmen of Porphyry and of Celsus. Traces of their mode of treating it are not scarce, as we learn from the Fathers. Josephus himself, after relating the narrative in his Antiquities, as if he felt that he had told an incredible and very foolish story, and was in danger of losing caste among the critics of the age, added by way of apology the words: "Now I have given the account about him as I found it written." Wherewith he set himself right in the eyes of his Gentile readers. St. Jerome refers to those who doubt the truth of the history. We give in

a note below his mode of arguing with them.* We learn, also, from St. Augustine that from the earliest times of the acquaintances of the educated heathen with the Book of Jonah, they were in the habit of ridiculing it. He says: "Hoc enim genus quæstionis multo cachino a paganis, graviter irrisum animadvertenti . . . . . ex irrisione paganorum" (Epis. 49, Ques. 6.) Theodore, of Mopsuestia (c. 350—428 A. D.) states the same. Later Theophylact († 1100) informs us that the miracle of Jonah's being preserved alive three days and three nights in the belly of the fish "seemed incredible beyond measure to those who had gone forth from the schools of the Greeks, and were instructed in their philosophy" (Comm. in Jonam, c. II.)

Of this "multus cachinus," and irrisio paganorum," we have an excellent example in the "True Histories of Lucian of Samosata." In this satirical production, Lucian gives us a drastic *persiflage* of the Wonderful in the Book of Jonah. His travelers are on their way from the Morning Star, via the Moon, to Earth. They sailed in a ship adapted to air and ocean. On the fourth day they alighted gently on the calm sea. "When we touched the waters, it was wonderful how we were pleased and rejoiced beyond measure. We made a meal of what we had on hand; then casting loose the sails we went on as best we could, for there happened to be a calm, and the sea was quiet. Very frequently the beginning of greater evils is introduced by a change for the better; for having sailed along only two days upon the water, on the morning of the third day at sunrise, we suddenly saw a great many beasts and

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* Nec ignoro quosdam fore, quibus incredibile videatur tribus diebus ac noctibus in utero ceti, in quo naufragia dirigebantur, hominem potuisse servari; qui utique aut fideles erunt aut infideles: si fideles, multo majora credere cogentur: then come instances of these majora—youths in the fiery furnace, going through the Red Sea, Daniel and the lions. Sin autem infideles erunt, legant quindecem libros Nasonis Metamorphoses, et omnem Græcom, Latinamque historia, ubique cernent; vel Daphnen in laurum, vel Phœtontis sorores in populos arbores fuisse conversas quomodo Jupiter eorum sublimissimus Deus sit mutatus in cygnum, in auro fluxerit, in tauro rapuerit, et cætera in quibus ipsa turpitudo fabularum divinitatis denegat sanctitatem. Illis credunt, et dicunt Deo cuncta possibilia; et cum turpibus credant, potentiaque Dei universa defendant, eadem virtutem non tribuunt et honestis.—Comment. in Jonam, c. II. 2.

whales, all very large, but one particularly so, for it was fifteen hundred stadid (one hundred and seventy-two miles) in size. It came upon us yawning and shaking the sea violently; surrounded with foam, and showing teeth higher than the Phallus, pillars* of which we spoke, all sharp as palisade-poles and white as ivory. We stood addressing each other for the last time, and embracing one another. And now it was upon us, and it drank us down, with the ship itself, at one swallow. Nor was it broken upon the teeth, for it fell in between the spaces. When we were in, at first it was dark, and we saw nothing; afterwards, when it opened its mouth we perceived a great cavity,—everywhere wide and high enough for a city of ten thousand people. Moreover, there were lying in it small fishes and many other animals, all cut up, and masts of vessels, and anchors, and bones of men, and merchandise. But in the middle was land and hills consolidated, as it seemed to me, from the mud and slime swallowed by the fish. Accordingly, there was a forest upon the hills, and all kinds of trees were growing and garden herbs had sprouted, and everything looked as if cultivated. The circumference of this piece of land was 240 stadia (twenty-seven miles); and there we could see sea-bird sand gulls, and halcyons, hatching upon the trees. Then, indeed, we wept sorely; but afterwards, I having cheered up my companions, we underpropped the ship; and having struck fire with the fire-sticks, we prepared a meal of what we could get. Near by was abundance of flesh of all kinds of fishes, and we still had water from the Morning Star. On the following day, having started out, in the hope that the whale would gape, we saw now land and mountains, at another the heavens alone; frequently, we saw only islands, for the fish was rapidly carried about in all directions. We soon became accustomed to our new mode of life. So I took several of my companions, and went into the forest with the intention of examining everything. Before I had gone five stadia, I found a temple of Poseidon, as appeared from the inscription.

* The Phalli here referred to are mentioned in Lucian's work, "On the Syrian Goddess." They were three hundred fathoms high. Vid. Lucian, V. H. I. 32 Schol.

Not long afterward I saw many tombs with tombstones upon them; near them was a fountain of very clear water. We also heard the barking of a dog, and saw smoke at a distance," &c., &c. Here the ancient Gulliver found a veracious Cyprian; they tell each other their various adventures. At the end of eight months our hero witnessed a wonderful sea-fight in perfect security from his station, between the animal's teeth. After this they set fire to the forest, and killed the whale, and so they escaped to behold equal wonders without.* We only add the opinion pronounced upon this farrago by Schöll: Une veritable bambochade qui manque son effet parcequeell, est trop chargée, (Litter. Grecque, Vol. 4.) Schiller, in his poem, "Die Götter Griechenland's, says)

"Einen zu bereichern unter allen,
Müsste diese Götterwelt vergehen."

But we believe that here we have at least one instance where the literature of the classic world enriches itself with Jewish material. Dr. Bauer, of Tübingen, saw in Jonah another form of *Oannes*, a sea-monster, who taught civilization to the Babylonians—a wild venture. But the story of Jonah does seem to have influenced the myths of Greece to some extent. (1.) Hercules, when on the expedition to obtain the Golden Fleece, coasted along the Phrygian shore. There he found Hesione, a daughter of Laomedon, king of Troy, exposed to be devoured by a monster of the sea, like Andromeda in Ethiopia. This monster had devastated the land of Troy, and the king's daughter was offered to him as a propitiation. Hercules slew him, rescued her, and was to receive her as his bride. She was, however, withheld from him; in return for this insult, the hero destroyed Troy. This is the ancient version of the narrative as given by Homer (Il. 20, 145; 21, 441); Diodorus Siculus, a cotemporary of our Saviour (442); Apollodorus (2, 5, 9); Strabo (13, 1, 32). But Lycophron, B.C. 125, introduces another element into the simple form of the myths. He says that Hercu-

* In the same work of Lucian's, we find him pouring out the vials of skeptic ridicule upon other sacred facts and ideas. Especially does he unmistakably refer to the Heavenly Jerusalem of the Revelation. V. H. II., ii. sqq.

les sprang into the jaws of the fish. Christian scholastics have (probably) added the clause "and returned after three days and three nights." * A similar statement holds good, of the myth of Andromeda and Perseus. The oldest form of this story, as is known from the lost plays on this subject, by Sophocles and Euripides, and from Apollodorus, places the adventure on the shore of Ethiopia. Only a later tradition, and that, one which originated *on this very coast*, according to Pausanias, refers it to the shore of Philistia, at *Joppa*. Strabo remarks that this change in the geography of the myth is not sufficiently accounted for by *ignorance* (1, 2, 35). "Some again would transport Ethiopia into our Philistia, and make Joppa the scene of the adventures of Andromeda; and this not from any ignorance of the topography, but by a kind of mythic fiction." It is an ascertained fact that here on the coast of Joppa, there was no dearth of wild traditions of the sea, and stories of the marvellous. The sailor is everywhere the most superstitious man in the world—so much so, that there is scarcely a sailing-ship's crew that will knowingly transport a corpse across the Atlantic. What Strabo could not explain we can; we believe that it was only an attempt of the Phœnicians to gain possession of the Perseus myth; to this end they put it in connection with a story well-known to have occurred among themselves,—the story of Jonah.

We have seen above that Josephus added a saving clause to his reproduction of the contents of the book before us. We are not prepared to say, however, that his own relation to it was so negative as might appear at first view. Still, a Jew who could glory in the triumph of the Romans over Jerusalem might not be too good to renounce the belief of his fathers in this, and in similar cases. But proofs are not wanting of the high value set upon this book by the Jewish people. It passed among them for unquestionable history. It was one of their most prized treasures. Tobit tells his son to "go into Media,

* In his "Cassandra," which, however, Niebuhr refers to the second century of the Christian Era.

for I surely believe those things that Jonah spake of Nineveh." (Tobit xiv. 4, 8, cf. III Mac. 6, 8). To some of the Jewish fathers its symbolical meaning was not unknown. The Cabbalists considered the book of Jonah as teaching the resurrection of the body; while the Talmud looks upon the Prophet as a type of the suffering Messiah. One Rabbi, however, Abarbanel (15th cen.) has given an interpretation which may be regarded as theforerunner of the views of the work now prevalent. He thought that Jonah *dreamed*, as he lay asleep in the ship, that he had been cast out and wonderfully rescued. This refutes itself. As literary curiosities we add the opinion of Clericus, who thought that Jonah was picked up by a *ship* whose *sign-head* was a whale; of Anton, who shrewdly suspectse that the prophet found safety *on* the belly of a fish; and of v. d. Hardt who thought the story an allegorical statement of the leading events in the life of the Jewish king Manasseh. Of these, but not of these alone, we may say what Jerome said of some who had preceded him. Scio veteres ecclesiasticos tam Græcos quam Latinus super hoc libro multa dixisse, et tantis quæstionibus non tam apperuisse quam obscurasse sententias; ut ipsa interpretatio eorum opus habeat interpretatione, et multo incertior lector recedat quam fuerat antequam legeret. (Prol. in Jonam.)

A survey of the almost innumerable opinions held in regard to this portion of the Old Testament Canon shows us that from the earliest times down to the middle of the last century the writers of the Jewish and Christian Churches, with the exception of the Deists in England and of some isolated views, unanimously held fast the facticity of the events recorded in this book. Even those Jewish doctors who penetrating beneath the surface, saw the mysteries of the Messiah and of the future life, are no exceptions to this statement. The various views which have arisen since the days of Semler, the father of German Rationalism, so far as they deviate from the ancient view may be reduced to two classes, viz.: those which regard the contents of the Book of Jonah as a *myth*, and those that look upon it as a *tradition*. The latter counts more adherents

than the former. The myth theory compares the stories of Hercules, &c., and asserts that the Jonah-story is a variation of some such, or at least, if independent, that it belongs to the same class. The more popular view (Knobel, Bleek, Ewald, Stanley, *Hengstenberg*) holds that the narrative rests on some historical basis, which, however, cannot now be determined. Some tradition of the Prophet Jonah floating about through the Jewish world was finally seized by some man of God and wrought into its present form, and thus made to become the bearer of ideas which filled his own soul and which he wished to impress upon the hearts of his fellow-believers. We will let Heinrich Ewald state this mode of view." We have often seen how much the prophetic writers report of their own experience whether fully or merely by hints; so that every larger work of a prophet is at the same time the best picture of his life. But in every case that which a prophet wrote of himself was assuredly only a small portion of all that he lived to see, or of what his cotemporaries reported of him, for the life of an ancient prophet found its aim continually in the full light of publicity, and in the most stirring popular life. Besides the elder prophets wrote little or nothing. Accordingly it is self-evident that a great mass of real narratives about the prophets would gradually accumulate, shape and re-shape themselves, would be preserved through many generations, and might wander through many ages and changes, just as well as other popular stories. Such a story of a prophet (Prophetensage) could, in the same spirit in which it arose, *i. e.* with prophetic thoughts, be reanimated, and worked over with such freedom that it could still serve a writer as susceptible material for the statement of his own thoughts and propositions. Such as we would say, novel-like treatment of old traditions is to be found in the decadence of every independent literature. Compare the Indian Kathasasit sâgara and The Arabian Nights. The ancient Hebrew literature is distinguished from every other not in form, but in content and in higher, prophetical tendency. In the age when prophecy irrecoverably approached its decay, there were incontestably among the Jews a great

multitude of such traditions, which came the more into the foreground in proportion as the living prophetical activity grew less. We may suppose that this abundance would provoke collection and classification, but at the same time many of the mightily excited prophetic truths wrought so enduringly that they endeavored to exhaust themselves in the reanimation and reformation of these traditions, and so the last prophets themselves could become the authors of this youngest sprout of the prophetic literature. We have in the book of Jonah a tolerably early, and at the same time a very excellent example of this mode of treatment."

Ewald then proceeds to deduce the truth deposited in the book. It is this, that fear and penitence alone obtain salvation from the Lord, illustrated in the case of the seamen, of Jonah, and of the Ninevites. After the threefold confirmation of the same truth in the most diverse classes of men, rude sailors, Jonah, the prophet of the Lord, and the thousands of luxurious Ninevites, the author seeks in c. iv. to set forth the profound truth that the all-embracing love of God is the last and deepest ground of His acceptance of the penitence of men. Such is the leading truth to be set forth in Jonah; besides, it teaches how the genuine prophet of Jehovah must not be; that all men of all callings and of all nations are on a level before God's love. Such is Ewald's conception of the aim of this book. Of course, there is but little unity in his views of the book. But his mode of treatment does not imperatively demand it. Nor would perhaps any other expositor of the same class agree with him in the statement of the object and age of the book. When once we come to see that the real ground of these writers' departure from the ancient view of the book, does not rest so much in History, nor Philology as in a certain intolerance of the Miraculous which belongs to all who deny the primary fact of a divine revelation to man, the argument which influences *them* loses much of its edge for us. From the theistic stand-point, we see nothing impossible in the preservation of Jonah as narrated in the book bearing his name. Rather we would expect that something should occur of a kind

to serve as a symbol of Him whom the grave held for three days, and whom it could hold no longer. We confess that so far as the polemic against the historical credibility of this book is carried on, upon the basis of an unethical, pantheistical view of the world, we have no sympathy with it. At the same time the result may be at least partially true.

There are questions connected with the problem which have not yet been solved. It seems to us that the book could not have been written until after the close of the whole prophetic period, *i. e.* until after the return from the exile to Babylon. The argumentum e silentio that no mention is made by any subsequent prophet of such a fact as the repentance and conversion of Nineveh, a fact that would have told as powerfully in their plea against their obdurate cotemporaries as it did against the unbelieving generation of the Saviour's age, is conclusive so far as such an argument can be. Bleek (Ein. in A. T. p. 573) urges the improbability of a general conversion. That however is not decisive, for Jonah came accredited by a wonderful miracle. But that the conversion should have been so fruitless as to leave no confessors of the religion; that Jonah should have been able to demean himself so where there were those whom he should have instructed and made proselytes, is a contradiction of the spirit of the Old Testament in its relation to those who seek to come within its pale. Certain it is that the conversion made no impression. Certain it is that less than one hundred years after, the Assyrians, though speaking a kindred language with the Jews, were miserable idolators, relying proudly on their own gods and despising the deities of all other nations, the Lord Jehovah not excepted (Is. xxxvii. 10 sqq. v. 23 sqq.) And accordingly we find later prophets than Jonah uttering the most fearful denunciations, not only against the Assyrian power in general, but against *Nineveh*. So Isaiah, Nahum, whose whole oracle refers to Nineveh, and Zephaniah. If these holy men had known that in former times a Hebrew prophet had preached there with such astounding success, would they not have alluded to him and held up to the objects of their denunciations, the good example of their own ancestors? Con-

trary to the historical character of the work is the fact that the name of the king in Nineveh is not mentioned,—for good reason as we shall presently show. In connection with these difficulties may be mentioned the omission of definite information as to the locality of the prophet's landing, the improbability of his composing a hymn in the fish's belly; and especially the fact that he represents his rescue from the waters into the whale as a *completed* salvation; for really chapter ii. is no prayer for aid but a thanksgiving for what was as yet not accomplished. Of course none of these objections taken alone carries with it a convincing power, but they all have taken together, an accumulative evidence truly great. There is one point which yet remains to be touched upon, viz.: the bearing which Assyrian history may exert upon the decision of the facticity of the statements of this book. In profane history we read of Ninus, who founded the old Assyrian Empire. Ninus is a myth, as is now allowed by all who have studied the subject. We turn to the Bible; the oldest notice we have that *can* be put in connection with the Assyrian empire, is in Gen. x. 8-12. Nimrod, however, there mentioned, stands connected not with Assyria, but with Babylonia, where Birs Nimrod is still the most striking object in all south Mesopotamia. From Babylonia he went out to "Asshur" (for thus we translate) and founded cities, among which Ninevah is mentioned. This, of course, is too indefinite to serve to determine anything with precision. We hear no more of Assyria until 770-760 B. C.—after Jonah's death. Recent investigations in the Orient may help us here. The oldest empire in this part of the world, of which history tells us, is the Babylonian. Gradually it extended northward, until we know that it took in at least the city of Asshur, now Kileh-Sherghat, west of the Tigris and sixty miles south of Nineveh. Whether the Babylonian empire included the district in which Nineveh stood is uncertain—probably it did. At Asshur (Kileh-Sherghat) have been found bricks and fragments of vases apparently bearing the names and titles of the earliest known Assyrian kings, and also pottery inscribed with the names of satraps who seemed to have ruled the country during the period

of the Babylonian ascendency. It was probably the capital during the whole of that period, *i. e.* B. C. 2234-1273. The Assyrian empire commenced about 1273 B. C. Its earliest known king is a certain Bel-lush, who is the first of a series of four monarchs, proved by the bricks of Kileh-Sherghat to have borne sway in Assyria at a time when its connection with Babylonia had not long ceased, 1273-1200 B. C. No annals of the reign of Bel-lush have come down to us. "These kings," says Rawlinson, "are known by their legends upon bricks and vases which have been found at but one single place, viz.: Kileh Sherghat, and which are remarkable for nothing but the archaic type of the writing, and the intermixture of early Babylonian forms with others which are purely Assyrian." We next find a dynasty of six kings reigning from 1200-1050 B. C. These also reigned at Asshur. We read of their repairing the great temple of Anu and Val in that place. There a break occurs in the series of rulers. Asshur-iddin-akhi, the next known king, is thought to have ascended the throne about 1050 B C., being thus a cotemporary of David. He is only known as the repairer of certain buildings at Kileh-Sherghat. Tiguti Ninip, the last monarch of the Kileh-Sherghat series was succeeded by his son Asshur-idani-pal (Sardanapalus), who appears to have transferred the seat of empire from Kileh-Sherghat to *Calah*, the modern Nimrod, a position about forty miles further to the north, near the junction of the greater Zab, with the Tigris, on the east bank of the stream. This monarch, the Sardanapalus of the Grecks, was a great conqueror; he calls himself "the conqueror from the upper passage of the Tigris to Lebanon and the Great Sea (Mediterranean,) who has reduced under his authority all countries from the rising of the sun to the going down thereof." Among others Eth-baal, king of the Sidonians and father of the infamous Jezebel, paid him tribute. Interesting as it is, we cannot follow up the history of this monarch; we only add that the sculptures of the great palace he founded at Calah (Nimrud) have been providentially preserved to the present day and constitute the greater portion of those now in the British Museum. Shalmanezer,

his son, succeeded him. The monuments of his reign record three campaigns against Syria now ruled by Benhadad, the enemy of Ahab and Jehoram, (1 Kings xx. 22; 2 Kings vi. 24). In a fourth campaign in which he compelled Hazael, the cruel oppressor of the Ten Tribes, (2 Kings viii. 28, &c.), to furnish him with provisions, the Assyrian empire first came into contact with the kingdom of Israel. One of the inscriptions records the tribute of Yahua, the son of Khumri, *i. e.* Jehu, the son of Omri; consisting of gold and silver and articles of gold. Shalmanezer dwelt both at Calah and at Nineveh; the former city he greatly embellished; he reigned from about 900—850 B. C., thus to within twenty-five years of Jonah. The following century, the one in the early part of which Jonah's mission must be laid, is occupied by only two royal names, the son and grandson of Shalmanezer; we find the latter building chambers at Nimrud (Calah) slabs of which, now in the British Museum testify that he received tribute from *Khumri*, Tyre, Sidon, Damascus, Idumea and Palestine on the western sea. This monarch's name is *Val-lush*, and he is no doubt the *Pul* who reduced Menahem (2 K. xv. 19) to vassalage. With him the first great Assyrian dynasty closes, B. C. 747. This period is decidedly later than that of Jonah; but let us trace the thread of Assyrian history a little further before we draw our conclusion. How Tiglath Pileser, the successor of Pul, obtained the throne of Assyria is not known. He reigned at Nimrud; but few traces of his records remain, they having been intentionally defaced by his successors. His relations to the kingdoms of Judah and Israel are well known from the Holy Scriptures, and are confirmed by such monuments as yet remain of his reign. Of his successor, Shalmanezer II, little is known; he reigned at Nimrud. *Sargon*, who followed him, was a usurper, and begins a new dynasty embracing the famous names of Sennacherib and Esarhaddon. He removed the capital from Calah (Nimrud) to Nineveh about B. C. 712. He repaired the wall and built a great palace near to Nineveh, viz. at *Khorsabad*, fifteen miles north-east of *Koyunjik*, the true Nineveh. Sargon's

slabs have been found at Calah and at Nineveh, but chiefly at *Khorsabad*; they are in the Louvre at Paris.

But it was Sennacherib, his successor, who elevated Nineveh into the dignity of the royal city. The town had fallen into a state of extreme decay, partly from the ravages of time, partly from the swelling of the Tigris, and required a complete restoration to be fitted for a royal residence. He began the work in the second year of his reign. He collected a vast host of laborers from Chaldea, Syria, Cilicia and Armenia; 360,000 men wrought at his palace at Nineveh. Two years completed the work of the palace, and Nineveh was made "as splendid as the sun." Such was the Nineveh of B. C., 680, the city which floated before the vision of the author of the Book of Jonah. "Now it *was* an exceedingly great city of three days' journey," C. iii. 3. But we have seen that the Nineveh of 825, B. C., was an almost unknown place, such as never could have suggested the use made of it in our book, and was no capital at all. In the face of these reasons, and their accumulative power is very great, we do not see how we dare insist upon the historicalness of the events of the Book of Jonah, as they now come to us. It must have been written after the rise of Nineveh to the dignity of a royal city; and most probably after its destruction in 625, B. C. We are thus led to infer that the aim of this book is not historical at all, but rather that it was meant by the author to teach his countrymen some one or all of the lessons found in it, *e. g.*, by Ewald. To settle this point now is no pressing necessity, and we shall not enter upon it.

Our Blessed Lord bases upon this Old Testament book one of the severest reproofs He ever gave to His Pharisaic enemies. "An unbelieving generation demands of me a *sign*. As Jonah was saved by a miracle three days and three nights in the belly of the great fish, and thereby became a sign to the heathen city of Nineveh in which they believed and repented, so this generation of the chosen people, earthly-minded and no better than pagans, asking a sign from heaven, shall only receive one from the belly of the earth, of which Jonah's sign was a type, *viz.*, my death, sojourn in the grave, and in Hades (Eph. iv. 9),

and my resurrection"; Matt. xii. 39; xvi. 4; Luke xi. 29-32. There is a parallel implied between the Jews of the Saviour's age and the people of Nineveh, as well as between Himself and Jonah. But when Neander and others make the tertium comparationis to consist in the preaching or mission, they both contradict St. Matthew's interpretation, and weaken the meaning. For all, to whom the Saviour is King in the realm of the True as well as of the Good, no additional pledge can be needed that the statements of the book of Jonah are founded upon facts: while on the other hand, in view of the laws which rule all human development (not the sinful alone), we cannot see in such use of this book by our Lord, the absolute guarantee that everything happened as described. The Saviour was a *man;* He lived under the laws of humanity, not indeed of the sin-cursed, but still, of humanity in all its limitedness. He did not know the time fixed for the Last Day: He did not know but what the cup might pass undrained from Him after having tasted of its bitterness all His life previous: He did not recognize the tempting Satan in the wilderness till He unmasked himself in His third demand: He did not know that He Himself was the destined Messiah till the Spirit of the Messianic office came upon Him at His baptism. He was no mathematician; but *had He applied the glorious powers of His perfect humanity* to the problem of the Geometers, or to the mechanism of the starry heavens, He would have accomplished the utmost possible to the finite. He was no historian: He did not know who built Pekin or who first colonized America: but had He become the historian of His people, we should now bathe in the light of the fully developed truth of Old Testament history, while now we catch but here and there a ray with pains and great uncertainty. There was here the πλερῶμα of all human powers, but it was not His office to apply it to all the departments of human thought, but to the work of His historical vocation. Hence we cannot feel at liberty to determine, solely upon the fact that Jesus of Nazareth so used the narrative of Jonah as He did, that all the particulars as to place, date, mode, *etc.*, are to be received as unquestioned history, under penalty of our not keeping the Faith. Hence we

believe that Jonah did receive an unusual commission which he wished to prove untrue, that he met with a miraculous deliverance; that he preached to some city, which may have been Nineveh, only not the Nineveh of the Book of Jonah, with great success; and that the words of Christ, resting on history will some day themselves become history.

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## Art. XI.—RECENT PUBLICATIONS.

*English, Past and Present. Eight Lectures.* By Richard Chenevix Trench, D. D., *Archbishop of Dublin. Seventh Edition, Revised and Improved.* New York: Charles Scribner and Company. 1871.

A rich treat is presented in this volume, and the publishers have done their part well to have it presented in a worthy style. Those who are acquainted with "Trench on the Study of Words," will know pretty well the character of this book. It was prepared at a later period, comprises 350 pages, and contains eight lectures on the following subjects: I. The English Vocabulary, II. English as it might have been, III. Gains of the English Language, IV. The same continued, V. Diminutions of the English Language, VI. The same continued, VII. Changes in the Meaning of English Words, VIII. Changes in the Spelling of English Words.

For any one who may not be acquainted with the Author's former little work, a specimen or two from this may be interesting. Take the following: "Gossip" is a word in point. This name is given by our Hampshire peasantry to the sponsors in baptism, the godfathers and godmothers. We have here a perfectly correct employment of 'gossip,' in fact its proper and original one, one involving moreover, a very curious record of past beliefs. 'Gossip,' or 'gossib' as Chaucer spelt it, is a compound word, made up of the name of 'God,' and of an old Anglo Saxon word 'sib,' still alive in Scotland, as all readers of Walter Scott will remember, and in some parts of England, and which means, akin; they being 'sib,' who are related to one another. But why, you may ask, was the name given to sponsors? Out of this reason:—in the Middle Ages it was the prevailing belief (and the Romish Church still affirms it), that those who stood as sponsors to the same child, besides contracting spiritual obligations on behalf of that child, also contracted spiritual affinity one with another; they became *sib*, or

akin, in *God*, and thus 'gossips,' hence 'gossipred,' an old word exactly analogous to 'kindred.' Out of this faith the Roman Catholic Church will not allow (unless by dispensation), those who have stood as sponsors to the same child, afterwards to contract marriage with one another, affirming them too nearly related for this to be lawful. Take 'gossip,' however, in its ordinary present use, as one addicted to idle tittle-tattle, and it seems to bear no relation whatever to its etymology and first meaning. The same three steps, however, which we have traced before will bring us to its present use. 'Gossips' are, first, the sponsors, brought by the act of a common sponsorship into affinity and near familiarity with one another; secondly, these sponsors, who being thus brought together, allow themselves with one another in familiar, and then in trivial and idle talk; thirdly, they are any who allow themselves in this trivial and idle talk, called in French 'commérage,' from the fact that 'commère' has run through exactly the same stages as its English equivalent."

Those fond of the rich dish called *Welsh-rabbit* will here learn, that it used to be called Welsh *rarebit;* that the word 'religion,' in the well-known statement of St. James, signified when our version was made, just what the original *θρησκεία* signifies, the *external service* of God—that the 'take no thought' in Matt. vi. 25, means no *painful solicitude*, which *thought* was used to express at that time, which corresponds also to the original—that the *kindly* fruits of the earth are the *natural* fruits of the earth, &c., &c.

*Ad Fidem, or Parish Evidences of the Bible.* By Rev. E. F. BURR, D. D., *Author of Ecce Cœlum," &c.* Boston: Noyes, Holmes and Company, No. 117 Washington Street. 1871.

This book deals mainly with preliminary inquiries in regard to what are called "The Evidences of Christianity." Its aim is to remove difficulties from the way of all who have not yet come to look at Christianity directly, and to lead them to faith in it. The style is vigorous, lucid, and direct. We think the author confounds the *Bible* too much with Christianity. He speaks of Bible-religion where we would prefer the words Christian religion. So he also seems to overlook the Church as of any significance in conducting his inquiry and argument.

*Gutenberg, and the Art of Printing.* By EMILY C. PEARSON. Boston: Noyes, Holmes and Company, 117 Washington Street. 1871.

An interesting and graphic history of the invention of the art of printing. It takes the reader to Rhineland, which is at once ancient and modern, where are "ruins of the Middle Ages, and marks of the French Revolution; the bones of great feudal giants, and

scars of modern disturbances." Recent events have thrown a new interest around the historic places of this region, especially around Strasbourg. It is a book of interest for all, especially for the young.

*Wonderful Escapes. Revised from the French of F. Bernard, and Original Chapters added.* By RICHARD WHITING. With twenty-six Plates New York: Charles Scribner & Co 1871.

*The Wonders of Engraving.* By GEORGES DUPLESSIS. Illustrated with Thirty-four Engravings. New York: Charles Scribner & Co. 1871.

These additional volumes keep up the interest of this Library of Wonders, which has been so favorably received by the public. They are of uniform style, and convey much useful information.

The above volumes are also to be had from Smith, English & Co., a Publishing House familiar to the readers of this Review.

*The Observer Year-Book*, 1871. SIDNEY E. MORSE, JR., and Company, 37 Park Row.

This volume of two hundred pages contains a great mass of valuable information, and is useful for reference. The price is one dollar. It contains both secular and religious information—gives lists of all the Theological Seminaries and Colleges in the United States, of all the ministers in the leading denominations, and such other statistics as one may not be able to find either in a library of ordinary books, or even in the Encyclopedias.

*Book of Worship, Published by the General Synod of the Lutheran Church in the United States.* Philadelphia: Lutheran Board of Publication. Baltimore: T. Newton Kurtz. 1871.

The need of a suitable Order of Worship, to take the place of much disorder that has found entrance into the service of the sanctuary, has led this section of the Lntheran Church to follow in the wake of the other wing of the same Church, in preparing this Book of Worship. The liturgical movement in the Lutheran Church is following pretty much the same course, in which this movement has gone forward in the Reformed Church. This Book is only a beginning in the work, and does not compare with the excellent Liturgy published under direction of the General Council of the Lutheran Church. It contains only a Morning and an Evening Service for the worship of the Lord's-Day. It is rather a Hymn-Book than a Liturgy. Yet it is a respectable beginning in the right direction. The order for the Lord's-Day service opens with the usual sentence, "In the name of the Father, and of the

Son, and of the Holy Ghost, Amen." Then follow sentences from the Scriptures, the Gloria Patri, Confession of Sin, The Apostles' Creed, Gloria in Excelsis, Reading of the Scriptures, Hymn, Prayer, Hymn. Sermon, Closing Prayer (Lord's Prayer), Hymn, Benediction. We notice that the leading periodical of this portion of the Lutheran Church is engaged in removing the prejudices that have crept in against the use of liturgical service. The same errors are found to prevail among them that we have had to contend against in the Reformed Church. We congratulate the Lutheran Church in entering upon this movement. When once the Lutheran and the Reformed Church have taken their stand fully and unequivocally on their true historical position, and cast off the foreign spirit that has come in, there will be a prospect that these twin-sisters of the Reformation may come nearer together, and if not organically united, at least join their influence in holding up the true Reformation standard. There is no valid reason why they should not feel called to work together as the representatives of the Reformation Church of the Fatherland in the New World. Both have developed two tendencies. the one to stand fully on the historical position of the Reformation, the other towards Puritanism. The liturgical movement is gaining strength rapidly in both denominations. There is no longer a question as to liturgical worship as such, but only as to the character of the liturgy. We rejoice in this evidence of progress towards a *true* as well as *spiritual* Order of Worship.

*Books and Reading; or What Books shall I Read, and How shall I Read Them?* By NOAH PORTER, D.D., LL.D, *Professor in Yale College.* New York: Charles Scribner & Co. 1871.

We had read something of what this book contains before it appeared in its present form. We were pleased with what we read then,—we are still better pleased with the manner in which the whole subject is handled in this volume. It has been said that it requires gold to work a gold mine. In like manner it seems to be necessary to read a *book* in order to learn how to read *books*. It is true of readers generally, that they need at some time or other a guide to lead them to give people direction to their reading and turn it to proper account. It is especially important, that those, who aim to be scholars, should have such a guide. We could wish that this book of Prof. Porter's had been made to bear somewhat on the case of students. They especially need direction in the beginning of their course of reading to begin at the right place. There is a chapter on the Criticism of Literature, but we think a chapter on Literature itself would have been an addition to the value of the book. Prof Porter is an educator of established reputation, and he writes in the best English style.

THE

# MERCERSBURG REVIEW.

JULY, 1871.

## ART. I.—THE REVELATION OF GOD IN CHRIST.*

BY J. W. NEVIN, D.D.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received *them* and have known surely that I came out from thee, and they have believed that thou didst send me.—John xvii. 6–8.

THAT is altogether too narrow a view of the Gospel, by which it is made to resolve itself wholly into the naked or abstract idea of the atonement, the sacrifice which Christ made of Himself for our sins on the cross.

Whether the Divine Logos would not have become incarnate even if sin had not entered into the world, is a still wider question, in regard to which as we know there is room for a difference of opinion. There is much certainly which seems to favor such a thought; although we must admit that it lies beyond the horizon of the evangelical revelation, and it is best therefore, perhaps, to bow before it with reverential silence. But that question, in any view, is not the same at all with the point here offered for consideration. We need not go here

* Anniversary Discourse, May 30th, 1871, before the Theological Society of the Theological Seminary at Mercersburg.]

beyond the simple apostolic declaration that Christ Jesus came into the world to save sinners. Let us hold, if we please, that the fall of the first Adam alone made room for the advent of the second Adam; and that "He was manifested," as St. John expresses it, simply "to take away our sins." Still it does not follow, with all this, that His coming into the world for that purpose was merely in order that He might offer His life a ransom for us on the cross. It is quite too narrow a view of the Gospel, I repeat, to confine it to this object; and if this is done so as to obscure altogether the mediatorial significance of His life going before, by turning this into a mere instrumental preparation for the great sacrifice of Calvary, it amounts to something still worse. It becomes then not a narrowing simply, but an actual perversion of the true sense of the Gospel.

The atoning death of Christ formed the necessary end of His life and ministry in the world; but His life and ministry included in them immeasurably more. They could not be complete without His death; but His death only set the seal on what thus went before; as it drew then also its own importance wholly from this, and was the triumphant issue simply through which all came to its still higher completion in His glorious resurrection. The death of Christ as an abstraction, the death of Christ cut off in thought from His life going before, and from His life following after, means nothing. Its power to take away sin depends entirely on what Christ was as the Son of Man in the world before He died, and on what He is as the Son of Man now risen from the dead.

All this is very solemnly brought into view by our blessed Redeemer Himself, in His last intercessory prayer, the ruling sense of which may be said to lie clearly expressed before us in the passage I have selected from it, for my text on this occasion.

The prayer looks throughout to what was now immediately at hand in the sufferings of Gethsemane and Calvary. The hour had come for the last grand act in the drama of the world's redemption. The dread significance of the act, as an

exhaustive satisfaction made to the righteousness of God for the sins of men, was also in full view before the Saviour's mind. He offers Himself in His death for the salvation of His people. "For their sakes," we hear Him saying, "I sanctify Myself, that they also might be sanctified through the truth." But with all this, it is remarkable how completely merged the idea of the atonement is here in the thought of what has gone before, and of what is immediately to follow, in the work of redemption. It is the termination of the work in its earthly form; it opens the way for the continuation of it in its heavenly form. Retrospectively and prospectively it is a crisis of central, fundamental character for the Christian salvation; as we have it represented by our Saviour a few days before, on the memorable occasion reported in the 12th chapter of St. John: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me!" There was a boundless meaning in His death under both views. Still it was itself only a single act in the progress of His Mediatorial Life; and what it was to be for the world lay wholly in its relations to that Life, forming as it did the grand decisive issue through which the Mediator, having finished His work here in the flesh, passed gloriously into the heavens—where, by His one sacrifice for sin, He is able to save forever them that come unto God by Him.

He was put to death in the flesh, only that He might be quickened, or raised to the full possession of His proper higher life, in the Spirit. He must die, in order that He might enter into His glory (Luke xxiv. 26). "Except a corn of wheat fall into the ground and die," we hear Him say in this sense, "it abideth alone; but if it die, it bringeth forth much fruit" (John xii. 24).

To the view of the Saviour, then, the crisis of His death was itself the goal toward which His life had looked from the beginning, and through which all His work was now to be crowned with eternal success. It was the grand turning-point of victory for Himself, as well as of redemption and salvation

for the human world; and it is in this view especially that He welcomes it as He does, when He exclaims with holy joy: "The hour is come, that the Son of Man should be glorified!" It was an hour of travail and anguish, to be followed at once with the birth of an infinitely glorious life that should have no end. The sense of His impending passion is swallowed up, as it were, in the sense of what lay immediately beyond it, and through it, in His resurrection from the dead, in His exaltation at the right hand of God, in the sending of the Holy Ghost, and in the institution of His Church—through which, to the end of time, He should see of the travail of His soul and be satisfied. By death, He was now to destroy death and him that had the power of death. He had met Satan before, and vanquished him through all personal temptations; but it was only in this way finally that He could bring to a full end his evil supremacy in the world, and establish a reign of truth and righteousness in its stead. Now, at last, the hour for all this had come, the hour of glorification for the Son of Man, who was at the same time the Son of God. Now the *crisis* (or judgment) of this world was reached. Now the prince of this world should be expelled from His usurped power (*εκβληθήσεται ἔξω*); while the lifting up of Christ on the cross would bring the nations in willing homage to His feet, being in truth His exaltation at the same time to the right hand of the Majesty on high, and so to the possession of all power in heaven and on earth, for the purposes of His own kingdom.

This it is that forms the key-note to the Saviour's last prayer, when having ended His farewell discourse to His sorrowing disciples, and just before going forth with them over the brook Cedron to the garden of Gethsemane, He pours out His soul in the sublime address: "Father, the hour is come! Glorify Thy Son, that Thy Son also may glorify Thee." In the hour of His passion, He sees the hour of His enlargement and triumph. The cross stood before Him as the end of His humiliation and the beginning of His eternal glorification.

Through His death for the sins of the world, He was now to ascend up on high, leading captivity captive; to be re-united

with the Father; to take possession of His kingdom; and to become head over all things to the Church, which should be His body, the home of His Spirit and the organ of His presence to the end of time. Now was to be accomplished in full sense the word of the angel spoken at His incarnation: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom, there shall be no end!" As He came forth from the Father at first, and was come an exile into the world (self-emptied of His glory for our salvation), so now He was to leave the world again, and go to the Father. To leave the world; and yet not to put off His humanity, the nature He took upon Him at His birth. His return was to be no flight, but an everlasting triumph, in which this nature itself should be brought to share in His recovered glory.

For it is the *Man* Christ Jesus, who "for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." And it is the *Man* Christ Jesus again, of whom, when He had humbled Himself in His obedience even to the death of the cross, that great word is spoken: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

This is the Mediatorial dignity of the Saviour; which rests throughout, however, only on what had been His relation to the Father, as the Divine Logos, before He became incarnate, and on what was to be His resumption of that relation now, in new form, through His victorious resurrection from the dead. Such is the mystery we can only adore, without understanding, when we hear Him say: "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do. And now O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was."

But if the value and power of the Saviour's death are conditioned in His last prayer by the boundless eternal glory of His following life, in the way now shown, they are conditioned no less essentially by the boundless work which had been already accomplished in His life going before. The solemn address: "Father, the hour is come!" looks not only to the future, but also to the past. It does not mean simply: The time has arrived for Me to fulfill the great object of My coming into the world by making My soul an offering for sin, and thus to return again to the splendor of My original estate. It means: The great object of My coming into the world is already fulfilled, and lies behind Me as a finished work, waiting now only for the necessary seal of its consummation in My death, by which all is to be advanced to a new and higher mode of existence.

The prayer of Christ: *Glorify Thy Son, that Thy Son also may glorify Thee,* draws its force directly from the consideration of the mission and work now finished by which God had been already glorified by Him on the earth. He had appeared among men for a special purpose; that purpose had been accomplished; and the way was now open, the hour had come, for what is here asked as its proper reward. I have finished the work which Thou gavest Me to do; therefore, glorify Thou Me, O Father, with the glory which I had with Thee before the world was.

But what now was that finished work which the Father in sending His Son into the world had given Him to do; which the Son speaks of Himself as having actually done; and the greatness of which is proclaimed in the simple but sublime declaration, *I have glorified Thee on the earth?*

The answer to this question—which all may at once see to be of fundamental account for the right understanding of the Gospel—runs through the whole prayer here under consideration, but finds its most distinct full and emphatic expression in our text: "I have manifested Thy Name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. Now they

have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me."

The MANIFESTATION OF THE NAME OF GOD in the world, whereby Eternal Life might be given unto men! This was the object of Christ's coming in the flesh. This was the work which He had been sent forth from the Father to do, and the doing of which formed of itself the glorious Gospel of the Blessed God. This was the grand official service and ministry, through whose successful accomplishment the Father had already been glorified on the earth, and which needed now only the solemn sanctification of Gethsemane and Calvary to make room for its full eternal triumph in heaven.

By the *Name* of God we are to understand, of course, God Himself, the being, attributes, and perfections of God, so far as they are capable of being revealed and made known.

Christ came into the world to make God known; that is, in other words, to bring men to the true sense and consciousness of what He is in His own nature, and the felt apprehension of what He is at the same time for all created intelligence and life. The knowledge of God in this form cannot have place, it is plain, without the actual shining of His light and glory into the soul; and therefore, it is that it is declared to be at once, in and of itself, nothing less than life eternal for all who possess it.

This is the true idea of revelation, according to which it is essentially joined with the idea of redemption; having no other object in fact than to make room for the salvation of men through "the light of the knowledge of the glory of God," as this is reached fully at last only in the face of His Son Jesus Christ (2 Cor. iv. 6).

Christ thus is the end of all previous revelations, the absolute conclusion and fulfilment of what they were only in a partial, relative and more or less shadowy way. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us

by His Son." That was the glorious issue to which all looked from the beginning. There the movement came to its full close. It could go no further. "The law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath revealed Him."

But how was it now that our Saviour, Jesus Christ, had made God known in this ultimate, absolute way, as He here speaks of having done, by His appearing among men in the flesh? What was the particular form and manner of the ministry by which He had finished the work He was sent into the world to do, and stood now prepared to return again through death to the glory which He had with the Father before His incarnation?

One thing is clear; the ministry, the work done, was not in the way of any simply outward teaching. The common view by which revelation in general is made to resolve itself into religious doctrine, statements of truth supernaturally communicated and made known to men, is false and unsatisfactory everywhere; but most of all is it found to be so, just where the idea of revelation becomes absolutely complete in and through the presence of the Word made Flesh. Christ was not sent into the world to teach the truth as something external to Himself, to tell men doctrinally the things they needed to know concerning God and the world to come; and His ministry, accordingly, was not exercised at all in any such didactic form. He did not set Himself to the task of providing for the use of men a body of religious instruction, which might serve as a remedy for all sorts of error, and as a universal guide and directory for all right thinking, in a way answerable to the greatness of the moral revolution He proposed to accomplish; a revolution, that aimed at nothing less than a reign of absolute truth and righteousness, which should fill the whole world, and of which there should be no end. He did not make it His business, of course, to expound the mysteries of ordinary human science; but neither did He labor to bring in even a science of religion as such. There was nothing with Him like discursive religious

speculation, philosophical or theological system. He established, properly speaking, no school.

What is especially remarkable in this view, He made only small didactic use even of the Old Testament Scriptures for the accomplishment of His work. They were the record of previous revelations. He acknowledged their inspiration, and had the fullest understanding of their sense. Here might have seemed to be at hand, then, a fund of divine knowledge, a repertory of theological truth, which required only His infallible interpretation at all points to secure all that His mission called for in the way of religious instruction. One might have expected from Him, for example, some such opening of the interior sense of the Old Testament, as we find pretended to by Emanuel Swedenborg, on the ground of what he held to be his own special spiritual illumination. But with Christ there was nothing of the sort. His manifestation of God in the world was not by teaching as such, even in this high Rabbinical form. That was the dream of Nicodemus (John iii. 2). But it was a dream out of which he was rudely shaken by the doctrine of the New Birth.

And so it is only in harmony with all this again, that Christ neither Himself wrote, nor caused to be written by others, any new Scripture of His own, for the purpose of making known the Divine Name in the world. For those who conceive of Christianity as doctrine primarily, something to be taught and learned in forms of logical thought, this must ever appear a puzzling, more or less confounding thought. In the mind of such, the Bible, and especially the New Testament, is always taken to be the principle of Christianity, the first article potentially of the Christian creed, so that they can never forgive the early Church for leaving it out of the Apostolic Creed altogether. And yet there the stubborn fact stands staring us in the face. Our Saviour wrote no sacred book; no confession of faith; not so much even as a catechism or child's primer. And what is more, He made no provision for anything of the sort through other hands. There was no particular appointment or training of His disciples for this purpose. His commission to them was

all along: Go, preach and teach! and never, not even after His resurrection: Go, write! He knew of course, and intended that the writing also should come in its own due order, and when it came it took place under the guidance of His Spirit. But even then it was the spontaneous outgrowth of the Christian life itself. There was no plan in it to form a Biblical canon; much less to lay the foundations of the Christian faith, which St. Paul teaches us were already laid in Jesus Christ Himself. The New Testament, as we have it now, is still no system of divinity; and its office and province is not to teach men religion in an independent way, but to set them in felt communication with the presence of Christ, that this may become for them the power of God unto everlasting life.

We come back thus to our question. How was it that Christ, at the time of His last intercessory prayer, had manifested the Name of God in the world, and in doing so, finished the work which the Father had given Him to do? If not by outward teaching, addressed to the common intelligence of the world orally or scripturally, then in what other way?

The answer is furnished by Himself. The revelation lay wholly in His own living person and presence, and in the self-demonstrating power which this carried with it to show that He was the Son of God and that the very fulness of the Godhead itself in bodily form. This self-demonstration included of course both teaching and working; but only as essential qualities then of the life from which they flowed, and whose glory they proclaimed, just as light and heat are related to the sun in the natural world. The words of Christ were spirit and life, and His works had in them superhuman virtue, because they were both the simple efflux and outshining splendor of His Divine person. His person itself in this view, His total personal presence in the world, was first of all the glorious Gospel of the Blessed God, through which life and immortality were introduced into the world. As the heavens declare the glory of God darkly in their partial measure, so He declared the glory of God in its full effulgence, mirroring it to the eyes of men by direct, immediate representation. He "manifested

forth His own glory," we are told, and this was at once of itself a manifestation also of the glory of the Father. He was the image of the invisible God. To see Him was to have seen the Father. He was in the Father, and the Father was in Him. His being was commensurate with the being of God. In this character He came forth directly from the bosom of the Father, and appeared in the world as the Sent of God. His mission was to disclose in human form Him whom no man otherwise hath seen or can see, and thus to bring men, through the knowledge of Himself, to that knowledge of the only true God which is eternal life.

All this we have in the prayer we are now considering. "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do"—the work, namely, of making God known with that discovery of His nature and character which is eternal life. "I have manifested Thy Name unto the men which Thou gavest Me out of the world." Do we ask, how? Plainly, by their being brought so to behold His glory (manifested through His universal presence) that they saw in it the glory as of the Only Begotten of the Father, full of grace and truth, and yielded themselves with whole faith (intuitionally, not logically,) to the conviction that He stood among them as One greater than all the prophets—the very Word of God Himself indeed in human form. Such is the force of that original Christian Creed: Thou hast words of eternal life, Thou art the Christ, the Son of the Living God! Herein lay the success of Christ's missionary work in the world, as it was required to precede His death, the work of manifesting or making known the Name of God, without which, it would seem the hour could not have come properly for His death and subsequent glorification. The manifestation (of which our Saviour says, flesh and blood could not reveal it, but only His Father in Heaven) had in this way been actually accomplished in those whom God had given Him for this purpose. "Now they have known," He says, "that all things whatsoever Thou hast given Me are of Thee;" have known and felt the unity of the Saviour's mind and life with the mind and life of God. "For

I have given unto them the words which Thou gavest Me"—not certainly as so much outward teaching, but as the outbreathing Spirit of His own Divine life—"and they have received them;" have received them with the receptivity of faith, as words of eternal imperishable life; "and have known *surely*"—what no flesh and blood ratiocination could either teach or learn—"that I came out from Thee; and they have believed that Thou didst send Me."

There it is. To know the Father in the Son, to get through nature, and beyond Moses and the Prophets, to the sense and consciousness of what Christ is as the immediate plenipotentiary presence of God in absolutely sinless human form; to receive with full earnest into the depths of the soul that voice from Heaven: "This is my beloved Son in whom I am well pleased, hear ye Him;" that, and that alone, is eternal life. "He that heareth My word," He tells us, "and believeth on Him that sent Me"—which is of course to believe in Christ as the Sent of God, the mission and the word being in fact inseparably joined together—"hath everlasting life, and shall not come into condemnation" (John v. 24). So again, "This is the work of God"—the all in all of the Gospel—"That ye *believe on Him whom He hath sent*" (John vi. 29).

Being of the nature now described, we see why it was that the manifestation of God by Jesus Christ necessarily limited itself in the first place to the small circle of His immediate personal followers, and how it was in this form at the same time, notwithstanding, a true "glorification of God on the earth," a mission and work for the use of the world through all ages. It sounds strange to hear our Saviour speak of His three years' ministry as of such universal power and effect, when all resolves itself still into what might seem to be such very narrow bounds. No system, no book, no overpowering demonstration for the nations at large; no effectual exhibition of Himself to the general gaze even of Palestine or Jerusalem; but only this mysterious life-revelation to the small handful of fishermen whom the Divine drawing had thus far attached to His person. "I have manifested Thy Name unto the men which

Thou gavest Me out of the world; and they have known surely that I came out from Thee, and have believed that Thou didst send Me." That was the main sum of what the Incarnation had thus far accomplished. And yet it is here proclaimed as a result already commensurate in full with the magnitude of this great mystery. It fulfilled the work which Christ was sent to do, and made way thus for the hour of His return to the Father. It was the whole manifestation primarily of God in the flesh, on which hung the universal following weight and glory of the world's redemption (1 Tim. iii. 16.). All this, as I have just said, carries with it a strange sound. But it finds its explanation in what we have seen to be the character of Christ's presence in the world and the necessary manner of His making Himself known.

If the revelation of God through the Gospel in its own absolute form was to be real, and not simply fantastic and magical, it must be historical, must find entrance into the actual life of the world; and this it could do only as a power living itself first of all, so to speak, out of the immediate presence of Christ Himself into a proper number of persons around Him, specially chosen for the purpose, from whom it might then pass in like living form to others. All depended thus on forming the apostles effectually for the work to which they were called. They had in them a certain previous fitness for the distinction; they were not chosen at random; they were men whom the Father gave and drew to the Son from the beginning. But that was not enough. They must learn to know the Father also through the Son.

True, this illumination could not be complete until after the death and resurrection of Christ, when the Holy Ghost should be given, by whom they were then to be led into the knowledge of all truth. But that ultimate enlargement could not come except through the substantial self-manifestation of the Saviour going before. The objective revelation of God in Christ must be felt in its full outward and actual force before there could be any exposition of it by the Spirit. Only those who were already apprehended by Christ Jesus in this objective

overpowering way could be led by the Spirit to apprehend in full that for which they were thus apprehended. For the teaching of the Holy Ghost was not to be outside of Christ; it was to have its whole matter in Christ. Its power and effect were to be an unfolding more and more of the sense of Christ as already known, what St. Paul calls a "spirit of wisdom and revelation in the knowledge of Him," bringing into view the exceeding greatness of God's power and glory shown through Him in the redemption of the world. So it is said of the Holy Ghost by our Saviour Himself: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. When He, the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself. He shall glorify Me; for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine; therefore, said I, that He shall take of Mine, and shall show it unto you."

All this goes to show the fundamental significance of Christ's previous life and ministry for the work of redemption which He accomplished in full only through His death, and renders intelligible the immense account we find Him here making of the success that had crowned His mission in the case of the small band of His Apostles. It was no outward teaching or learning simply that now bound them to His person. They had been apprehended by the power of His life. The reality of God's presence and glory in Christ, the manifestation of His Name as it was revealed nowhere else, had taken deep hold upon their souls. In this way, they were prepared for their own subsequent illumination through the Spirit, and had in them power to become the witnesses and missionaries of Christ to the ends of the earth. They were the nucleus of the new world of grace that now rose in vision (the "travail of His soul") before the eye of the Saviour. The ground faith effectually wrought into them: *Thou art the Christ, the Son of the Living God*, was the "rock" on which should rest the glorious superstructure of His Church through all time, "built upon the foundation of the

apostles and prophets, Jesus Christ Himself being the chief corner-stone."

So much the three years' ministry of the Saviour had brought to pass in the way of glorifying God and manifesting His Name on the earth; and looking at it in this way it was, that we hear Him addressing the Father in His last prayer: "The hour is come; I have finished the work which Thou gavest me to do; and now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." He had not only set the light of the knowledge of God before the world in outward show, so as to leave its general darkness without excuse (John xv. 21—24). He had not only prepared the way for the success of the Gospel, among those disposed to receive it, by what was felt to be His superhuman working and teaching (John xii. 12—18). Far more than all this, He had gained an entrance for Himself into the heart of the world's life, by having lodged in the sense and consciousness of His chosen apostles a full effectual conviction of what He was as the absolute objective mind and will of God in human form. They could all say finally, without knowing the whole ultimate import of the Divine fact: "We believe that Thou camest forth from God" (John xvi. 30). The new manifestation of God had thus become a power subjectively, beyond the person of the Saviour Himself, in the actual historical being and life of the world; a power that should never after come to an end, but would go on to make itself felt thenceforward in the same living way through all time; a sun of righteousness now once for all risen above the horizon of the world's benighted existence, "a light to lighten the gentiles and the glory of God's people Israel." The great burden of our Lord's intercessory prayer, accordingly, was that the new life thus auspiciously born into the world might be preserved and held to its appointed course. "I pray for these; I pray not for the world, but for them which Thou hast given Me. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them

from the evil. Sanctify them through Thy truth. As Thou hast sent Me into the world, even so have I also sent them into the world. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me."

The subject altogether is full of the most important doctrinal and practical instruction. Let me, in conclusion, make use of it to enforce one great lesson appropriate especially to the present occasion; the order and method, I mean, in which the Gospel should be preached, to make it in the largest measure what it is designed to be for men, the wisdom of God and the power of God unto salvation.

There has been, and still is, wide-spread error in regard to this point in the Protestant Christian world. The error comes primarily from conceiving of revelation only as doctrine in the first place for the understanding. Out of this springs at once, then, a general disastrous confusion between revelation and the Bible; and as the result of all, we have finally what may be termed a monstrous subordination of Christ Himself, the absolute revelation of God, the "fulness of the Godhead bodily," to the mere doctrinal truths brought to pass through His glorious manifestation in the flesh.*

* In a late number of the *Liberal Christian* (Unitarian) its editor, the Rev. Dr. Bellows, says: "The deity of Christ is incredible. The New Testament does not assert it, and if it did, it would disprove its own credibility." On this the *Congregationalist* (Puritanically Orthodox) remarks: "It is well to understand that according to this the Scriptural argument is of no account with Unitarians except so far as it favors their view. Nevertheless the word of God has power, and its clear testimony, finding a response as it does in the deepest wants of the soul, shall convince even those who declare beforehand that they will not be convinced." Here the Unitarian and his orthodox critic are plainly in the same false position with regard to the Blessed and Glorious Object of their debate. The deity of Christ must for them be authenticated as a theoretical truth first of all for the understanding by outside testimony—the testimony of what they take to be a revelation made sure for their faith by other evidence and proof, and which then is to settle the matter in hand, as it were, from beyond itself. It is easy enough to see that the "Scriptural argument" for the deity of Christ in that way is not up to the height of its subject. But it is not in that way that the argument meets us in the New Testament. It holds there, as Dr. Bellows ought to know, in the Person of the Incarnate Son of

Take only one startling exemplification of such false thinking from the high authority of no less a man than Luther himself, in the preface to his Commentary on the First Epistle of St. Peter, where he says: "The Epistles of St. Paul are more of a Gospel than Matthew, Mark and Luke. For these describe little more than the history of the works and miracles of Christ. But no one portrays the grace we have through Christ, so bravely as St. Paul. Inasmuch then as much more rests on the word than on the works and acts of Christ, and if we were put to the alternative of one or the other it would be better that we should lack the works and histories than the word and doctrine, those books are justly to be held in highest esteem which are most taken up with the doctrine and word of Christ." In other words, St. Paul's doctrinal building on the historical Christ (other foundation than whom, St. Paul himself tells us, no man can lay) must be considered according to Luther more essentially fundamental for Christianity, more truly the substance of the Gospel, than the living self-representation of the Saviour Himself as we have it set forth on the inspired canvas of the Holy Evangelists! It is not to be wondered at after this, perhaps, that the same Luther should exalt also Melanchthon's *Loci Communes*, a system of purely doctrinal theology, to a sort of level with the Bible, pronouncing it *librum invictum non solum immortalitate, sed et canone ecclesiastico dignum!*

Let us thank God that we are no longer necessitated, as Luther to large extent was by the general spiritual posture of his age, to look at Christianity in this circumscribed way. We stand on the shoulders of that herculean time, and have the power at least of a wider outlook over the broad, boundless expanse of evangelical truth. Let me charge you then, young fellow-soldiers of the cross and candidates for the good work of the Christian ministry (a work which I and others must soon

God Himself, the true objective revelation of which the New Testament is only the mirroring representation and record. The true credibility of Christ's divinity is in Christ Himself. There Peter saw it and felt it, along with His fellow-disciples; and there it is still, for us also to see and feel in the same way, even in this rationalistic generation, if only we yield our souls to it in the spirit of Peter's ancient faith.

lay down), throw yourselves boldly and fully on the Christological order of the Gospel, as that by which alone you may expect to have either power, comfort, or success, in the divine ambassadorship to which you aspire. Let your mission be first of all what the mission of Christ Himself was, the work He was sent of the Father to do before the way was open for Him to die on the cross; this, namely, to make God known in the world, by making His Son known. Follow in this work the pattern of the Apostles' Creed; which is none other than the pattern of the New Testament. First, the image of the living Christ as it meets us in the evangelical history, starting with the Gospel according to St. Matthew and reaching its full splendor ultimately in the Gospel of St. John. Then the mighty *acts* of the apostles, following the resurrection of the Saviour, and proclaiming His headship over all things to the Church. And then also in due order the great Christian doctrines, comprehended in the working of this grand supernatural economy out to the end of time, and having no truth or force outside of this economy whatever. Preach the historical Christ; then only can you come to preach rightly also the doctrinal Christ. Preach Christ, and Him crucified. But not the crucifixion, as though that were first and Christ second, as though Christ had been made for the cross, and not the cross for Christ. Preach not yourselves, but Christ Jesus the Lord, and yourselves the servants of men for His sake. Let it be your sacred ambition to be simply His witnesses in the world (as His first commissioned preachers were), holding forth the objective Word of Life, Christ manifested in the flesh, and trusting the success of your testimony wholly to the power of the object thus held forth, and not in any sort to your own power. Thus may you do your part to redeem the pulpit from much of its modern fashionable desecration, which is at the same time also its great weakness. Thus may you make right and full proof of your coming ministry, and gain finally the plaudit of the Master: Well done, good and faithful servants, enter ye into the joy of your Lord. Amen.

## Art. II.—THE FOURFOLD CULTURE OF MAN.

BY REV. C. E. WEISER, A. M., PENNSBURG, PA.

There are four Orders of Culture possible and necessary to man. We question whether there can be more: we know there should not be less.

There is a *Physical* Education, whose object is health, well-being, existence; or, expressed in one general idea—Life. This branch of culture can never be neglected with impunity, as the bilious, dyspeptic and consumptive students in America numerously affirm. A corpse and a scholar are twins in appearance, at least; and for the reason, that the one is quite dead, and the other almost.

The Creator formed a perfect body for the primeval man, and called him Adam, which means *red, i. e. healthy.* He manifested greater concern in the formation of this tabernacle of clay, than you witness in the modeling of all other creatures. In that terse formula—"Let us make man"—there is such a summoning of Divine counsel, energy and skill implied, as is at once grand and unparalleled throughout the whole drama of World-making.

We may, accordingly, presume the Paradisaic man-body to have been surpassingly beautiful and most healthily conditioned. The human form, no less than its universal surroundings, was pronounced "very good," by the Absolute Being, who ever speaks in an absolute sense; and we must, consequently, accept it as a perfect model for all the ages of time. Is it unwarranted to fancy the first human body to have been God's master-piece in Eden, resembling rather an earth-built God, than any other being we may conceive of? The Apollo Belvidere is but a poor imitation of this Divine Original; and so is the grandest statue that ever graced an artist's villa.

The maxim, *Mens sana, in sano corpore*, is much older than the Romans. It is a Gospel principle, if we are allowed to extend the Gospel back into Paradise, and governed the Creator from the beginning. And whatever calamity the accident of sin may be supposed to have involved for man, God never ceased to provide and care for the well-being and health of his body—as little as He ignored the redemption of his soul. He would have that tenderly nursed, from the cradle to the grave, as our human instinct for clean swaddling clothes and a chaste shroud loudly argues.

An amiable Providence, besides, furnishes us a pure atmosphere, cold water from the brook, proper occasions for physical exercise, a gradual rise and fall in the seasons, food and raiment, climate and latitude, region and zone, all these so graded and adapted to the numerous habitable localities, as to betray an eye ever open to man's physical welfare. All these arrangements declare loudly enough, that health is the normal order, whilst "Plague, Pestilence and Famine" are counted as scourges, and are deprecated in the Litany.

Neither God nor God's Providence, nor even the economy of Redemption, ever cut man in twain, but address him as an entirety. And in the Resurrection we shall not flit as spectres, but shall be encased in glorified bodies.

Human Society so thoroughly endorses the Creator's law, in this respect, as to know of no suicide, save the killing of the body. The Laws of all civilized Nations call but that homicide, which does violence to physical life. The slaying of the human form erects the Gallows. "Whoso sheddeth man's blood, by man shall his blood be shed"—the Honorable Senator Bovee to the contrary, notwithstanding.

Every mortal is possessed of an instinct which prompts him to protect and preserve his physical existence. He eats and drinks; he sleeps and works; he employs preventives in health and antidotes in sickness. But what are all these, but Providences—servants of the Most High, to minister to our bodies?

Our ancestors practiced on this normal order. Substantial food, and no "preserves," was with them a standing table-

maxim. Early in and out of bed, was their dormitory regulation, the wisdom of which only now becomes the more apparent when set over against the modern gospel of the city, which turns night into day, and day into night.

Romping, playing, running on errands, employment, trade, business—that was the usually trodden road on which the child emerged from the sanitary "*Kindergarten*," and entered the domain of robust manhood.

Some of the consequences of the ancient *regime* were, that the number of "Exempts" was smaller during the Revolutionary war, and the War of 1812, than it was during the Rebellion, even though a margin be left for the difference in population; and that far fewer violent dissolutions occurred and unlawful tombs opened, in consequence of listlessness, idleness, fashion, tobacco and whisky.

Now-a-days the body is violently dealt with, as though it had been rendered invulnerable to disease, or death-proof, by some process or other, in the face of opposing facts even. Never was there a louder call heard in behalf of physical culture, than we seem to hear to-day. An answer is struggling to become audible through our "Agricultural Colleges and various Manual Labor-institutions," but with little success as yet. It is to be regretted, that the power is wanting, by which all our Seminaries might be converted into promoters of Calisthenics, in its best sense. Surely, the army of hypochondriacs could thereby be decimated, and men and women of *stylish* ghostly faces and fashionable grave-yard coughs would not confront our eyes, or grate on our ears, in every literary circle. The young and the middle-aged, at least, might perhaps learn to accept and covet good health as the standard, whilst delicacy, effeminacy and an ailing existence would be tolerated as exceptions only.

But as such a reformation cannot be consummated in time, to rescue the present corps of boys and girls from premature graves, it behooves every household-hospital to convert itself speedily into a *Sanitarium*, by simply following out the system which Nature suggests and our ancestors practiced. Let

the Persians be imitated, who maintained that Hygiene can and ought to be *taught*, as well as Letters. Xenophon praises them for their Physics. Plato affirms, that their children were delivered, at an early day, to a chosen order of men, of high repute and authority in the empire, whose special charge it had been to put and keep their bodies in healthful and good plight. Lycurgus was most solicitous of the proper bodily training of their Offspring. He insists upon a thousand precepts for exercise, and enlarges on their races, games, sports, songs, leaps and dances.

The Israelites preserved the wholesome custom of indenturing their sons to a crafts-master, until the custom grooved itself into a law. And this came to pass, not so much from a motive of economy, but from a sanitary consideration. The body grew and solidified. Bone and muscle were formed, and *stamina* gathered and grounded, which held the frame together and aloft, without the aid of canes and crutches. It was the period of "*Körperbau*," in the history of the stripling Israelites.

Our German brethren, fresh from the "*Vaterland*," are solid men. We envy the Teuton beggar's vitality, as he walks with army-tramp through the gate, in rags though he be, and a little the worse for whisky. These men owe much of their form and health to their trade-exercise, to their soldiering and out-door practices, during their plastic years. We are moved over the vivacity and tenacity of many a European mendicant-scholar. What a set of strong fellows the Prussians are! And a great pity too, that some neuralgic or dyspeptic body could not lie moldering, as a substitute, on the bloody field of the Franco-Prussian slaughter, in the room of every gladiatorial frame. The symmetrical and Lady-fingered Parisian fencers lost their wits at the mere sight of those tremendous fighters.

Our scholars and literary characters are transparent, and the *wind* upsets them. The vulgar Perigordian dialect terms all ailing students, "*letter-marked*," just as we speak of pock-frettened faces, or of a countenance blemished with scald, scar or burn. How many, according to this *patois*, are *branded* among us? We send young men "to College," hale and hearty,

and the College sends them back duly stamped,—"letter-marked," *i. e.* invalids. We ask the Institution to resurrect them; but alas! the Institution challenges us to bury them. A tender *Alma Mater*, indeed!

We know some Guardians over the persons of young men, if not of their purses, who have been made so sorry, in consequence of such repeated instances of wrecked health, as seriously to think of doing as the State does, ere an applicant is admitted into her Army or Navy Schools, that is, weigh and measure the candidate before he is matriculated. Ought the Commonwealth to be more cautious and chary than it behooves Science to be, in the selection of her servants? Would it not be a wise plan, then, to take the measurement of a College candidate's hands and feet, ere we pass him? Say, if he can wear Lincoln's shoes and gloves, he might be accepted with some hope of not perishing under the process of American graduation.

A very prominent rubric in many College Catalogues is made to read thus:—"*Students are required to be in their rooms at* 8 *o'clock.*" When Frederick Froebel's method of Education shall once have become understood and pursued, we will delight our eyes over some such Order: "*Students must engage in walking, pitching quoit and recreating three hours daily.*"*

One Pennsylvania German youth, full of vitality, engendered under the tutelage on the old farm, entered College. He studied seven years; preached one—and now a marble-stone covers his ruined body, with these significant words: AGED 29 YEARS.

Were this a solitary case, we would feel reproached for putting it on record. But as the name is Legion, which stands over a class of just such sad instances, we have wondered already, whether an Institution is not morally bound to make the fostering of physical health a matter of conscience and disci-

* We here enter our protest against the life and limb-jeopardizing 'National Game' Base-Ball. Straight fingers, unsprained ankles, good eyes and sound ribs ought not to be sacrificed for a little imaginary fun. No Base-balling, therefore, on the College campus!

pline. If not, then the delicate constitution should be solemnly warned to shun Literary Halls, as a Upas tree, and even the strong must be told that there is great jeopardy for him ahead.

But suppose, not death to come speedily in every case, only ill-health. Let literary men, scholars and students, like Alexander H. Stephens, walk for years hard by the tomb, without stepping down; still, how sad! How much more can a well man do, than a sick man! Look at Henry B. Bascom, the eloquent Western Methodist preacher, as a specimen of what may come forth, if bone, muscle and lungs but first be formed and developed. He was but a Kentucky boy when he entered upon his first circuit. The Indians helped him to a part of his training, which part consisted in athletic exercises. At the age of twenty he could out-wrestle his friends and companions. "In his best days he was no more open to Bronchitis or Dyspepsia than was St. Paul." The very thought of any sickness, less respectable than rheumatism, or a genteel inflammation of the brain, would have made this hardy Methodist preacher laugh. The education of the physical man had not been neglected.

But verily, our professional men smell of the pill-box, and have poor health withal. An old seer speaks of a city in prospect, within whose gates none shall say—"I am sick!" Evidently that premises, that its charter will preclude the founding of Seminaries, after the modern order, lest the cry should still ascend "Oh wretched man that I am!"

Bad School-houses are the occasions of many a funeral in our Parish, for which the Commonwealth, and not Providence, is accountable. Were it left to our ordering, those places of assembly should be attractive, inspiring and congenial to child-like instincts. A garden, trees, flowers and a fountain—all these should be seen there. Symbols of joy and gladness might be painted on the walls of a room large, lofty and airy. The portraits of Flora and the Graces might be among the adornings too, as the philosopher Speusippus decorated his hall. Many a scholar's grave is dug by this or that school, and the

iniquity is then marbled over with the cold phrase—"Whom the gods love, die young"—or, by the equally Pagan one—"Death loves a shining mark!"

Without a blush or thought of guilt, do the Newspapers herald out the scholar's death, as brought on by imprudence in study, an intemperate zeal, want of exercise, and the like suicidal causes. And so unsuspecting is the populace, in regard to the physical violence which is done to many unfortunate young men, who are not sufficiently wrecked to die, but still too far ruined to be any longer sane, as to pronounce them "*überg'studirt.*"

All these signs argue a corrupt public conscience, and a fearful lack of insight in regard to the claims of a proper physical culture. How shall attention be arrested and challenged on this branch of Education? How many voters would favor the enactment of a statute, obliging the stone-cutter to engrave on a student's monument, what Institution should father him as a victim? Or, would it render any service to make the Board of Trustees amenable for the destruction of life, just as Railroad Companies are? Until some bold step be taken, in this direction, we have but little hope for an awakened public conscience, for a long time to come.

Still, in the little and faint hope of a reformation, emanating from the bosoms of the schools themselves, let us continue to press the claims of a sound physical education.

"Do thyself no harm!" is the proclamation of an inspired Apostle, to the Philippian jailor, when about to commit suicide. "Do thyself no harm!" echoes Nature, into the ears of all, because she is ever tender of our well-being.

But there is a *Logical* culture, as well, whose object is Intelligence.

We meant to plead for the material man first, but not only. As it is our foremost duty to see to the building of the house, not for its own sake, but for that of its future occupant, so are we solicitous, in the beginning, for our tabernacle, not again for the tabernacle's sake, but for its mental denizen. But this cared for, and the body never so well conditioned, what boots

it, should human culture stop short at this stage? About as much, as if we were to rear a grand and gorgeous palace, only to leave it untenanted.

Given, a large store of muscular development, physical force and acrobatic agility, we have, thus far, but animal culture. Giants we may grow; Morriseys we may elect to Congress, and elevate Blondins to dance on ropes and wires; but how are these essentially removed from wise elephants, boxing bears and supple catamounts—barring one pair of legs and some hair?

After the Creator had fashioned and finished the Adamic body, and animated it with *physical* life, after its kind, which set the heart to beating, the blood to coursing through its veins and arteries for the first time, the eyes and ears to open, the tongue to utter sounds, the nerves to sensate, the limbs to move, and the entire form to glow with living *animal* energy, *only after all this*, did the Creator-artist breathe into this being, which had up to this stage been something more than beast, but still less than man—and he became a living soul. Something additional had then been imparted by the Divine inflation. Besides its animation, the physical frame became possessed of inspiration likewise.*

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* After the above view respecting the origin of man had been ready for the press, ST. GEORGE MIVART'S *"Genesis* OF SPECIES" came into our hands, a work evoked by the theories of Darwin, Wallace and others. To our surprise, we found it to contain the following Paragraph: "Man according to the old scholastic definition is a 'rational animal,' and his animality is distinct in nature from his rationality, though inseparably joined, during life, in one common personality. This animal body must have had a different source from that of the spiritual soul which informs it, from the distinctiveness of the two orders to which those two existences severally belong. Scripture seems plainly to indicate this when it says that 'God made man from the dust of the earth, and breathed into his nostrils the breath of life.' This is a plain and direct statement that man's *body* was *not* created in the primary and absolute sense of the word, but was evolved from pre-existing material (symbolized by the term 'dust of the earth'), and was, therefore, only *derivatively created, i. e.* by the operation of secondary laws. His *soul*, on the other hand, was created in quite a different way, not by any pre-existing means, external to God Himself, but by the direct action of the Almighty; symbolized by the term 'breathing,' the very form adopted by Christ, when conferring the *supernatural* powers and graces of the Christian dispensation, and a form still daily used in the rites and ceremonies of

Man is, consequently, an intermediate creature, standing between Nature, below him, and Spirit, above him; not able to flee wholly from the animal condition, but neither wholly confined to it. In the most uncultivated we discover traces of rationality, whereas the most cultivated exhibit marks of animality. We know that man is neither exclusively matter, nor exclusively spirit. Were he wholly confined to the former economy, his education could only be of a physical kind, and, however far it might be carried, his intelligence could but differ in degree, from that of the "learned pig," the sensible dog, the knowing horse, or the sagacious elephant. But having received a supernatural endowment, for the lodging of which there is no provision made in any creature beneath him, he stands above all lower orders, and the way is open for a nobler sort of culture. This incorporate element now, superinduced over the life-force that had been previously at hand, whatever we choose to call it, this claims a cultivation.

The formula of our German philosopher, by which he establishes his personality, with but a slight variation, will answer as a proof for mind: "*I think, therefore, I am endowed with mind.*" Admitting the existence of such an element, it follows readily enough, that a logical culture is in place, and must be consummated, if man is ever to approximate, at least, towards the perfecting of his being.

Under the cultivation of his rational nature, we mean to embrace all the forces that lie within his mental cycle. Not alone the instilling of rudiments, or elementary principles—such as the three "R's."—"Reading, 'Riting and 'Rithmetic;"

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the Church. That the first man should have had this double origin agrees with what we now experience. For supposing each soul to be directly and immediately created, yet each human body is evolved by the ordinary operation of natural physical laws."

The Genesis of Species is valuable, not only because it is a timely volume, but no less because it treats on one of the most fascinating subjects that can be reflected over. It is published by Claxton, Remsen & Co. It is written from an orthodox position, and if even unsatisfactory in certain stages of its theory, it is refreshing to be convinced anew, that Revelation and Science do not and cannot conflict, whatever metaphysical objections may be advanced against the certain harmony of both.

not solely the general equipping for the several Professions, Callings and Trades; not merely the familiarizing with Science and Art, nor the numerous acquirements of the Schools, besides; not all these, when taken separately or in a body, constitute this order of culture, in any exhaustive sense. They are but so many means and exercises to its attaining, or results and outgrowths from it—not the life-force behind, engaged in the process of growth. Logical culture is much rather the developing, the maturing, the adolescencing of the understanding, as an entirety. Every uneducated mind may be said to be in a state of non-age, or mental minority. If all things can in any sense be said to spring from an egg, the fœtus-philosopher, the embryo discoverer or inventor, the possible General or poet, may lie imbedded there, but like as with seed in a mummy, no birth-time having dawned for it, there can be but abortions at most. The manner of maturing is more like the process of fermentation, than any movement we can liken it to. There is no enlarging of bulk, as in the stature of the physical man; no additions, as are seen in the on-laid circles of a tree; no injection of mental air, like unto the inflating of a balloon; but a silent process of effervescing rather, we will suppose to be in force, a constant casting off of cloudy particles, by means of a ceaseless interpenetrating of light, until the mental mass becomes illumined. Logical education is mental agitation. This agitation results in brightness, in consequence of a separation of light from darkness. So the day dawns. So the pure wheat is culled from the chaff and gathered into the garner. So the good wine is casked at last.

The several methods of culture form a fruitful theme for controversy. Two parties are engaged as combatants on the field: there are the abstractionists and the expedientists—the conservatives and the radicals—the scholars and the empirics. The former adhere to the ancient order of education, which would till the mind for its own sake, without the slightest reference to the myriads of objects surrounding us. "Give us mental culture," say they, "regardless of major and minor inventions and discoveries; regardless of all the changes or

crises which the march of history, or the revolutions of ages effect. Truth for its own sake, Malebranche spoke correctly, when he exclaimed:—"If I held Truth in my hand, I *would* open my hand again and let it escape, in order to pursue and capture it once more." To prosecute knowledge from any other motive is dilletanteism. Hunters care only for the excitement of the chase. So must the scholar get wisdom for the love of it."

Their opponents are concerned, and plead for a system of culture which accommodates itself to the wants and exigencies of the times and age. They advocate what the Germans sneeringly style a "*Brodt-und-Butter Wissenschaft.*" They claim to set out a race of practical men, rather than a corps of contemplative sages. Utility is their aim. They search for truth, but only in so far as it is capable of being applied immediately to facts and embodied in world-benefiting acts. Like Pacuvius, these hate men who talk like philosophers, but do nothing. They would teach a clinical knowledge, if you please; but of such an order as shall prove available in the healing of diseases; not an acquaintance with Galen simply, but with suffering patients, too. They would teach an order of jurisprudence, but one that shall administer justice and equity between contending parties and actual litigants. Mechanics finds favor with them, but such a system of mechanics as shall set machines to running. They despise not architecture, provided it builds houses, bridges and culverts. A political science they would foster, but for the reason that it may actualize itself in a noble administration of the laws. They claim to be and produce practitioners, over against mere theorists.

There is room for both classes to externalize their several views, we think. The old system, which aims at thoroughness, ought never to be banished from the field, in any country, or in any age. It is as necessary to the prosperity of a people as the source is to a stream. The scholars are the reservoirs, and constitute the fountains of culture. We love a thorough-bred man from his crown to his toes. The world of letters can as little dispense with such characters, as the Universe can cut oose from the sun, moon, or stars. In either case, gloom and

darkness must set in, in spite of coal-oil lamps and tallow candles, in the one sphere, or mere rush lights in the other. But we need lesser lights, notwithstanding. We work by candle-light, too, and by the glare of reflectors. The reservoir must have its conduits and conveyors attached,—useless each without the other.

The testator needs his executors, or his will lies equally dead with himself. The artist hires his men to chisel and cut the model; and who does not admire the workmen for the accuracy and skill with which they administer their strokes? The architect needs masons and carpenters, to erect in space what he has designed on paper. Nor is man above eating bread and butter, even though he may not live by bread alone.

Let us not ignore the claims of either party then. There is a call for both orders of men; and whenever a call is heard, there will be a coming too. Let justice be accorded and provision made for both. Society cannot ostracise the one or the other, without detriment to our modern civilization. A flexibility in the course of culture will accommodate all. It has been well said, that such an adaptation of their educational standards to succeeding ages and their exigencies, has ever been the policy of the schools. The subject of instruction ever kept pace with the changes that occur from age to age in the social order. Latin and Greek once stood as synonymes for scholarship. But English, German, and French were allotted their places, and in these languages it was found that literature and art could survive as well as in those earlier canals. "The exclusive use of the dead languages soon relaxed its iron grasp, and was compelled to admit a vast array of new sciences, as legitimate ingredients to scholarship. The same authority goes on to say: "It became plain that age after age must learn the new, the actual and the practical, or the world will not wait on the schools. In a word, the curriculum of learning should be adapted and accommodated, accordingly as new claimants arise, which demand the best energies of the mind of man."

Doubtless "Business colleges," as they are popularly styled, are not without some good results. They can do a useful work,

provided they do not mislead a young man, by causing him to believe the comparatively valuable, which he is therein taught, to be all he needs. "Penmanship,—how to date and fold and frame a letter; how to keep a Day-book and Ledger; these things are not to be despised." The mechanical part of business is something to every young man, who is compelled to be content with the *results* of theories, which are wrought out by others. Because we cannot stand on the highest round of the ladder, is no excuse for not placing our feet on the lowest to which we can ascend.

"Polytechnic Colleges" are something more generally practical. They do not wholly neglect the elementary branches of science. Mineralogists are built without becoming alchemists first. They mine successfully for oil and coal, and gold and silver. A useful class of engineers goes forth from such doors. An apothecary is oftentimes as much in his place, as is a chemical savant.

The Academy at West Point, as well as all our Army and Navy Schools, is a specific institution, with a specific course mapped out for the students.

"Normal Schools" have a mission, we hold, in our age and circumstances. And as long as they can be controlled, in such a way as not to meddle with elements which may be said to hold outside of and beyond their peculiar sphere, we care not how numerous they become. Let them but strive to bring the minds of their students under discipline, so far as their legitimate pretensions extend, instead of turning them into a wilderness of confusion, and the world will be the better for Normal schools.

The University is best of all. But as all cannot be admitted to its advantages, let our schools, academies, seminaries, and colleges be so graded and araanged, and let such methods and discipline be devised, as will accommodate all classes, and develop in every student's nature, physical or intellectual, whatever is most salient and prominent, and as will fit each one for his peculiar sphere, and thereby produce the useful man.

In all logical culture, the aim should be taken and constantly

maintained, to bring the theorist and practitioner as closely together as the idiosyncracies of natures will allow. True philosophers, on a larger or smaller scale, are great both in science and in action. Archimedes, the great geometrician of Syracuse, when called upon, suddenly forsook his contemplative solitude, and set on foot one or more prodigious engines, for the defense of his country. That was practical philosophy. "That wise man knows nothing, who cannot profit by his wisdom," says a wise man. If this be a correct proposition, then all proper logical culture presupposes, not only an acquirement, however large in extent and profound in quality, but its ready application as well. There is talent laid in every mind. There is furthermore an idiosyncratic talent, which is known as this or that man's *forte*. Now, only that system of logical culture which can discern and render *fortior* the individuality of talent in man, whatever that may be, can be called successful. "Geniuses must be explored, and the manner of instructing them proportioned." In its general results the school system of our country is doubtless grand. But let no one be offended, if we declare the machinery of our mental training to labor under an evil, until our several orders and grades of Institutions will arrange and adopt such a curriculum as will best aid and conduct every disciple on that road, which leads most directly to the design of his creation.

"Whence?"—"Where?"—"Whither?"—is a trinity of queries, solemn indeed, and apparently covering our entire history. But knowing whence we are, where we are, and whither we are drifting, is still not sufficient to satisfy entirely the craving of a properly awakened and inquiring mind. To discover the *wherefore* of our existence is more than all, because it embraces all. Happy the mind, that can enter so propitious a school, which will enable him to exclaim as he leaves its portals, *Eureka!*

But man is an empire of still more forces. He is not a duarchy simply, but a triumvirate rather. The *Trichotomia humanæ naturæ* pervades the Platonic system already. The Pauline theory, likewise, embraces body, soul and spirit.

These cycles lie around and envelop his personality,—like the layers of a tree, let us say. The physical layer is the outer and coarser, because it is exposed to wind and weather. The rational comes next under and next inner. Inmost and central is placed the moral nature of man.

By *moral* culture we mean the quickening of our inmost life-force. If it be asked, what name that central vital element bears, the answer is:—"It is the *will* of man." The conscious volition of the soul; the free choice of his spirit is the ripest fruit of true manhood. The will-power is the characteristic distinction of humanity. All things are ruled by necessity; man alone is governed by his will. Reason itself is but the expressed rule of that royal power.

But man's will-power is a perverted and deformed relic of God's will. Hence morality is correctly defined to be the according of the human with the Divine will. Now such a harmony is the result of culture, and not the product of untrained nature, nor the effect of chance.

Man's will is in the moral order, what the heart is in the physical system. This wonderful natural organ exercises a sovereign control over our blood. It says to every drop:—"Go!" and it goeth; "Come!" and it cometh. The heart in proper action, is the best index of health. In our moral system, the will is the heart. To train the will to a spontaneous action with the absolute rule of right and wrong, is the ultimate aim of moral education. Out of such a science springs, what is expressively called *con*-science, a knowing according to God's way of knowing. And out of conscience flows morality —a doing according to God's conduct. This, in a word, is the whole science of freedom.

Moral culture is a continuous science, as indeed all other culture must be. Taught we must be, until we no longer know that we are taught, and act spontaneously after the normal rule, as the fountain spouts and gushes freely and yet orderly. The will, in this way, is constantly undergoing discipline, until principle supplants commandment; until exercise becomes habit, and the training of the school merges into life, as the river

empties into the sea. Tuition is now swallowed up in intuition.

Whilst we must continue under tutors and governors, still, the whole machinery of rules argues a moral impotence. "Rules are crutches of weakness and disciplinary overseers to perversity." The longer our will-training be continued over us, the more freely we learn to move whither we ought, instead of gliding slavishly in the rut. Moral culture becomes thus the system of emancipation for man,—a daily, an hourly, and a momentary emancipation. To liberate the captive will in man; to set this enslaved element free, by opening the mysterious prison-house, and enabling it to reign over all foreign masteries—this is the grandest result of the highest order of culture. Toward this high end it must ever aim, lest it fail to conduct us into the Truth, which alone is the atmosphere of Freedom. Once on the journey, which is to bring us from Egypt to Canaan, we dare not rest at any point along the route through the wilderness, lest we perish by the way. Oases, to be sure, may be met with, but the land "flowing with milk and honey" lies only at the end of the course.

An all-embracing system of training is employed in the process of our moral education. Not merely through the appli. ances of the schools and educational machinery is the order perpetuated; not mathematics and the languages alone are necessary; not the sciences and arts are of themselves sufficient. These all play a part, a great and useful part. But whatever they may afford us, it must be supplemented by all that which the facts and phenomena of personal history bring before us. We recognize moral tutors in smiles and tears; in trials, disappointments and successes; in sickness and health; in love, grief and ambition; in life and death. There are all educators to our moral nature; "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come,—all are yours."

Verily, there can be no set curriculum established for this

order of culture; as little as there can be a "finishing" institution conceived of.*

* The following singular and pertinent account is worthy of our insertion here, and of earnest consideration, as an illustration of this part of our discussion:—

RULOFF.—*The learned murderer.*—Professor Mather, of Amherst College, gives the Springfield *Republican* the following account of a visit to the murderer Ruloff in his cell:—

The visit was not one of idle curiosity, for one of my colleagues in the college had shown me, some months since, a criticism of Ruloff's, written years ago, when he was in the State prison at Auburn, N. Y., upon parts of Professor Tayler Lewis' edition of one of Plato's dialogues, which had warmly interested me in his scholarship.

The next morning, about nine o'clock, the advocate and I went down to the prison, and the gentlemanly high sheriff at once consented to the interview, if Ruloff was willing. The doomed man at first refused as he had done of late to all visitors, but when told that I was a student and teacher of Greek, he at once consented. He approached the heavy latticed iron door, and asked very politely if I could remain long enough to learn something of the beauty of his theory of language. Without replying, I turned to the officer and asked if I might be permitted to go into the cell. He said yes, and proceeded to unlock the massive padlocks. It was a long, narrow, granite built room, but high and furnished with plenty of light and pure air. As we entered, Ruloff approached with two dilapidated chairs, and with the most winning courtesy asked us to be seated, and offered to relieve me of my hat.

He sat down on his rude pallet opposite me, and I told him that I had seen the criticism referred to above, and that I had desired to learn how he had acquired his knowledge of the old languages. He replied, with a smile, that he had obtained it all by honest work; that he had never been in a college or university, but that from boyhood he had a most intense interest in the beauty and strength of the Greek tongue. He complained that he had been laughed at by the public as a superficial scholar, and wanted me to satisfy myself on that, and then hear what he had to say about the formation of language. I replied that as we had no text-books, I could not examine him, to which he rejoined, that many of the classical authors he knew by heart, and would try and repeat portions if I would suggest where he should begin. Thinking that something from the "Memorabilia" might be appropriate to his present needs, I suggested the third chapter, first book, where the sentiments of Socrates with reference to God and duty in their purity and exaltation approach so nearly to Biblical revelation; and he at once gave me the Greek.

Other parts of the same work, as well as the Iliad of Homer and some of the plays of Sophocles, he showed great familiarity with. Then, in order to show his thoroughness, he criticised the common rendering of certain passages, and he did it with such subtlety and discrimination and elegance, as to show that his critical study of these nicer points was more remarkable than his powers of memory; in fact, I should say that subtlety of analysis and reasoning was the marked characteristic of his mind. On one or two passages of Homer, in particular, he showed great acuteness of criticism, and a most thorough appreciation of the grandeur of the sentiment. One or two renderings of President Fulron he opposed most vigor-

It is a popular saying, that education renders man all the more villainous. The populace is partially inspired and speaks truly: *Vox populi; vox Dei!* If education be imperfectly administered, we may look for just such a result. All disproportion breeds monsters. Deformity is more hideous than immaturity. A naked intellectuality is a monstrosity of mind as much so as an elephantine foot is to a dwarfed body. Knowledge *is* power, but as great a power for evil as it is for good—unless it be constantly counterbalanced by a corresponding maturing of man's moral element. Knowledge must be controlled, as fire and water and steam must. Too much sail, and little or no ballast, capsizes a ship. So will the unequal development of any separate force in man render him heady—staggering—

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ously, and when I supported the common version, he quoted from a vast range of classics to confirm his views.

His theory of language I cannot enter upon here, for it is too subtle for the general reader. It is very original, is quite contrary to the established views upon comparative philology, and probably will never be of any practical use. Most persons think him a monomaniac upon this, and certainly his enthusiasm is most remarkable. He sat there in his chains, just sentenced by the highest court to die on the gallows, and without a word, or apparently a thought, about his doom, he argued and plead for his favorite theory as though he were wrestling for his life, and was determined to win.

He was anxious to have philologists examine the manuscript of his work. He urged me to come with several such men, and take time to see whether his theory is true. He asked my pardon for the apparent dogmatism of the statement, but said he felt convinced that his theory of language was a special revelation to him, and that perhaps a hundred years might elapse ere it would be known again, and then added significantly: "And you know that whatever is done must be done quickly."

In manners he is very urbane and natural, and he converses with great facility and elegance. His voice is mellow and pleasant, and occasionally showed tones of tenderness. But for all that I do not believe the man has any tenderness save for language. In looking at him you would never imagine him as loving any human being, and you would be sure that his hatred would be implacable. He is certainly an enigma, and offers in himself a powerful argument against the theory that education is alone sufficient to lead to true manhood. Those who would throw out moral and Biblical teaching from our system of culture, have a difficult task to harmonize their theory with such a character as this.

Here is a profound and appreciative student of all that is beautiful and glorious in classical learning, working for years as a philologist, and with a zeal rarely equaled, and yet all the the time living a life of crime as dark and terrible as any criminal in our land. He shows that true culture and true manhood can only be a development of the moral sense, and that we must educate the heart as fast as we educate the head, or our knowledge may only increase our sin.

and overturn his integrity or uprightness. Intelligence, without commensurate moral balances, generates burglars and counterfeiters and that entire crop of shrewder sinners. Better suffer man to remain a harmless idiot, than misconstruct him into a shrewd demon. A little learning, if it be but proportionally shared among the several higher factors of mind, is not dangerous. But improvidently lumped, it wrecks the mind, whether it be of larger or smaller bulk.

We fancy Satan's intellect of the brilliancy of the morning star, whilst his moral nature is of the gloom of midnight. There is no dumb devil; nor a good one either.

Logic is cold. There is no warmth in reason. The brain lies above the heart, it is true, but not immediately above—about as far as the Poles from the Equator. Hence there is a chilly atmosphere felt in the presence of exclusively intellectual monsters. Read Humboldt's "Kosmos," if you would conceive of the Universe as lying wholly in the frigid zone. Voltaire can build a hell of ice around you—a monster-thing, which a monster only can do! The power of muscle is great. The power of the idea is still greater. But heart-power, which is will-power, is greater than all. Even a woman can sway a kingdom by it, be that kingdom a family, an island, or a nation. A pure heart-power can elevate man face to face with God. There need be no stronger motive-power than it, since there can be no higher exaltation conceived. Hence that single exhortation which God chooses to utter:—"My son, give Me thy heart!"

No man can be called educated, whose moral culture has been overlooked. "The aptest clerks are not the wisest men," says Cicero; since he who can calculate percentage rapidly, is oftentimes the most expert swindler. Culture is not *in*formation so much as *formation*.

Mind is essentially active. Without an enlightened reason, all our activity is blind and aimless. But if the will be untrained and impotent, how can the warmest resolution be executed? If we are too inert to act from right motives, towards proper ends, our will is evidently at fault. But this argues

plainly a want of culture in the moral, which is our higher nature.

How forcibly the proposition must strike us, then, that to cultivate a part of our being, and to neglect the remaining factors, will necessarily result in deformity. The world will some day learn, if it has not already discovered it, that such knowledge only puffeth up in one direction, to collapse the more sadly in another; that to be mistaught is sadder than to remain untaught; and that a soil but partially tilled, will flourish more rankly in weeds than the common highway.

Athletic bodies may be formed from a persistent practice in gymnastic exercises; but physical symmetry, proportion and beauty is, after all, the result of the free and uniform play of the limbs. For the same reason, the straining of single mental powers, may produce extraordinary minds; but happy and perfect men can only be realized through the evolution of the whole mind.

Still, the cry is—"Mind! Mind! Mind!—No matter for Virtue!" Do they forget that power without rule has its symbol in the whirlwind and the tornado? There is a growing *mania* for liberty of intellect; for a freedom in mental education; for free schools. It is boldly claimed as a sovereign panacea to good government and a universal brotherhood. Let it be conceded. But are we done then? Will such an order embrace and heal the whole man and society? Liberty is never anywhere an end, as too many seem to imagine. It is, at best, only a fair highway to a goal lying in the distance beyond. The capital point is not to make education free, but much rather to gain the largest freedom in rendering it *moral*. At the risk of a repetition, we again declare the aim of all freedom in education ever to be, to liberate man's will over self. As long as his feelings over-ride his principles, he is a savage, though he be never so deeply "letter-marked." And if his principles over-run his feelings, he is a barbarian still, in spite of his intellectuality. The moral balance alone can produce the necessary equilibrium.

To will, first, and then to do, is the normal order. Where

the will-power effloresces, there is heroic manhood—virtue in the old Roman, or, better still, in the true Christian sense. Who cannot take his hat off before Valjean, who seized a red hot iron and held it to his naked arm until it buried itself in the quivering, seething flesh? There was will-power enough in a certain Emperor to make a few ripe saints, of the modern stamp, who lashed himself into penitence over the tomb of Thomas-a-Becket. Who cannot forgive Cranmer for all his duplicity, when he sees him extend his aged, wrinkled hand over the crackling flame, until it drops into the ashes under? The Prodigal Son rises above his self-righteous brother the moment he cries—"I *will* arise and go unto my father, and *will* say, I have sinned."

All these measured their conduct by that bold formula:—*Sa pere aude*—dare to be wise. They conquered the natural cowardice of the human heart, the native impotency of man's will, and freed themselves from the tyranny of nature. And what is any man, before he is thus disciplined, but a wilderness of powers? A monotony, and yet tossed to and fro; unrestrained, and yet far from free; bound by no rule, and still a slave, a creature of contradictions.

It is a reproach, in a manner, to our age and country, that all our schools should be known as *Literary* schools. Xenophon tells us the Persians taught their children virtue, as other nations do letters. At fourteen the Bureau of Guardians of Youth instructed them first in religion; then, how to be always upright and sincere; next, how to subdue their appetites and passions; and, finally, how to dare to do right. Their tutors were invariably men of marked wisdom, justice, temperance and valor.

Lycurgus placed great store by learning, but told the Lacedemonians that it was a thing inferior to virtue nevertheless. Plato followed a like discipline, and insists on quickening the understanding in matters of law and right. Astyages, asking her son Cyrus, to give her an account of his last exercise at the Academy, he made this report:—"A large boy, having a short cassock, by force took a larger one from another boy,

who was not so tall, and gave him his own in exchange. Whereupon, I being appointed judge in the controversy, decided, that I thought it best each should keep the coat he had, since both were better fitted now. But my master told me I had done ill, in that I had only considered the fitness of the several garments, whereas, I ought to have thought of the justice of the thing, which required that no one should be allowed to take forcibly anything from another."

Our modern schools must set before us a rather uncommon specimen of their own tuition, before we will believe him to have had a better *Alma Mater* than the boy Cyrus had. Oxford and Cambridge, Yale and Nassau Hall can certainly do no better. No modern Seminary can produce riper fruit.

It appears in their history, that the Lacedemonians had already discovered that science, when rightly applied, must teach prudence, resolution and morality. Hence they initiated their offspring, at once and from infancy, into the ultimate and legitimate effects of true wisdom, not by precept and the text book only, but by actual trial, experiment and act, in order that theirs might not be a knowledge of the mind alone, but become a complexion and habit rather, an intuition rather than an acquisition merely. "What ought boys most to learn?" was the question propounded to Agesilaus. "What they ought to do when they become men," was his answer. Can a more excellent method of instruction be devised?

Athens and Sparta were pitted against each other in this wise:—"For rhetoricians, painters and music-masters, go to any city in Greece; but for legislators, magistrates and generals, go to Sparta. To learn to speak well, go to Athens; to do well, to Sparta. To discover how to disentangle a sophistical argument, or to unravel an ensnaring syllogism, go to Athens; but to know how to foil the baits and allurements of pleasure, and with noble courage and resolution to confute and conquer the menaces of fortune and of death, go to Sparta. To learn to babble with the tongue, go to Athens; to exercise the soul, go to Sparta."

How oddly it would sound in American ears, to be told of a

"College of Virtue for young men and boys;" of a "School of Morals!" Among the four hundred chartered Institutions in the United States, we know of none such. All are *Literary*, principally and foremost, and moral, afterwards—Schools of Letters rather than Seminaries of Virtue.

We are very sorry for all this. We tremble for the Republic, since the Political Fathers long ago said, it could not survive save as virtue and intelligence combined. Is it not high time then to place moral culture as a prominent branch and chief feature in the College Catalogue?

And now there remains yet an order of Culture which is limited neither to man's physical, mental, or moral system, separately taken, but addresses the integrity of his various powers. That order of education which aims at a development of all our faculties into the highest possible harmony is *Æsthetical* culture.

Here the sensual nature stands no longer as a tribunal, nor intelligence, nor virtue. We now enter the inviting domain of Taste.

In every piece of mechanism the first business of the artist is to construct every separate part: wheel and pivot, and bar and bolt must first be made. The second task is, to fit them all in one. Every constituent thing is a unity; and all together form a higher unity again. Only now as a grand chord results from such an artificial organism, can a third and final end be said to have been attained. The proof of a mechanism lies in the running of it; and its successful harmony constitutes its æsthetics. In the earliest hum of the reaper, in the glad farmer's field; in the music of its properly attuned wheels, do you discern the sum of its powers, its highest reality. You think not of its individual forces, of its beams and levers, and knives and teeth; nor of the entire instrument, as composed of dove-tailed pieces, but of its harmonious unity and moving harmony. A new feature springs to its surface, all unknown before, its beauty, which is the splendor of the true.

The embodied ideal of mechanical art runs before us in the tall grass, like a man-built serpent. We forget the sooty fa-

bric and the greasy workman; the bellows and forge, and mold and hammer, and are enraptured solely and completely in the height attained, the æsthetics of mechanics.

If we turn now to the Universe at large, we may discern an æsthetics covering it over and over like sunshine. The Kosmos of Nature is a unity; not because it consists of a multitude of creatures fitted into one, but rather because of the universal harmony inherent and apparent throughout. "The earth is full of the glory of God," and the display of it is not so much in the number of individual objects as in the accord of all. It is the atmosphere of entirety that gives an æsthetics to the Universe. It was only after the Creator had conferred His final benediction upon the organized chaos, that this sublimated element emerged softly and silently out of the musically moving *Welt-all*, as the fabled Venus from the sea dripping with the spray of beauty. As the "Author and finisher" of the new creation must first cry, "It is finished!" ere its æsthetical grandeur could move the angels to look into it with marvellous delight, so was there only an æsthetical Epiphany, a "music of the spheres," when the morning stars sang the inauguration song over the consummated world-building.

Nor is there a single unspoiled object of Nature that does not in the first moment of its entirety put its Sunday-dress on, like the knight his coat of mail. What else is that which pleases us in the "diminutive flower? in the spring of water? in a mossy stone? in the twitter of birds? or, in the hum of bees?" Not the bulk of matter, not the sound that confronts us, inspires us; but the idea embodied under an appropriate garment—their tamed energy, if we may say so—their beauty, which is for us æsthetics in time and space.

Nor can men construct a piece of Art that will not enroll itself as a thing of beauty in its finished stage. When the sculptor stands his statue upon its pedestal, he touches it here and there; he smooths it over and over; he seems to breathe on it. This is its anointing, and you have æsthetics, as a consequence, in marble. The painter dips his brush in ambrosia, as it were, administers a few delicately-final strokes, and gives

you æsthetics on canvass. The poet strikes his lyre, as with the down of an angel's wing, and we hear an æsthetics in song. An artificial flower can be tenderly manipulated until it resembles the real, with the most perfect illusion of form. All objects, whether of Nature or of Art, betray an æsthetical capableness. Like life, it resides within, but can be made to rise to the surface, as the tint to the rose or the blue in the firmament.

We must, accordingly, expect an æsthetics in man too. Here it were a sad want indeed, could it not be found, since now only have we, for the first time, a conscious subject. Here, too, the element constitutes an efflorescing product of underlying forces and tendencies, not mechanically any longer, but intelligently conducted outward and upward. Hence, if it come to the surface at all, it is by and in consequence of a process of cultivation, just as physical strength, however dormant, can be brought to view, as intelligence comes forth and as morality emerges. It may remain hidden, like a diamond in the mine, or the pearl in the shell-fish. Its embryo is only placed within us, waiting for a birth and realization under the discipline of culture. As no man comes on the stage of existence with a full-grown stature, or with a golden spoon, as the symbol of his accumulated fortune, so neither must we look for the æsthetical over-all to hang around him from the beginning. To some it may never declare itself, as bodily vigor, wealth, intelligence, or morality may never appear in the history of many. It may be an element wholly foreign to some constitutions, as knowledge is to the idiot, or agility to the cripple. But, as a rule, its absence is owing to a want of astee clcluiurl.

Æsthetical life, like every other endowment, comes over its own road, and not by any common highway, or trackless march, as the ship ploughs over the sea. There may be a physical culture, a logical culture, a moral culture, and æsthetics be lacking notwithstanding. Men may be well-built, well-informed, and well-behaved, and yet prove quite barren in this element. Like the famous "Tape-worm" Railroad, they are dwarfed just this side of completion. They are awkward, angular and

unsymmetrical. The factors of manhood are all at hand, but not put together, as it were, as appears from their conduct and life throughout.

We speak of such a character as unsuccessful, and wonder over the failure. No mystery at all. Just as well wonder why a man who is not skilled in finance cannot preside over the treasury of a nation, or why a man without moral training is immoral. He has never had any æsthetical drill. The schools through which he passed ignored all such cultivation, as the result of any specific order, and, at most, regarded it only as an accompaniment that would spontaneously rise to the surface of character, as cream on milk. It never came; it never will come unless it be evoked. The æsthetical education of man is even sneered at by many a dry, matter-of-fact tutor, as something that tends towards rendering a mind effeminate. As a consequence, a number of our severe students and scholars are withal unfitted for the conventionalities of life, and remain strangers to the common politeness of society. The student must be weaned from his *Alma Mater* ere he loses his sharp corners. He has been solving, or endeavoring to solve the problem of the "square of the circle," instead of giving a due portion of his time and toil to the equally interesting and more successful task of circling the square—around about himself at least. He lacks oiling, like the newly-built engine, just from the fabric, and every one of his movements is a *screech*.

"Do but observe my boy," said a fond father, "when he returns from the Academy, after a siege of eight years. No man is more awkward and maladroit, so unfit for company or employment!" Many a scholar has had a mountain of prejudice to cross, in the mind of the populace, immediately after his matriculation into society. He is "proud" in the eye of the unsophisticated. But he is not proud, only mentally liver-grown, let us say. Three months with a fencing-master would render him a success, a dignified and graceful man.

Such an order of culture is to character what the apex is to a pyramid. Without physical culture, every man is under the sway of his sensual nature, and in so far brutal. Logical cul-

ture places him under the control of reason. Moral culture sets virtue as a queen above and over him. Æsthetical culture places him under the ersy yoke of taste, which is the philosophy of the beautiful, and the beautiful is the essence of the true.

Æsthetical culture may already become manifest in the natural and untrammeled politeness of the young child, under a well-administered household discipline. The pliable decorum of the lad is only an advancement on the originally laid plane. The affable manners of the youth are but another elongation of it. The Belles-Lettres of the Academy are located on the same level, but at a more distant station. The enchanting tone and influence of good society are a continued plastic exercise over man's æsthetical element.

The aim of all such schooling is to consummate the relative union of all virtues. And such a union constitutes, not the healthy merely, nor the intelligent solely, nor the moral chiefly, but the beautiful character.

If under such a *Regimé* such a character be a result, why should not æsthetical culture be more largely enlisted in the great art of character building? To sublimate a low and common spirit to the level of the lofty, the noble and the sublime, can ambition set a more costly prize?

The Grecian fable allotted a belt to the Goddess of Beauty, which imparted loveliness to the wearer and rendered him

"The *cynosure* of neighboring eyes."

The companions of this Goddess were the Graces. The Greeks obliged all who lacked æsthetics, no matter how richly they might be endowed with all other mental store, to offer a sacrifice to the Graces. Not woman only, but man, as well, could be thus adorned, according to the allegory.

Beauty is, then, a prerogative of human character, and can be called forth under culture. It extends to person and form; to motion and voice: to speech and conduct. *In sum*, it is nothing else than the æsthetic expressing of the soul.

The inner man is the seat and source. Nature may indeed contribute largely to its outward store. A happy proportion of limbs; a rounded and easy form; a delicate skin; an ele-

gant and graceful carriage; a euphonous voice—these and much more may render its maturing the more rapid and easy; but they are but types and exhibitions of what the spirit of man is intended to realize in the moral order. A symmetry of conduct; a delicately-attuned conscience; a calm and subdued emotional texture; a controlled disposition; a conquered will; a cultivated and chaste taste; a proportioned body of virtue—these and similar qualities, developed and organized, "fitly joined together," constitute the æsthetic gentleman.

It is not the "toilet table" or looking-glass *mania* that we are magnifying. We speak for and of the beautiful soul. We call that soul beautiful in which the emotional principle swallows up the will-power, and yet does not contradict the mandates of reason. "It practices the most painful duties, it may be, with an ease which seems to glow from instinct itself." Sacrifices, of an heroic order even, become natural and voluntary. The senses and reason build a perfect harmony, which is something that can become realized only in a matured state. Inclination and duty are one. Such a soul glides through the ordinary scenes and experiences of life as a swan moves on the lake—a thing of moving beauty all through.

"Æsthetic culture rescues us from the mean details of every-day life," says a high authority; "or, rather ennobles us to invest them with a new and unwonted halo." An æsthetic soul is like the caterpillar turned into a butterfly, sailing over the tops of flowers and trees, at whose roots it once crawled a worm on clods. It can then "believe in the ornamental as well as in the useful and substantial; in beautiful rainbow colors and in beautiful flowers; in pictures and statuary; in gliding streams and waving forests; in flower-gardens, as well as in fruit and vegetable plots; in beautiful God-made parks and lawns in the country, as well as in magnificent, man-made avenues, drives and breathing-places in the city; in shade-trees and shrubbery, vines and trellises * * * * * for they are the gifts of God." Nature is now seen in regal robes or triumphant array. All things become new to such an eye. But lacking such culture, and, as a consequence, such a crite-

rion of taste, what are we then? We will tell through the vehicle of an incident:—

Two men stood by the Falls of Niagara. He of the beautiful soul exclaimed: "Sublime!"

He, by his side, looked stupidly up and asked: "What did you say?" He saw not the terror in the cataract, nor the magic in that enchanted flow of water.

"It is sublime!" repeated the former.

"Why, it's only a big sheet of water," resumed the latter, wholly blind to the grandeur of Niagara.

"But, see how majestically it descends!" continued the æsthetic soul, quite impassioned.

"And what's to hinder it?" queried the plebeian mind.

"O, but the sublimity of the scene!" persisted the *Elite* one, almost frenzied.

"Y-e-s!" responded the vulgar spirit, "a monstrous stream to turn a mill!"

Dionysius laughed at the Grammarians, who vexed their brains over the misfortunes of Ulysses, but remained ignorant of their own miseries. He sneered at the musicians, who strained so hard to attune their instruments exactly, says Montaigne, but never tuned their manners. He despised the orators, who studied to be eloquent in speech, and arrived not at a euphonious life and conduct.

This is even to-day the fault of the schools. Plato erected a Seminary in his Republic, the chief design of which was to make men citizens, *i. e.* well-rounded members of society. George Washington was a sublimated character. But his greatness was not after the manner of promontories or projecting precipices. Washington was a harmony as much as there was of him. No national character stands forth more marked in this respect.

Does any one ask—Can such an æsthetic state be attained by all? Schiller replies: "As an aspiration, it is present in every finely attuned soul. As a reality, it is to be found in the few only." But every man's relative perfection lies in the agreement and harmonious energy of all his powers—physical,

mental and moral; and the schools are responsible if no effort or provision be made to consummate such a harmony in man.

*Query: What are we to understand by a liberal Education?*

The answer is given in these words: "A liberal education is that result which flows from rendering our bodies the ready servants of our wills, doing with ease and pleasure all the work which they are capable of performing; from rendering our intellects clear, solid and logical engines, with all their parts of equal strength, and in smooth running order, whether in light or heavy tasks; from rendering our minds storehouses of the great and fundamental truths of Nature, her laws and her Maker; from rendering our souls the reservoirs of life and fire, with passions all subdued to the biddings of our enlightened conscience; from rendering ourselves inspired with a love for God and man; and from rendering the whole in one, under a garment without seam."

But have we not, after all, but glided over the surface of things in all these pages? Perhaps so. Still, if the diligent and enthusiastic body of geologists have, as yet, been unable to attain to the depth of one full mile from the crust of our earth, leaving seven thousand, nine hundred and eleven miles under their feet, we need not feel so fearfully reproached either for not having been more successful in descending nearer the bottom of human culture.*

* The writer of the foregoing Article by no means claims originality for all the views and expressions contained therein. He feels himself obliged to Schiller's Works, to Montaigne's Writings, and to several prominent Daily and Weekly sheets, in which the Educational problem has been and continues to be discussed. He cheerfully credits all these in this general way.

## ART. III.—ST. PAUL THE CORYPHEUS OF EVANGELICAL PROGRESS.

BY REV. I. E. GRAEFF, TAMAQUA, PA.

THIS man was brought up a Pharisee of the strictest kind. He was deeply rooted in all the prejudices of his people, and fully entered into the radical and bitter religious conflicts of his day. He was not governed by mere impulse, nor ruled by momentary passion and caprice. His life, at any time, rested firmly on the foundation of principle, and had the advantage, the force, the power of consistency, even while yet entangled in the meshes of Pharisaic superstition. As an honest defender of the law and the traditions of the elders, he was present at the trial and martyrdom of St. Stephen, and was in full accord with them who condemned and put him to death. But here it was that his history came to a crisis, and a radically different turn was given to his entire moral and religious being. True he was yet breathing out cruelty against the Church, and was not satisfied with executing his bloody measures in the Holy city, but he desired and obtained authority to go to Damascus, there to arrest and bring to punishment all whom he might find holding the same faith for which Stephen had just laid down his life, whether these should be men or women.

On his way, however, while the sun stood in meridian glory, and shone down with full-orbed splendor upon the grand and picturesque scenery of that oriental city, according to his own oft-repeated narrative, he was suddenly arrested in his course, a supernatural light shone round about him, and he fell to the ground, utterly blinded. And now he heard the voice of the Son of God, who spoke to him in a parental but reproving tone. By Divine command, he was led into the city, and found lodging among the people, whom he had intended to drag to prison and to death. For three days he remained in darkness, all the while fasting and praying. Then came a certain disciple,

called Ananias, who by divine commission ingrafted him by Holy Baptism into the body of Christ, and confirmed him by prayer and the laying on of hands. In this solemn transaction, the climax of his conversion was reached, and from this epoch starts his history as a Christian and as an Apostle of Jesus Christ. Surely, such a character and such a conversion, being fraught as they are with the most gigantic consequences to the highest and best interests of our race, are worthy of the most careful and profound study.

We venture now to write down this great Apostle as the Corypheus of evangelical progress, taking the term in the most comprehensive historical sense. Facts can be produced that show most conclusively that this pupil of Pharisaic culture, from the very beginning of his apostolic career, stood far in advance of heathen philosophy and art, in all that belongs to the worship of God and the destiny of man; and that Judaism itself, with its high ideal of the unity of the Godhead and the spirituality of His worship, was but a dim shadow of the evangelical glory of the message of our great Apostle. He did not draw his inspiration from classical antiquity; nor did it come to him from the Mosaic dispensation even, except in so far as that economy was a prophecy of the coming of a better Covenant, of which he himself was called to be an Apostle. His progressive evangel was no mere development of what had been previously at hand in the mind of the world; but the bringing in of the power of redemption from on high into the process of the world's history, through the coming of Christ in the flesh, in order that the world may be delivered from the curse of sin and be carried forward to its blessed final consummation. Hence the Person of Jesus Christ and the facts belonging to His life and work and economy of redemption, furnished the ruling arguments in the logic of this apostolic master-spirit. These were the weapons with which he fought the good fight of faith, and by which he persuaded both Jews and Gentiles that faith in Him was the only hope of salvation. It was just the power of grasping this great mystery in all the fullness of its practical historico-sacramental bearings that has

given St. Paul such a peculiar force and moulding influence in the history of the Christian era.

If we take, now, what the Apostle has written concerning the nature, the counsel, the worship of God, and the misery, the redemption, and the final destiny of man, we are made to feel throughout that he is not dealing with mere speculative ideas, and that he is not the instrument simply of the Spirit of prophecy; but that he is resting continually on historical facts and demonstrations which lie near at hand, and which must be taken as a sure and abiding testimony of the presence of the grace and favor of God among men. In the cities of the Levant, of Macedonia, and Greece he was confronted with idolatry in its most cultivated form. Here poetry and art had joined hands to give tangible expression to the idea of beauty and taste, in the worship of numberless gods and goddesses. The metropolis of Grecian life was the city of Athens. When Paul went there and saw their altars, and temples, and refined but superstitious and degrading worship, he told them boldly that they did not know the one true God. And their worship, he assured them, was neither reasonable nor true. Had he stopped here, it might perhaps be said that this was nothing new to the Athenians, as they might have heard this before from the representatives of the Jewish faith. But the Apostle never failed to make all his teachings turn on Christ and Him glorified. So he did here in the presence of the disciples of Homer and the schools. He also told them of the resurrection, and of a tribunal far higher than that of Mars' Hill. He did not stop with the personality, unity, and government of God; his Christology involved and demanded faith in the dignity, the moral responsibility, the immortality of man, in the blessed resurrection of the sainted dead, and the glorification of both body and soul in the life to come.

It was this Christology that gave novelty to the Apostle's preaching at Athens. It was this that drew down upon him the scorn of his cultivated hearers there. They called him a babbler, a setter forth of strange gods. Apparently his sermons made but little favorable impression; only a few adhered

to him. He remained but a short time and then hastened to find a more congenial soil for the seed of the Word. Yet Athens could not long resist the testimony of the truth. That so gifted, intellectual, and cultivated a people should have met the first announcement of Christological facts and dogmas with doubt, and even with contempt, might have been expected. But the fact that the descendants of these very people, in a few centuries, exchanged the mythological creations of their beloved Homer for the unlettered narrative of Galilean fishermen, is proof positive that the story of the Gospel was irresistible in its facts. About three hundred years after St. Paul had visited these people, the famous ecumenical council of Ephesus was held. In this assembly the same nationality ruled, that ruled at Athens three centuries before. The question was not raised now whether God was one, omnipresent, and omniscient. There were no doubts expressed in reference to the immortality of the soul, and the resurrection of the dead. These things were all taken for granted now, and taken for granted too by a people whose ancestors, notwithstanding their extraordinary dialectic skill, intellectual superiority, and philosophical penetration, were not able to settle or firmly believe a single one of them. This indicates a very strange revolution indeed, and a revolution of a more comprehensive historical significance for the world at large, than all the classic culture of Pagan antiquity taken together. These learned divines of the Ephesian council, the sons of cultivated but skeptical fathers, so firmly believed in the mystery of the Incarnation, that it was a serious question with them whether the Virgin Mary should be called the Mother of God, because she had given birth to Jesus.

Here, then, we have a revolution in ideas that is both grand and radical in the extreme, a revolution which had wrought the deliverance of the popular mind from the degrading worship of imaginary deities, and carried with it such a change in manners and social relations, in laws and institutions, as has since resulted in the most generous and beneficent reorganization of society, as far as Christian civilization has been able to

extend its benign influence. This practical bearing of the evangel of St. Paul we will endeavor to bring to view as we pass on. For the present, however, we shall turn to an incident of his labors which brings out fully the broad catholic aim of his mission, and the wonderfully progressive position he had reached, in solving the deepest problems of social economy.

He is called the apostle of the Gentiles, as it was made his special mission to carry the Gospel to the heathen. This was told him at the very beginning of his Christian career, and he so declared it at the commencement of his apostolic labors. This mission starts properly from Antioch in Syria, where Paul and Barnabas were solemnly set apart for the work by fasting, prayer, and the laying on of hands. He had been secluded in the wilderness, had preached in Damascus and Jerusalem, all of which it seems was but preparatory to his authoritative apostolic commission, which dates from this ecclesiastical transaction in the Syrian capital. But he did not henceforth turn away from his own people, but entered into their synagogues everywhere. This course he commonly pursued in the cities of Asia Minor, Macedonia, and Greece, and in this way he first reached the Gentiles, as many of these were in attendance at the public worship of the Jews. Antioch in Pisidia is the point where the proper scope of his mission came fully to view for the first time. On his way from Syria he had passed through Cyprus, and had converted Sergius Paulus. In other parts he had preached to both Jews and Greeks. Still there is nothing on record from which we may judge that he came to a direct issue with his own people in reference to the distinctive aim of his calling, until he reached the highlands of Pisidia. Here he entered into the synagogue at Antioch, and his sermon on the first Sabbath made so favorable an impression, that both Jews and Proselytes expressed a desire to hear him again. The next Sabbath the sanctuary was crowded. Not only the ordinary worshipers were there in full force, but many heathen besides. In that mixed assembly St. Paul boldly declared that Jesus of Nazareth, whom the Jews had crucified, was "the glory of his people Israel," and "a

Light to lighten the Gentiles;" and that in Him all should be united as one people in the bonds of a common faith and brotherhood.

This was a novel scene to all present. The Apostle himself must have felt strange in view of the momentous position into which he was placed. It was intimated to him at his conversion, and in his prophetic vision in the city of Jerusalem, that the Gentiles should be willing to receive his message. He had witnessed the fulfilment of this promise in the Syrian Antioch, and in the city of Paphos. Here, however, he stood for the first time in the presence of a large audience, made up of the representatives of two antagonistic elements, the Covenanted and the uncovenanted. But he did not fail to play the master-game of his great mission. He took advantage of the opportunity and boldly declared, in that large and mixed assembly, the universal propagandism of the Christian brotherhood of all men. Need we wonder that this was the signal for a grand conflict? And can it be justly regarded as a matter of surprise, that the Jews could not appreciate the generous, the progressive, the sublimely beneficent, tenor of this Pauline Evangel? It is hard to see how any one present, not fully master of the prophetic scope of the Jewish economy, could at all agree to the demands and aims of the evangelical era, as here set forth. And that a conflict followed, which embittered the Apostle's life to its tragic end and kept the Church in a historical death-grapple for ages with Judaizing tendencies, on the one hand, and the Protean evolutions of Gnostic errorism, on the other, is nothing more than should have been expected from the elements that entered into this colossal movement.

The Jews were not to be blamed, humanly speaking, for being offended at the leveling evangelism of Paul. Were they not reared under the power of a rigid theocracy, to which they were conscientiously attached, and that drew a strong line of demarkation between the Covenanted and the uncovenanted? between the Circumcised and the uncircumcised? And did not the sad experience of their fathers admonish them of the danger of taking down this wall of partition? Would not such a

measure open the way once more for the introduction of Pagan idolatry and corruption, and bring the wrath of the God of Israel down upon the heads of His guilty people? These were considerations of no small moment to the Jews of those days. Paul's Gospel, in their estimation, no doubt, looked directly towards such a profane amalgamation of their own faith with Paganism. It was this that made them resist the teachings of Paul with such religious determination, and spurred them on in their persistent efforts to prevent the progress of his mission. Of course, they misunderstood both his preaching and the prophetic tenor of their own economy. But that fact does not remove the difficulty of the circumstances which gave rise to this misunderstanding. Their idea of the Messiah's reign was simply the universal extension and enforcement of the Mosaic law, with all its ceremonial and ritualistic restrictions. To the sublime and more spiritual evangelism of the new era they found themselves unable to rise, on account of their deep-rooted prejudices and conscientious scruples. Indeed the Apostles themselves did not reach this advanced status without a struggle. In the history of their Master nothing had transpired, that seemed to demand a radical change from the old order of things. Hence the doubts and fears of the Church, at the first news of the baptism of the household of Cornelius, and the necessity of a special Divine interference in the case. Surely some allowance may be made, therefore, for those who, with the same fears and scruples, had not the same demonstrations of the Divine will in favor of the proposed gigantic innovation, inaugurated in the synagogue at Antioch.

And now, what is the practical significance of the broad irenical ideas, advanced by our Corypheus of evangelical progress?

It is scarcely necessary to say that these ideas led to the removal of the distinctive peculiarities of the Jewish dispensation, and that in place thereof the rearing up of the economy of the Gospel was the consequence. These facts are well known and understood all round, but the knowledge of them does not necessarily lead to a proper conception of the funda-

mental animus of the movement, of which St. Paul was the great apostolic leader. Considerations of this kind may not go further than a mere mechanical notion of an outward historical change, without an intelligent insight into the nature of the mystical life-power that lies back of the visible phenomena of the movement. Such a judgment in the case may be as blind as was that of the Jews. To the mind of St. Paul it had quite a different meaning. The relation of the race, in its new creation by faith in Christ, was to his mind quite as real, as was its relation to the first Adam in the sphere of nature. As in Adam all die, said he, so in Christ shall all be made alive. And this process was taken evidently not to be judicial simply, but organic, flowing from the fontal source of the new creation. And now Paul strikes the key-note of the ethnological catholicity of the scheme by saying: Jew and Greek, male and female, bond and free, all are one in Christ. Had we nothing on record of the sayings and doings of the great Apostle, but this irenical summary, we would not be without the secret of his far-reaching influence on the issues of modern history, especially in its tendency to elevate the individual. Pagan philosophy was particularly unfortunate in this very matter; it always misunderstood and wronged the individual. It knew neither the origin nor the destiny of the race, and in view of this fact we would hardly expect that it could do justice to either the moral misery or the true dignity of our nature. The result of this ignorance was revolting dogmas, atrocious laws, legalized, unnatural practices, which struck at the rights of the individual, and rested throughout on the presumption that nature and the decrees of the gods demanded such measures. Now, when Paul announced that all men were equal in the sight of God, and that all are destined to reach the same blessed consummation by faith in Christ, the death-knell was wrung to the degradation of the individual, and slowly but surely did the individual begin to rise to his normal position.

Woman was destined to receive no small share of this social benefit. Paganism was a yoke of universal and hopeless degradation to her. Under it she was not the equal, but the slave and

instrument of the stronger sex. Never did she rise to the dignity of a companion, until Christianity had secured to her the rights of social equality. Pauline philosophy here was better than the opinions of the ancient masters. It made short work with the arbitrary laws of the stronger sex. It started with planting or engrafting both male and female, side by side, into the fellowship of Christ, and thus gave them an equal share in the great salvation. From this high vantage-ground he proceeded to urge them on to mutual love, and connubial affection. This is the only philosophy that has ever led to a proper sense of the sanctity of the marriage tie. It alone has given the death-blow to the infamous practice of polygamy. It is at the bottom of the high position woman now occupies in Christian society. Ought we to refrain from saying, in view of these facts, that St. Paul had better ideas of the rights and obligations of both sexes, than ten thousand of our modern frothing infidel apostles ever dreamt of? He has not ignored the difference of sex, it is true, and preached the dogma of absolute equality in all things; but his mode of evangelical reasoning demands the recognition and full guarantee of all the rights of both sexes, as these are abundantly set forth in the beneficent lessons of the blessed Gospel.

Again, Paganism knew of no law to protect the weak, the poor, the infirm, the aged, against the irresponsible caprice, the wrong, the cruelty of the strong, the rich, the powerful. Infants could be destroyed or abandoned, without causing either surprise or scandal. Slavery or suicide was the only remedy for the helpless poor, and the aged were allowed to perish without mercy. Christianity laid hold upon this evil with the will of a giant. To it a human being, made in the image of God and purchased with the blood of God's only begotten Son, however unfortunate and degraded, was entitled to protection, sympathy, and care from society. It is this kind of influence in the world that has removed much of the cruelty and misery of former times, and has given rise to a public opinion which is especially tender in its care for helpless infancy, and that opens the fountains of public beneficence for the support of the

needy. Such is the Genius of the Gospel, and such the cardinal tone of St. Paul's Christological evangel, in reference to the social structure of human society. One of the grandest achievements of this sublime historical movement, however, is the destruction of the institution of slavery. In Christ, said Paul, there is neither bond nor free. This was a declaration of equality in the highest and best sense. When this declaration was first made, slavery was universal. No violent interference with the relation of master and servant was proposed or adopted. All was allowed to pass on quietly, yet there was a new leaven at work in the life of the social economy of the world. The mutual obligations of sympathy, of confidence, of love, were imposed upon master and servant, for the Lord's sake. Emancipation was suggested and encouraged in all possible cases, always subject to the higher law of the faith. In the light of this Christian philosophy of social equality, the institution began to decline; gradually it passed away, far and wide, and soon it will be allowed to rest in the pages of history as a thing of the past.

The morality of the Gospel is acknowledged to be of a superior order, even by those who deny its supernatural origin and character. Infidels and skeptics dwell with rapture upon its sublimity, whilst they deny and falsify the facts upon which it rests. It has really proven to be the salt of the earth, and the light of the world. It has largely revolutionized and elevated public opinion, and has forced many an indecent scandal to retire into seclusion and secrecy. Our apostolic Corypheus is the champion who has fully inaugurated this grand and majestic revolution among the deluded devotees of classic corruption. His evangelico-philosophical solution of the dignity and moral responsibility of the individual, worked like the behests of the genius of order amid the chaos of hopeless confusion. He poured light into the pitchy darkness of classic ignorance, and taught the disciples of Zeno and Epicurus how to enjoy the world and yet to be dead to the forbidden pleasures of sin. It is true, our Apostle lays very particular stress upon the doctrine of salvation by grace, over against the notion of salva-

tion by works. Some have undertaken to construe this into an unbridled license for sin, but Paul did not so construe it. With all the energy of his ardent nature he opposed this Antinomian heresy as the proper work of the prince of darkness, and proceeded to lay down a basis of morality that is as rational as it is evangelical. How should we, he exclaimed, who are dead unto sin live any longer therein? Are not our bodies the temples of the Holy Ghost, and shall we make them the instruments of sin? Buried with Christ in Baptism, we must rise with Him also to newness of life. In this Christological code of ethics of St. Paul lieth all the law and the prophets.

But whence had the Apostle this sublime morality? From what source did he draw his beneficent scheme of emancipation? Was he after all a philosopher only among the philosophers? or at least simply a prophet among the prophets? The history of his conversion and apostleship will furnish the answer to these questions. The whole compass of his evangelical wisdom is the fruit of the inspiration of the personality of Jesus Christ. Not that his previous culture was of no account to him. This is known to have been of such a character as to qualify him particularly for the specific work assigned him; only it must not be regarded as constituting in itself the essence and power of his apostleship. This came to him directly from the great mystery of God manifested in the flesh. All his doctrines and precepts flow from this central fact. Sin, grace, justification, personal holiness, the resurrection of the body, the judgment to come, the life eternal, all rest upon this Divine-human mystery of the Creed, and without it would cease to be of any Gospel significance and force. The language of St. John may be applied to the ministry of St. Paul with special emphasis: "That which we have seen, and heard, and handled, of the Word of Life, declare we unto you." His epistles may be called mystico-sacramental in their ruling tenor. His favorite figure is Christ, the head of His body, the Church, and all believers members of the same. Hence Christ incarnate, Christ on the cross a sacrifice for sin, Christ buried, Christ risen, Christ exalted to the right hand of the majesty

on high, Christ coming to judge the earth, Christ with His people the hope of glory—these are the objective realities which make up the warm genial substance of St. Paul's redemptive evangel, and give him a power far above that of philosophers and prophets.

There is a certain kind of modern skepticism, which pretends to make vast account of the benevolent and moral forces of the Gospel, but ignores and sets aside the Christological facts that underlie the same. These go so far even, sometimes, as to deny that Jesus ever claimed to be the Son of God. Of course, critics of this kind, who can read the narrative of the Evangelists and fail to notice in it the strongest sort of evidence that Jesus did claim divinity and equality with the Father, are not the class of men that may be regarded as reliable judges in the case. And if they proceed further and set down the Incarnation, the vicarious sacrifice on the cross, justification by faith, and other kindred dogmas, as additions to the original Gospel put there by persons of priestly proclivities and designs, it is but another evidence that the world as such will never be able to comprehend the distinctive cardinal objective realities of the Christian faith. The materialistic rationalism of the day is just as blind to the true distinctive peculiarities of Chistianity, as were the scoffing Athenians in the days of St. Paul, although our modern skeptics have the advantage of a superior morality, having been reared under the influence of the Gospel which they deny. It is extremely interesting to notice the difference between the vulgar infidelity of the last century and the skepticism, or materialistic rationalism, of the present day. The former made a blasphemous onslaught on all religion as a pure invention of priestcraft for the purpose of imposing on an ignorant populace; but the infidelity of today is a little wiser in its generation. This claims to be eminently religious, having learned at last that man must not be put on a level with brutes, knowing neither God nor fearing His law. This is progress, surely, and where there is progress in the right direction, there is hope. May the day not be far distant when these modern apostles of piety and Christian mo-

rality without evangelical Christology, will be led to see their own folly as they evidently see that of their unfortunate predecessors. For we trust that the popular heart of our age is no more prepared to return to the hopeless misery and uncertainty of a mere speculative or sentimental piety, than the Christian consciousness of a former age was willing to exchange the Christological facts of the Gospel narrative for the mockeries of a heartless atheism.

Let no one, however, pass by the skepticism of our day, as fraught with no danger to Christian piety. It is all the more dangerous, because it is professedly pious and conservative. If it made open war on the piety and morality of the Christian world, as did the infidelity of a century ago, it would be recognized as an enemy and treated as such. But now it comes in the guise of a friend, while it stings like an adder. Often it would grow indignant, too, if any one should doubt its title to the Christian name, since it sustains the cause of popular intellectual culture, lends a helping hand to the material, social, and moral improvements of the day, and is supporting the cause of public benevolence. Nothing more distinctive enters into its Creed than this, and yet it sees no discrepancy between its own position and the demands of the religion of the Gospel. St. Paul would have hardly recognized such Christianity as much better than the religious empiricism of the Pagan world. Let us be rightly understood. We do not mean that the Apostle is antagonistic to intellectual progress, or any social and moral reform. On the contrary, it is our aim to show that he is the Corypheus of real progress, in all its aspects. He is, however, not the leader of a Christless philanthropy, or a humanitarian materialism. He knows of no true Christian charity that stops at making provision simply for the body, nor does he regard that as a sound basis of social order and true morality, which ignores the historical reality of the kingdom of God in the world. St. Paul's progressive evangelism lies just in this, that he makes faith in Christ, in its proper historico-sacramental force, the fontal source and channel of all substantial progress in the world, and brings into sub-

jection to this central objective sacramental power all other interests and instrumentalities. To his mind this is the only guarantee of true piety, and of a morality that will bear the test of time and eternity.

When, therefore, we place the Apostle before the reader as the Corypheus of evangelical progress, we do not wish to make the impression that this involves a rupture, either intentionally or unintentionally, with the old Christological ideas of the Creed, or that such a rupture can ever take place in the normal course of history. According to Paul, Christianity is bound to Christ, to the incarnate historical Christ, and with Him it must stand or fall. And the professedly evangelical Christianity of our age needs the Baptism of this sacramental unction of the evangelism of the New Testament, in order that it may stand triumphant against the rising tide of skepticism, and carry society forward to the goal of millennial peace and glory.

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## ART. IV.—RESTORATION AND CONVERSION OF THE JEWS.

BY REV. J. S. FOULK, A. M., CARLISLE, PA.

THE future conversion to the faith of Christ of God's ancient and covenant people, and their restoration to Palestine is a pleasing and interesting theme, much more so than many parts of their past history. They are neither so inconsiderable in numbers, nor so commonplace in circumstances, that we should feel indifferent as to what God has in store for them. Are they to continue the same in the future that they have been in the past, and that they are at present? Are they to continue to the day of Judgment the same scattered, despised, oppressed, ungodly, rebellious, worldly, incorrigible people, that they have hitherto been? Is there to be no favorable change either in their temporal or spiritual condition? Are body and soul to perish without hope,—one generation to follow another in

misery and degradation? Doubtless, this is what the Jews, and all sinners deserve. Their abuse of privilege is such that no punishment is too severe for them. But is this what is destined for them? Can we only commiserate their irretrievable fall?

God has revealed it as His purpose that the Jews shall be preserved as a distinct people, shall be restored to their own land, shall embrace the faith of the Gospel, and shall be signally blessed and honored, both as it regards their temporal and spiritual condition. This is a very delightful prospect, and how do we establish its reality?

We shall adduce two passages, which taken in connection with the prophecies of the Old Testament, unmistakably point to the time, when the Jews shall be gathered into their own land, and become the conspicuous and favored people of God once more; when the "veil," which in righteous judgment, "has been upon their hearts," rendering them the hardest of all hearts, "shall be taken away," and the Gospel prove itself the wisdom of God and the power of God in their salvation. The *first* is from St. Luke xxi. 24. "And Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." The *second*, from Rom. xi. 25, 26. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." We refer to these, not because they are the fullest predictions of the restoration and conversion of the Jews, but because they are among the latest. What was God's purpose in the Old Testament is still His purpose in the New. The prediction of the blessed Jesus, quoted from St. Luke's Gospel, refers to the period, when Jerusalem shall once more be restored to its ancient inhabitants, when the Gentiles, because of their hardness and unbelief, shall be stripped of their privileges, and no longer lord it over them, when all nations shall flow in unto them, and shall walk in their light, rejoicing in God's mercy to them, and sharing in all spiritual blessings with them. The prophet Micah iii. 12, and iv. 1, 2, refers to all this: "Therefore, shall Zion for your sake be ploughed as a field, and Jerusalem shall become

heaps, and the mountains of the house as the high places of the forest." "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His path; for the law shall go forth of Zion, and the Word of the Lord from Jerusalem."

In accordance with these and other prophecies, no nation has been allowed to settle in Jerusalem. It has all along been "trodden down of the Gentiles;" but no one set of the Gentiles has been allowed to tread it a long time together. It has been successfully occupied by the Romans, the Persians, the Saracens, the Turks of the Seleucian race, the Egyptian Caliphs, the Latin Christians, the Egyptian Caliphs a second time, the Mamelukes, and the Turks of the Ottoman race. There has been a ceaseless change of occupants, and the present possessors, whose seat is in Constantinople, seem to hold Palestine only by sufferance, till the way be ready for the return of the ancestral lords. Christians and Infidels, Roman Catholics and Mohammedans, Franks and Saracens, Turks and Egyptians, have fought for the Holy City, and possessed it all by turns; but never have any of them been able to keep it long. And whilst in their struggles for its custody, the Gentiles have trodden Jerusalem down, the persecuted people, whose it is, await in calm assurance the day when the Lord Himself shall put them in perpetual possession.

It is clear from the words of Jesus, that when the times of the Gentiles are fulfilled, whatever these may be, Jerusalem shall no longer be *trodden down*. No word could better express the degradation and desolation to which the Jewish cause is subjected; but as truly as it has been trodden down, so truly shall it one day cease to be trodden down. The moment that the times of the Gentiles are completed, Israel shall arise. The one event shall be the signal for the other; and when shall

this be? We may differ in the interpretation of the language of the passage, but both from the words themselves, and from the reference which the passage bears to the prophecies of Daniel, there seems reason to conclude that the times of the Gentiles are the times of the Gentile Apostacy, the 1260 years of Daniel and of St. John, on the expiration of which the Jews shall return to their own land, and rebuild and inhabit Jerusalem. However, this may be, the fact is certain that when the times of the Gentiles are completed, the Jews shall no longer be trodden down. The time when the *Gentiles*, as such, shall have dominion over the city is limited. The sands in their hour-glass are ebbing away. Their days are numbered in the sight of God. Jerusalem shall yet be brought under the influence of the Gospel, and shall be inhabited by the true friends of God. Pagan, Infidel, and Anti-Christian dominion shall cease there. These shall crumble away, and their vaunted institutions shall fall to pieces. The Jews shall be restored. The Holy City shall again be the place where God shall be worshiped in sincerity, a place *even then* of peculiar interest from the recollection of the events which have occurred there. *How long* it is to be before this occurs, is known only to Him "who hath put the times and seasons in His own power."

And these views are confirmed and enlarged by the announcement of the Apostle Paul in the 11th Chapter of the Romans, that the Jews, whom he compares to the broken off branches of an olive-tree, shall one day be grafted in. He tells us that "blindness in part is happened to Israel until the fulness of the Gentiles be come in; and so all Israel," according to the prophecy, "shall be saved." From this it is clear, that the Jews are one day to be converted, and the period is assigned. "When the fulness of the Gentiles is come in." They may mean, when the days of the Gentile Apostacy are fulfilled, or what is probably still better, when the fulness of the conversion of the Gentiles is come in, or in the course of coming in. The blindness is to rest upon Israel only until the Christianization of the Gentiles. Not that *all* the Gentiles shall first be converted; but the fulness of the Gentiles, the great

mass—great numbers of them shall be converted; the Gospel shall be extensively spread; and *then* the conversion of the Jews will be a part of the rapid spread of the Gospel, and will be among the most efficient and important aids in completing the work. Whatever may be the interpretation we give to the words of St. Paul, there can be no doubt that the Jews are not to remain forever in spiritual darkness. The day is coming when their blindness is to be done away, and when they are universally to rejoice in the light of the Gospel. The day is coming when "All Israel shall be saved."

Though the execution of God's purposes may be delayed till unbelievers begin to think that His Word has failed of its accomplishment, yet "in the evening time it shall be light." When the obstacles to His will seem almost insurmountable, He will glorify Himself in making good His predictions beyond all human expectation. Thus He acted when according to His promise, He brought the Israelites out of Egypt. He suffered them to be held in bondage, until His people were almost reduced to despair, and then He brought them forth with a mighty hand and a stretched out arm. Thus also will He act yet once more towards the children of Israel, His chosen people. For ages they have been "cast out" almost beyond hope of recovery. For ages have the calamities foretold been inflicted upon them to the very letter. For ages have they been blind to the light and glory of God in the flesh. For ages have they been ignorant of the true meaning of their own prophecies respecting the Messiah. For ages have they been deaf to the demonstration and power of the most convincing arguments. For ages have they been immovable amid the strength of miraculous attestations. For ages have they been unsubdued and untouched by the most affecting images of the divine love. For ages have they been unmoved with the blastings of the divine wrath upon them. For ages have they been irreclaimably lost to the soundings of the mighty voice of Jesus, rich in mercy and plenteous in redemption. But there is a period, to which prophecy most clearly points, when the Jews shall return to their own land, and commit themselves to the govern-

ment of Christ, the Spiritual David, their King. In the 3d Chapter of Hosea it was prophesied: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and His goodness in the latter days." How remarkably striking has been the fulfillment of the former parts of this prediction! For many centuries past the Jews have not been a body politic. They have had no *King*, nor *Prince* of their own. The sceptre is departed from them. For centuries no *Sacrifice* has been offered by them, for their daily sacrifice has ceased. For centuries they have been without an *image*, and without an *ephod*, and without *teraphim*. Though mixed with the nations of the world, and in other respects wicked and ungodly, yet have they not been suffered to go into their former idolatrous practices. Though tempted to join in the worship of idols, it is here affirmed they should continue to maintain the unity of God. All this has been most strikingly verified for eighteen hundred years. And if these parts of the prediction have been so literally fulfilled, shall the last prove fallacious? "*In the latter days*" the Jews shall "return" and fill their old seats again. They "shall fear the Lord," and once more become His conspicuous and favored people. There is scarcely an Old Testament prophet, who is not full upon the subject. The Psalms, and Isaiah, and Jeremiah, and Ezekiel, and Daniel, and Zechariah, and Hosea, and Malachi, are all full of the Jews' restoration and conversion. And the ten lost tribes, as well as the two, are represented, as being destined to be restored, though the event to human apprehension would seem much more arduous and unlikely.

There are a few points which demand some consideration at our hands. Though we cannot pretend to the same certainty respecting these, as respecting the doctrine itself, still they are highly important and worthy of our consideration. Regarding it as incontrovertibly established that the Jews are both to be restored to their own land, and converted to the faith of Christ,

it is an interesting point to inquire, What will be the *order* of these events? Which will come first? Of course, we do not, nor would we desire to speak too strongly, or too confidently on this point. But following the intimations of reason and Scripture, we would say, that the restoration of the Jews to their own land will precede their conversion. If it be otherwise, if the conversion is to take place first, we, humanly speaking, postpone the restoration to a very great distance, to a much greater distance than the aspect of events seems to warrant. There are not a few indications that a bright day will soon dawn upon those, who have been the children of so long and so black a night. Do we feel prompted to ask, "Watchman, what of the night? Watchman, what of the night?" Are the ruins of Jerusalem beginning to rise into that glorious structure of which Ezekiel speaks? Are the long desolations of Palestine, which have dried up many of its fountains, blasted its vines, and sadly thinned its fig-trees, giving way? Does the grass begin to grow green beneath the hoof of the Arab's horse? Is there any evidence that the night of Jerusalem is drawing to its close, and that the sun is about to rise above the horizon? To the question, "What of the night?" we reply, "The morning cometh!" How is it with Palestine at this moment? In the fourth century, the age of Constantine the Great, there were just five hundred Jews in Palestine. In the twelfth century, and after the Crusades, there were a thousand Jews in Palestine, and two hundred in Jerusalem. Now there are at least twenty thousand Jews in Palestine, half of whom reside in or near the Holy City. Travelers assure us that the mixed population is diminishing every day; so that we cannot but say, "The morning cometh!"

He who attentively watches the movements of Providence cannot but see that many obstacles are being removed out of the way of the restoration of the Jews to that land, which though it once flowed with milk and honey, has for many ages been desolate. The way is evidently preparing for Palestine to become again like the garden of Eden, "a land of brooks of

water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of olive-oil and honey." The great river Euphrates, spoken of in prophecy, is drying up. The once terrible Turkish Empire is crumbling into pieces. The Crescent is on the wane. The power of Mohammedanism cannot be much longer maintained. The determined time "for the land to be trodden under foot of the Gentiles" is near its close. The day is rapidly approaching, when the prophecy of Isaiah xlix. 23, shall be fulfilled to the very letter; when the powers of the earth shall espouse the cause of God's covenant people and interfere in their behalf. "Kings," says the prophet, "shall be thy nursing fathers, and their queens thy nursing mothers."

The question of restoration has been agitated among the Israelites themselves throughout the world far more during the last fifty years than during the whole eighteen hundred that preceded them. During the present century a more earnest desire has been manifested and a firmer expectation cherished of a speedy return to the land of Canaan than has ever before been known. From Poland a large emigration has taken place of those who go to await Messiah's coming on Mount Zion. Their writers, and their chief men everywhere, and in all countries, express this expectation.

A general change in the treatment of the Jews, who, till this century, were everywhere "trodden down of the Gentiles," is another preparation sign. Unsparing confiscations have a thousand times stripped them of their possessions, and inexorable banishments driven them from shore to shore. They have been alike the victims of the rapacious tyrant and the infuriate rabble. They have been alternately ground down by political capidity, and "trodden" in the dust by the frenzy of popular fanaticism. To murder them was for many centuries scarcely reputed a crime, and to torment them was regarded as a meritorious service. England, France, Germany, Spain and Russia are equally infamous for Jewish suffering and stained with Jewish blood. In all lands there has been an abolition of ty-

ranny over the Jews, and a marked improvement in that reproach, ridicule, insult, and injury, which were their daily lot.

It is a remarkable fact that many of the newspapers of Germany are at present in the hands of Jews, and under their control. And it may be asserted, without fear of contradiction, that the gold of all Europe is so much in their hands that they can make a monetary crisis almost whenever they choose. Who has not heard of the Rothschilds and their immense wealth, to say nothing of the bankers transacting business in all cities and countries? Why is it that the Jews have all their property in a portable shape? They are never seen investing their money in farms or tracts of land. They sit loose to the nations, in order that they may be ready to go when the way is fully opened, and take possession of their own inheritance. Railways are being constructed to make money, and steam-ships are building in order to meet the increased demands of travel and commerce. All this is very proper and honorable, but these will serve only to convey the Jew more speedily to his own land. Thus while man is laying down rails and building vessels in order to prosecute his own purposes, he is really making a highway for ancient Israel, to come forth from their long and dreary exile, with all their money and portable property in their possession, and to return to their own land, there to rebuild their temple, and there to be converted by a Pentecost far more magnificent and glorious than even that first Pentecost, when three thousand Jews were converted, which was so precious and is so precious still.

Our blessed Lord reproved the Jews for neglecting to observe "the signs of the times" respecting His Kingdom, and shall we neglect to observe the wonderful signs of the time respecting the restoration and conversion of the Jews? For the last fifty years God has been preparing the way in a manner unparalleled in the history of the world. When the deliverance of Israel from Egyptian bondage drew nigh, God raised up Moses and Aaron. When the captivity of Babylon came to a close, God called for Cyrus his servant. And has God done nothing in our day to show that the captivity of the Is-

raelites is drawing to a close? Of all prophetic truths this is the plainest and the most positive that the Seed of Jacob shall once more people the land of Canaan, its pastures be clothed with flocks, and its valleys be covered over with corn. The little hills shall exult on every side, when the people that went forth weeping shall doubtless come again with rejoicing. All things are under God's control, and must lead to the accomplishment of His purposes. "The morning cometh!" The first rays indicate the rise of the Sun of Righteousness upon the scattered but covenant people of God.

If their conversion is to precede their restoration, we postpone it to a much greater distance than "the signs of the times" would seem to warrant. More than this, the restoration of the Jews would not then prove such an illustrious example of the power and faithfulness of God, as it is fitted and intended to be. It would not be so wonderful that the Jews, in a converted state, should return to Palestine, as that they should return in the character of enemies, opposed to God, and opposed to His prophecies, yet still overruled in will to accomplish God's designs. God has kept them distinct from all other nations of the earth, with this very design in view. Why, when all other scattered nations mix and mingle, why is it that, like naptha in a fountain, or amber floating on the sea, this people—shaken hither and thither—are found, after all their tossings and jumblings, separate and distinct? And why, again, when every other forsaken city, after an age or two is forgotten by its people, why is it that the city of Jerusalem alone receives pilgrimages of affection from the fiftieth generation of its outcast people? What nation pays its pilgrimage to the swampy sites of Nineveh and Babylon? or lingers with tender interest among the broken shafts of Palmyra, and the empty rock nests of Petra? Why has Jerusalem such strong affinity for its outcast population that the city refuses any other permanent inhabitants, and the old inhabitants refuse any other settled home? Why these anomalous and mutually adapting facts, unless God has some purpose with the place and the people, and unless the place and the people have yet

something to do with one another? Why is it that Jerusalem possesses a spell sufficient to keep, in remotest regions, and in the face of the mightiest inducements, its people still distinct? And why is it that no other city but Jerusalem can now be re-peopled with precisely the same race which left it eighteen hundred years ago? The reason of this anomaly must be sought, not in Jerusalem, but in the purposes of God. At the outset of their career this signal prophecy was uttered: "Lo the people shall dwell alone, and shall not be reckoned among the nations." Notwithstanding the persecutions, the massacres, the confiscations, the expulsion and banishment to which they have been subjected through eighteen centuries, they have never coalesced nor amalgamated with other nations. A Jew in America, and a Jew at the antipodes, the comely Israelite of Europe, and the swarthy Israelite of India, retain the same broad lineaments of identity,—are characterized by the same bold national peculiarities. They have been made to stand forth, in the face of the world, a living and a lasting miracle,—a mighty, though a dislocated monument, on every fragment of which the truth of Scripture is inscribed in characters of light.

Having kept them separate and distinct, when the "times of the Gentiles are fulfilled," God will do for the Jews what he did for them when they were slaves under Pharaoh in Egypt, only on a much larger scale. He will bring them back to their own land, to which He conducted them then through the wilderness by the hands of Moses and Joshua. He will permit them to re-establish Judaism, in all its former splendor, and to rebuild the temple in all its ancient grandeur and magnificence. Afterwards, God, in His own way, and by instrumentalities of His own appointment, will open their eyes to see infinitely more glory in Jesus and His Cross than in these things. They will be brought to lay aside Judaism, and trust only in Jesus Christ as their Saviour and their God. Would not such a mode be a much greater display of the power of the Gospel than if the Jews were converted gradually in their dispersed state? As the whole intention of God's dealings with the Jews

is to manifest the perfections of His character, the *order* supposed is the more probable. And if we consult the Sure Word of Prophecy, we shall find declarations unmistakably pointing to their restoration as preceding their conversion.

There is no passage more striking upon the subject than the vision of Ezekiel, contained in the 37th chapter of his prophecy —the vision of the resurrection of dry bones. It is not at all improbable that the restoration here spoken of primarily referred to the restoration from Babylon. But, as in many of the works of God, there is a beautiful analogy so *that one* is the earnest and picture of another. It is abundantly clear that nothing less than the ultimate restoration of all the tribes is contemplated. We are expressly told that the vision included "the whole house of Israel." Those who were to return are described as "an exceeding great army." But those of Judah, and of the other ten tribes that returned from Babylon were very far from answering this description. The people to whom the promises in this chapter belong have been scattered far and wide. They are said to be gathered "from all the heathen," to be gathered *on every side;* but during the Babylonish captivity the Jews were not far from each other. Again, they are to return to the land which had been "*always desolate,*" which is peculiarly applicable to the land of Palestine, since the dispersion of the Jews by the Romans. The pious character of the people that were to return, and the delight and pleasure God would have in the midst of them, is not applicable to the character of the Jews after their return from Babylon. Though the company that returned with Zerubbabel were many of them godly people, yet the whole history of the Israelitish nation from thence to the coming of Christ, is far from answering what is said of them in this prophecy. It is said, "that they should walk in God's judgments, to observe His statutes, and do them." This declaration, and such promises also of "His tabernacle being with them, and His sanctuary in the midst of them forevermore," seem to be much too strong for that period. We are told in this vision, that Ephraim and the ten tribes that joined with him, and Judah,

together with his associates, are to return and become one nation upon the mountains of Israel, which certainly has never been fulfilled, but will surely be accomplished. Again, it is promised that, after this union shall have been effected, David, God's servant, shall be king over them, and he shall be their prince *forever*. Now it is evident that the Jews, after their return from Babylon, had no temporal prince of David's line to reign over them, nor have they had one since. Nothing less than the ultimate restoration of the "whole house of Israel"—all the tribes is contemplated, and the terms of the prophecy will not suit a more restricted application.

And then the imagery employed indicates the return of the Jews to their own land, prior to their conversion. Before life is communicated to the dry bones, there are various preparatory movements described as taking place. There is a shaking and uniting of bone with bone, and a coming up of flesh and sinews, and a covering with skin, *all* before any breath is imparted. Then when the scattered bones have been brought together,—when all the tribes shall be made "one nation upon the mountains of Israel," shall the words be fulfilled:—"Thus saith the Lord God, Come from the four winds, O breath! and breathe upon these slain that they may live. So I prophesied as he commanded me; and the breath came into them, and they lived, and stood upon their feet an exceeding great army."

The same idea seems to be conveyed in the 12th chapter of Zechariah, where Jerusalem is said to be inhabited by her own people, and to be the object of God's providence and protection against enemies, before the Spirit of grace and supplication, making the inhabitants new creatures, is represented as descending. It would be presumptuous were we to be very positive as to the meaning of a prophecy, which is yet to be accomplished. But comparing it with other prophecies of the same event, the following particulars appear to be conveyed by it:

1st. That the Jews will be restored to their own land prior to their conversion.

2d. That a grand combination will be formed against them, with a view to dispossess them.

**3d.** That the nations engaged in this combination will be repulsed and sorely punished.

**4th.** That the country and city shall be united against the enemy.

**5th.** That they shall be guarded by Providence, and strengthened to encounter the greatest difficulties.

**6th.** That after these temporal interpositions, the Lord will pour upon them a spirit of grace and supplication; and they shall lament over their sins, and the sins of their fathers, particularly in having crucified the Lord of Glory.

Finally: The remedy for all this grief is mentioned: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness" (Zech. xiii. 1). By looking to Jesus, they were wounded; and by looking to Jesus, they shall be healed. The *first fruits* of this great work appeared on the day of Pentecost, when thousands were pricked to the heart, repented, and were baptized in the name of the despised Nazarene; but the great and Pentecostal shower will take place when Zechariah's prophecy shall be fulfilled. Then according to St. Paul in Rom. xi. 26, "All Israel shall be saved." It is evident that no such repentance and faith, such general and particular mourning for piercing Christ has ever taken place among the Jews. The Holy Spirit doubtless intended that all that Zechariah says should receive its full and grand accomplishment in the conversion of the Jewish nation, when as one body they shall embrace the Gospel of Jesus Christ. That will be the great day of Jubilee, and David's thanksgiving will be most appropriate: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things: and blessed be His glorious name forever: and let the whole earth be filled with His glory. Amen and Amen."

Much as many of the Jews desire a restoration, and confidently as they look forward to it, they all, with one accord, repel the idea of their conversion to the faith of Christ. They proclaim that such a calamity can never befall them. Now of all prophetic truths this is the clearest. And when it does take place—when over the face of most staggering difficulties and

stupendous prejudices the great consummation is brought about, —when probably, all of a sudden, the world sees the spectacle of the inhabitants of Jerusalem with glistening eyes looking to the pierced One, and sees all Israel actually saved, a result so strange must needs be striking. The moment the veil is rent from Israel's eyes, the veil will be rent from a thousand prophecies. In the light of restored and converted Israel, the Word of God will sparkle with unwonted coruscations, and like deep-colored gems that look dusty in cloud-light, many of its dark sayings will brighten up into its divinest truths, when the beams break forth from Zion's hill.

From Isaiah, and Zechariah, and St. Paul, it is very plain that Israel's restoration and conversion is to be the world's elevation. Their fall was a blessing to the Gentiles. Let us remember all the thousand indescribable blessings, direct and indirect, which have flowed forth upon the world from the rejection of the Jews, and the establishment of the Christian economy, for the last eighteen hundred years. Let us think of the countries which it has civilized, the souls which it has saved. And then let us remember that all this is but the fruit of the fall of the Jews, and from it endeavor to estimate, what must be the fruit of the fulness of the Gentiles?—how immense and inconceivable!

In the 11th chapter of Romans St. Paul says of them: "Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" And again: "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" His reasoning is beautiful and strong. The change itself, and the joy which it will awaken in the world, will be like that which would be produced over a resurrection of the dead. We can conceive no change to be greater or more joyful than this. What joy would be called forth, were a dead city, or a dead nation, to arise to life? What would be the feelings of spectators and relations? And what then will be the joy called forth over the resurrection of a world of dead souls? We think it is very plain that the Apostle, in this chap-

ter, fixes his eye on the conversion of the Jews to the Gospel, and makes that conversion precede the universal conversion of the Gentiles to the Christian faith. Various are the passages which intimate, in no doubtful language, that the conversion of the Jews holds an important connection with the conversion of the Gentiles, and that they are to bear a part in carrying it forward; that until the Jews are Christianized, there is to be comparatively little spiritual conversion among the Gentiles. We may glean many rich clusters before her deliverance; but not till then shall the full vintage be gathered. The full accomplishment of that prophecy of Zechariah (viii. 23), in which the representatives of various nations are described as taking hold of the skirt of a Jew, and saying, "We will go with you, for we have heard that God is with you," is reserved for that period. It is an incontrovertible fact, that since the Jewish champions of the cross were wholly withdrawn from the Christian host, comparatively circumscribed and insignificant have been the conquests of the Church. It is remarked by a distinguished expositor of prophecy, that there has been nothing deserving the name of national conversion since the earlier triumphs of Christianity.

Even judging according to the operation of secondary causes, it is not difficult to conceive that the restoration, conversion and exultation of Israel must exert a mighty and an overpowering influence on the kingdoms of the world. An accomplishment of prophecy so stupendous, a miraculous interposition so universal, must arouse the most insensible, arrest the most heedless, and stagger the most skeptical. It will furnish a most illustrious proof of the divinity of the Gospel. It will spread abroad universally the evidence of its truth. It will strike Mohammedans, and heathens, and nominal Christians, with astonishment. It will silence every objection, and put to shame all the scorn of infidelity. And then we may expect, that the Jews will become the most admirable missionaries of Christianity. They were so in primitive times, and there is no reason why they should not be so again. Each of the Apostles was a Jew, and they have lost none of the ardor, enterprise and zeal that al-

ways characterized their nation. Their very character as wanderers, the hardships and oppressions which they have endured, a sense of the amazing mercy which has been vouchsafed to them, will all, with God's blessing, form them into the noblest missionaries,—will raise up a nation of St. Pauls.

We, as Gentiles, are concerned,—deeply concerned in the restoration and conversion of the Jews. Their redemption is the hinge on which revolve our destinies,—the destinies of the human race. When the Lord shall arise upon her, the Gentiles shall come to her light, and kings to the brightness of her rising (Isa. lx. 3). It is strongly intimated by the voice of revelation that they are to be the "seed sown in the earth," and "the joy of the whole earth." Let it be remembered that there have been no such Evangelists as those which the Jewish nation furnished. The quarry whence a Paul, a Peter, and a John were hewn, is the quarry to which we ought to look for the noblest missionaries of the latter days. There they exist, pre-eminently qualified already for the missionary enterprise, and only needing the vivifying touch of heavenly grace, to make them stand up "an exceeding great army," trained and harnessed for the conflict. Scattered among all people, inured to all climates, familiar with all languages, intimate with all customs, disciplined to all hardships, they would require no tedious process of preparation,—they might leap at once fully appointed into the battle-field. Long and loud have been the complaints of the Church, that while the harvest is plenteous, the duly fitted laborers are lamentably few. Why have not her eyes been turned with more intense expectancy to that people, who supplied the glorious band that bare the Cross triumphant round the globe? Do we long for the redemption of the world? Do our bowels yearn over the miseries of mankind? Then let our sympathies, our efforts, our expectations, and our intercessions be more concentrated on the lost sheep of the house of Israel.

Scripture teaches us that God will employ human instrumentality in fulfilling His predictions concerning the Jews. The Apostle, in the 11th chapter of Romans, tells us that the

Jews at present remain in a state of unbelief, that through the mercy of the Gentiles, they also may obtain mercy. What is the meaning of the "mercy of the Gentiles," but the money and the resources, which out of a principle of holy compassion, the Gentiles put into operation for the spiritual welfare of the Jews? Thus are we pointed to missionary labor and prayer for the outpouring of the Spirit, to the circulation of the Word of God and pecuniary contributions, as forming the chief part of the agency which is to be employed for the conversion of Israel. As Gentiles we are under obligations to the Jews for all that we know of Jesus and redeeming love. They gave the Gospel to us, and it is the Gospel which we are called upon to give to them.

We cannot unfold the Sacred Volume, but every page is fitted to remind us how much we are indebted to the Jews. The holy men of old who wrote as they were moved by the Holy Ghost were Jews. It is next to certain that not one inspired penman sprang from any other race. Let us realize this as often as we dwell upon the records of eternity, and it cannot fail to enlarge our hearts toward the desolate posterity of patriarchs, prophets, and apostles. Whenever, therefore, the simple but most sublime Mosaic records fill us with adoring awe, invigorate our faith in God, and enhance our reverence for His glorious majesty—let us remember that Moses was a Jew. Whenever the sweet Psalmist of Israel awakens the deepest echoes of our souls; whenever he enables us to pour forth the fulness of our hearts, whether in the bitterness of sorrow, the importunity of prayer, or the ecstacy of praise, let us not forget —David was a Jew. Whenever the son of Amoz, in his chariot of fire, wafts our spirit to the skies, or bears us with eagle flight along the glowing path of prophecy, now kindling us into awful rapture, and now melting us into hallowed sadness, let us bear in mind—Isaiah was a Jew. As often as the four Evangelists lead us to trace the footsteps of our blessed Master, hang on the gracious accents of His lips, or watch His miracles of mercy, as often as they conduct us to Gethsemane and Calvary to weep over His agony and bloody sweat, His cross and passion,

or guide us to the garden, bidding us "Behold the place where the Lord lay," and triumph in His glorious resurrection and ascension, let it be remembered—the Evangelists were Jews. As often as the fervid Paul overpowers our understandings with divine demonstrations, rivets the anchor of our hope within the veil, or fans our glowing gratitude to Him that washed us in His blood, let us not forget—the great Apostle of the Gentiles was a Jew. As often as the tender John breathes through our souls the influence of a Saviour's love, and yields us the fruition of that more than earthly luxury—the luxury of loving others as ourselves, or as often as he transports us to the loftiest pinnacle of prophecy, and thence discloses to our view, in mystic vision, all the future history of the Church, her conflicts, and her conquests, till the glorious consummation, when time shall be no longer, let us remember—the beloved disciple was a Jew. What shall we say more? Every statute that guides us, every admonition that guards us, every consolation that cheers us, every hope that animates us, every promise that rejoices, every assurance that sustains us, all we enjoy in this life, and all we anticipate in the next, stands associated with the house of Israel.

And is the measure of our obligations to Israel yet full? No, Jesus was a Jew. "He took not on Him the nature of angels, but He took on Him the seed of Abraham." Who died in our room to deliver us from eternal death, and to purchase for us everlasting life? Who paid all our debt? Who, "though He was rich, for our sakes became poor, that we through His poverty might be made rich?" Who has conferred upon us "an inheritance which is incorruptible, undefiled, and that fadeth not away?" Who is this friend? He is a Jew, Jesus of Nazareth, of the seed of Abraham according to the flesh.

For the favors conferred upon us by the Jews, what does gratitude demand? Should we not pray for the "lost sheep of the house of Israel," contribute of our means, do all in our power to deliver them from the blindness which is still upon them, and put them in possession of all the happiness which it is possible for them to enjoy? Let us as Gentile Christians

awake to deeper interest and zeal in the cause of Israel. Let us study the prophecies regarding them, investigate their present condition, cast away all indifference, and pray for their spiritual good. Let us treat them as fellow-immortals, as friends, as benefactors. Let us repay the benefits which they have conferred upon us, and upon the Church of Christ. Thus shall we approve ourselves the true children of Abraham—the true brethren of St. Paul—men of the same spirit with those whom we claim as our patterns and our glory.

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## ART. V.—SCRIPTURE VIEW OF HOLY BAPTISM.

BY REV. D. Y. HEISLER, MT. ALTO, PA.

As a general thing a subject can be most easily and clearly understood in the light of its own history. Tracing it from the beginning onwards, the subject unfolds itself gradually and intelligently to our minds. Every step we take in advance brings the subject more fully into view, and its peculiar characteristics become more and more distinctly manifest, until, finally, every distinguishing feature of the whole subject stands out prominently and impressively to our vision. With this object in view, and under the full conviction that history is its own interpreter, I propose to treat the subject of Christian Baptism in this historical way, giving the statements of Scripture on the subject, in the first place, and then appending thereto such remarks as these statements themselves may suggest.

### I. PROPHETIC INTIMATIONS.

Figurative representations and statements found in the Old Testament Scriptures—some referring directly and others indirectly to the subject in hand.

Besides the numerous ceremonial washings and outward cleansings, which seem to look forward to something of a more real and efficient character—to a spiritual cleansing in the later and better dispensation—we have two remarkable pro-

phecies. Isaiah, speaking of Jesus Christ as "exalted and extolled," in consequence of His sufferings, by which "His visage was so marred more than any man, and His form more than the sons of men," proceeds to say: "So shall He sprinkle many nations." This prediction of the universality of Christian baptism, as the ordinance of initiation into the kingdom of God, suggested to the Eunuch the possibility of his *own* participation in the privileges of that kingdom; and so, hearing and believing the exposition of Philip, he said: "See, here is water; what doth hinder me to be baptized?" And immediately the ordinance was administered to him, "and he went on his way rejoicing."—Ezekiel gives the meaning, in distinct terms, of this sprinkling of "many nations" which Isaiah predicts: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments,—and ye shall be my people, and I will be your God."

In the former of these quotations the sprinkling is represented as the means of bringing the Gentile world to a participation in the blessings of redemption; and in the latter the same idea is held forth in connection with the moral or spiritual change which accompanies this incorporation with God's people—the giving of a "new heart" and of a "new spirit," as well as a cleansing from sin, being in some way mystically joined to the sprinkling with "clean water." Akin to these remarkable passages is the following taken from the prophecy of Isaiah: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Is-

rael." Now whatever we may think of this beautiful language in its relation to the subject in hand, one thing is certain—that the holy prophet, in accordance with the uniform custom of the inspired writers, very beautifully unites in his images the universal emblem of spiritual blessings—water—with the blessings themselves, and then describes the effect of these blessings, the free and full and unconstrained dedication of themselves to the service of God, on the part of the subjects of these heavenly gifts and graces. This is all the use which we design making of this passage. It serves as a basis for the use of much of the language of the New Testament writers in connection with Baptism. The shadowy images of the Old Covenant unmistakably point to the substantial realities of the New, as the necessary spiritual verities, in which they themselves find their only true meaning and divinely appointed fulfillment.*

### II. JOHN'S BAPTISM.

Its nature and design—preliminary arrangement—designed to prepare the way for Christ's coming and reception among men—looking distinctly to the future.

What shall we say of John—the harbinger of Christ—and of the nature and object of his baptism? Undoubtedly it was preparatory to the coming and kingdom of the Redeemer, and, as such, must partake in part at least of the nature of Christian Baptism. But let us hear the accounts given of it by the Evangelists: "Then went out Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins; but when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them: O generation of vipers! who hath warned you to flee

* "The prophets often alluded to this emblem of the soul's being cleansed from sin; and some passages of the New Testament intimate, that both the cleansing from guilt by the blood, and from pollution by the Spirit of Christ, were comprised under this outward sign; yet is the latter more generally intended."—"Water was the outward sign; the use of it is essential, because water is the universal purifier. The inward, spiritual signification is the same as that of circumcision, that is, *regeneration* and *sanctification* by the cleansing power of the Holy Spirit."—Scott in Henry.

from the wrath to come. Bring forth, therefore, fruits meet for repentance." Matt. iii. 5–8.—"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And then went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins." Mark i. 4, 5.—"And he (John) came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke iii. 3.

John the Baptist stands personally and officially between the earlier and later dispensations, and so forms a transition in his life and labors from the dim light of the one to the brighter glory of the other. These representations of his baptism accordingly constitute a partial and transitional fulfillment of the ancient predictions, in which the sprinkling of "many nations" and the washing with "pure water" speak of a "new heart" being given, and of a "new spirit" being put into the subjects of this mystical washing. Wonderful changes are predicted, and assurance given, that, under the New Testament dispen sation, "all flesh shall see the salvation of God." John stands on the threshold of this glorious Dispensation, and his own preliminary baptism gives assurance of a better time and of better things coming—the time and things of Christ.

### III. JOHN'S BAPTISM AGAIN.

Its relation to that of Christ—prophecy and fulfillment—Baptism with water elevated to Baptism "with the Holy Ghost and with fire."

Hear the testimony of John himself—the faithful witness: "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I—He shall baptize you with the Holy Ghost, and with fire." Matt. iii. 11.—"I indeed have baptized you with water: but He shall baptize you with the Holy Ghost." Mark i. 8.—"Saying unto them all: I indeed baptize you with water; but one mighter than I cometh—He shall baptize you with the Holy Ghost, and with fire." Luke iii. 16.—"John answered them, saying, I baptize with water; but there standeth one among you whom ye know not—

the same is He which baptizeth with the Holy Ghost." John i. 29–33.

Having this full and complete statement of John concerning the nature of his own baptism and that of Christ, we are prepared to make a comparative estimate of the two kindred ordinances. The one is a baptism with water—the other a baptism with the Holy Ghost and with fire. No one can fail to see the infinite superiority of the latter over the former. So John himself represents them, and wishes them to be understood. By forming a clear conception of the nature and object or design of the lower and earlier one, we shall be able to estimate at least approximately the nature and design—the force and import of the higher and later—the perfect one. Observe, then, that John's baptism, according to his own statement, was a "Baptism of repentance for the *remission* of sins"—that in those who came to that baptism and expected to share its advantages, he required "fruits meet for repentance"—that, in point of fact, they "were all baptized of him in the river Jordan, confessing their sins"—that coming to that baptism, accordingly, was to "flee from the wrath to come." If all this was implied in the lower—the preliminary—the shadowy baptism of John, pointing to the coming of the "mightier" one, and His superior Baptism of the Spirit, what wonder-working power and efficacy may we not expect in connection with its administration!

Before dismissing this part of our subject, and in support of what has already been said, we must yet call attention to an incidental statement of a very singular and remarkable character as to the nature of John's Baptism, and its relation to the kingdom of God as it then stood. It is found in Luke vii. 29, 30, and reads as follows: "And all the people that heard him, and the publicans, justified God, being baptized with the Baptism of John; but the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him." Whether we take this to be the language of Jesus, continuing His discourse, or of the Evangelist, as a reflection on what the Saviour had just said, the import is substantially the same. It

teaches the important fact that even the lower and imperfect Baptism of John was of such vital importance in the then existing circumstances, that submitting to the same was a justifying of God, and so, by implication, a saving of the soul, while the "being not baptized of him" was the rejection of God's counsel by men against themselves. If the words are those of Jesus Himself, as is most likely, then they furnish an authoritative declaration as to the nature and import of John's baptism, and prepare us to appreciate more fully what is yet to come in reference to this preliminary ordinance, and also to estimate the superior character of the holy ordinance instituted by the Lord Himself and practiced by the Apostles.*

IV. BAPTISM OF JESUS.

Progress from the baptism of the covenant people to the baptism of Him in whom the covenant had its ground and fulfillment; full and unhindered effect of baptism as seen in Him—the Holy One.

The Baptism of our Lord is more or less fully recorded by all the Evangelists. We shall give their several accounts. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying I have need to be baptized of Thee, and comest Thou to me? And Jesus, answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and, lo, a voice from heaven, saying: This is my beloved Son, in whom I am well pleased." Matt. iii. 13-17.—So also St. Mark with slight verbal variations. Mark i. 9-11.—St. Luke

* "John baptized the people with water, calling them to repentance; but Jesus, immensely superior to him in dignity, authority, and excellence, though coming after him in time, would baptize them with the Holy Ghost and with fire."—"The Saviour would communicate to His disciples the divine Sanctifier, as purifying water, to wash away *internal* pollution; and, as refining fire, to consume their dross, kindle a holy flame of love and zeal, illuminate with heavenly wisdom, and convert their whole souls into His own pure and holy nature."—Scott in Henry.

has some additional items in his account. It runs thus: "Now, when all the people were baptized, it came to pass, that, Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape, like a dove, upon Him, and a voice came from heaven, which said: Thou art my beloved Son; in Thee I am well pleased." Luke iii. 21, 22.—St. John has an independent account, relating what the Baptist himself says of this remarkable occurrence. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." John i. 32-34.

In connection with these statements concerning the Baptism of Jesus by John, we notice the following facts—that, immediately on the consummation of this sacramental transaction, "the heavens were opened unto Him;"—that "He saw the Spirit of God descending like a dove, and lighting upon Him;"—and that "He heard a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." If the Baptism of Jesus itself was to "fulfill all righteousness," consummated not so much for Himself, the just one, as for us, the unjust, whom He came to save; were not the peculiar blessings connected with His Baptism also rather for our sakes than for His, who needed not this "washing of regeneration and renewing of the Holy Ghost," except as He voluntarily took our place, and, in His own most pure and blessed life, set us an example of obedience? If to Him, who sanctified the waters of Jordan to the "mystical washing away of sin," the heavens were opened, the Holy Ghost descending and abiding upon Him, and a voice was heard, saying, "This is my beloved Son, in whom I am well pleased," may not these same things in their proper measure and in their own appropriate form be supposed to take place in the case of those for whom the true Baptism—the Baptism of the Anointed One—was instituted, and in whom it is consum-

mated in "the name of the Father, and of the Son, and of the Holy Ghost?" No presumption could possibly be more reasonable and in fuller conformity with what we would naturally be led to expect. Blessed be God for the record of this sacred transaction!*

### V. SIGNIFICANCE OF BAPTISM.

Teachings of Christ as to the nature, necessity, and meaning of Baptism.—The use of the ordinance during the life and personal ministry of our Lord.

Of all the Evangelists St. John alone has given an account of what Jesus Himself taught, prior to His death and resurrection, concerning the nature and necessity of Baptism, and its connection with the kingdom of God as established by Him. So also as regards the practice of Baptism during the personal ministry of our Saviour, John alone mentions the fact, and tells us incidentally by whom it was administered and for what purpose. Let us bring before us this record.

To Nicodemus, who congratulated Him, as a "Teacher come from God," Jesus opened up one of the profoundest mysteries of the kingdom of grace—the necessity, namely, of a new birth, as the indispensable condition of entering into, and enjoying the benefits of that kingdom. "Rabbi, we know that Thou art a teacher come from God; for no man can do these miracles that Thou doest except God be with him. Jesus answered, and said

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* Heaven once again opened at the baptism of Jesus—primarily for Him, and, through Him, for all mankind. The blessing which flowed from this baptism—the prophetic import of which attained its fulfilment in the death on the cross—appeared at the close of Christ's mission on earth, in the institution of holy baptism for His people, with the gracious blessing of the Trinity—Father, Son and Holy Ghost—attaching to it. For this purpose did the Father reveal Himself on this occasion; for this purpose did Jesus obtain without measure the anointing of the Spirit; for this purpose did He as the Son throw open the portals of heaven, and offer Himself by the Holy Ghost to the Father, for the salvation of the world."—Lange's Commentary.

"Jesus came to be baptized of him—John. Being free from sin, He could not repent; and He needed no forgiveness, regeneration, or newness of life; but He would honor baptism, as the ordinance of God, and use it as a solemn introduction to His most sacred work and offices; of which John's testimony, the descent of the Holy Spirit, and the voice from heaven, were so many notifications."—Scott in Henry.

unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." This declaration, which so greatly puzzled the "Master in Israel," is substantially repeated, and thus made more clear in its reference to the future initiatory ordinance of His kingdom by a slight variation in the phraseology employed. "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again." John iii. 3–7.

That this language refers to Baptism, as the mystery of the new birth, is evident from all the circumstances in the midst of which it occurs. No man could ever have thought of referring it to anything else, had not party considerations swayed the minds of men, and induced them to turn so simple a passage away from its natural and necessary connections. But if there were any doubt resting upon the matter, it would be at once dissipated by noticing how naturally the history, furnished in the subsequent verses, passes over into a relation of what Jesus and His disciples did immediately afterwards. At least so it strikes us. "After these things came Jesus and His disciples into the land of Judea, and there He tarried with them, and baptized." John iii. 22. "And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to Him." John iii. 26. This notice of Jesus baptizing, and of men flocking to Him in such numbers as to attract the attention and excite the jealousy of John's disciples, appears to have been suggested by the record which John had just made of the Redeemer's interview with Nicodemus on the subject of the New-birth and its necessity to an entrance into His kingdom. This fact comes out still more clearly by what is said in a subsequent passage. "When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus Himself baptized not, but His disciples, He left Judea," etc. John iv. 1–3. Here

baptism is intimately associated with making "disciples"—the very thing which formed the subject of His discourse with Nicodemus, and which is afterwards so beautifully brought out in the great commission. In view of these facts we may confidently regard these remarkable sayings of our Lord as expositions of the nature and design of holy Baptism, as well as of its absolute necessity to an entrance into His church or kingdom. Whatever, under extraordinary circumstances, may be admitted as to the mode in which Christ makes disciples, and consequently saves them by preparing them for heaven—this is His ordinary —His necessary way.*

### VI. THE FORMAL INSTITUTION OF BAPTISM.

The apostolic commission and its significance—the mode of initiation into God's kingdom—the subsequent training of its subjects in the precepts of the Gospel, etc.

The commission given by our Saviour to His apostles, authorizing them to preach the gospel and establish the kingdom of God in the world, contains, it is presumed, the fullest and most exact account of what they were to do; or, in other words, accurately defines the duties and privileges or powers of their office. In this respect it can have no equal, much less a superior, in the whole range of divine revelation. What, then, is the nature of this Commission? And what are the duties and prerogatives with which it invests those to whom it was originally given? And what does it say as to the place which Baptism occupies in the system of the Gospel? Here is the

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* "'Unless a man be born of water and of the Spirit.' This precept was in all ages expounded to signify the ordinary necessity of Baptism to all persons. . . This birth is expressed here by water and the Spirit, that is, by the Spirit in baptismal water; for that is, in Scripture, the laver of a new birth, or regeneration." Jeremy Taylor in Sadler.

"'Unless as the Spirit is a necessary inward cause, so water were a necessary outward means to our regeneration, what construction should we give unto those words wherein we are said to be new-born, and that ἐξ ὕδατος, even of water?" Hooker in Sadler.

"Except a man be born again by the effectual working of God's Spirit, as by the author of this new-birth, and in the ordinary course of God's proceedings in His Church by the water of baptism, as the sign appointed by God in the sacrament of regeneration, he cannot enter into the kingdom of God."—Bishop Hall in Sadler.

document: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach—make disciples of—all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Matt. xxviii. 19–20. Of similar import precisely, though briefer in form, is the commission as given by St. Mark. "He said unto them, Go ye into all the world, and preach the Gospel to every creature; he that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16. In reference to this commission St. Luke merely states that "repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem," as stated by the Redeemer, adding: "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv. 47-49. St. John's account is as follows: "Then said Jesus to them again: Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them—Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." John xx. 21-23.

From these accounts of the great Commission given to the Apostles, we learn, first, that Jesus Christ, claiming to be invested with all power in heaven and in earth, sent forth and authorized His Apostles to go and make disciples of all nations by baptizing them, in the first place, and then teaching them to observe all things whatsoever He Himself had commanded them; secondly, that, in executing this commission, they were to preach the Gospel to every creature, with the important declaration: "He that believeth, and is baptized, shall be saved; but he that believeth not," and, consequently, is not baptized, "shall be damned;" thirdly, that, in order to sustain them in this arduous work, and render their mission successful, they should not only be endued with "power from on high;" but that He Himself—the Son of God—would be with them "always,

even unto the end of the world;" and, lastly, that Jesus, in a kind of symbolic transaction, prospectively, endowed them with the Holy Ghost, and so qualified them for the work of remitting and retaining sins, by preaching the blessed Gospel, and administering its sealing ordinances—salvation or damnation being attached respectively to their reception or rejection on the part of men.

By the terms of this Commission Baptism is made to occupy a very prominent place in the economy of the Gospel—being made in fact the divinely appointed means of initiation into the kingdom of God—the effectual sealing of that faith and submission to the Gospel, on which are suspended eternal life and salvation. "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."*

### VII. APOSTOLIC BAPTISM.

Founding of the Christian Church, and the first administration of Baptism, distinctively Christian.—Its connection with the salvation of men—object stated.

During the eventful forty days which the Lord spent on earth, between His resurrection and ascension to the right hand of God, many useful lessons were taught the disconsolate disciples; and, in this way, they were gradually prepared for their full and final investiture with the sacred office and the spiritual powers necessary for the due exercise of its appropriate functions. Shortly before His departure, "being assembled together with them, He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father,

* By being baptized into the name—εἰς τὸ ὄνομα—of the Father, and of the Son, and of the Holy Ghost, we are brought into a real sacramental union with the triune God, just as the being "baptized into Jesus Christ"—"baptized into His death"—brings us into real union with the crucified One, so that being "planted together in the likeness of His death, we shall also be in the likeness of His resurrection." Alford says: "It is unfortunate again here that our English Bibles do not give us the force of this εἰς. It should have been into (as in Gal. iii. 27) both here and in 1 Cor. x. 2, and wherever the expression is used. It imports not only a *subjective recognition hereafter* by the child of the truth implied in τὸ ὄνομα, κ. τ. λ., but an *objective admission* into the covenant of redemption—*a putting on of Christ.* Baptism is the contract of espousal (Eph. v. 27) between Christ and His Church." Lange's Com. Note.

which, saith He, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." This promise was fulfilled on the day of Pentecost; and, in consequence of its fulfillment, they preached Jesus and the resurrection with such effect that many, when they heard this, exclaimed: Men and brethren, what shall we do? "Then Peter said unto them Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children,* and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying Save yourselves from this untoward generation. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Acts ii. 38-41.

The Apostles of our Lord, it is to be presumed, understood the tenor of their commission, and the nature and import of the duties which it imposed on them. When, therefore, in consequence of their preaching the Gospel of the grace of God, men felt their sins and guilt, and earnestly inquired after the way of salvation, they may be supposed to have given the most exact and appropriate answer imaginable to the penitent inquirers. Hence the importance of this answer to the proper understanding of the Apostolic commission, and the way of salvation which it prescribes. It clearly sets forth, first, that those who wished to be saved, and exhibited due penitence, were

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* What Promise? Most naturally one either contained in, or suggested by, the prophecy which Peter was explaining. Such an one we find in Joel. The prophet calls the people to repentance, assuring them that the Lord is "gracious and merciful." He adds: "Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people; sanctify the congregation; assemble the elders; gather the *children*, and those that *suck the breasts:* let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say: Spare thy people, O Lord, and give not thine heritage to reproach." Then follows: "And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh." Joel ii. 12–17 and 28–32. So also the earlier promise given to Abraham, and repeated from time to time. See Gen. xii. 1-3; xvii. 1-8; xviii. 17-19. Also Gen. xxvi. 1-5; and Gen. xxxv. 9-15.

required to be baptized in the name of Jesus Christ,"—that such baptism was "for the remission of sins,"—that in addition to this, they were to "receive the gift of the Holy Ghost," as a permanent endowment, to qualify them for the duties of their high and holy calling; secondly, that this assurance of pardon, and of the gift of the Spirit was founded upon the divine *Promise*,—that this promise belonged equally to all the covenant people and to their "children,"—and that the salvation thus promised extends to the whole family of man; thirdly, that the Apostle, in the use of the preceding language, as well as in the "many other words" following, exhorted men to *save* themselves from the doom of that disobedient and perverse generation, by submission to the divinely appointed ordinance of salvation,—that "they that gladly received his word were baptized," and thus showed their own sense of the necessity of this ordinance to their being saved,—and, finally, that, by being thus baptized in obedience to the Apostolic challenge, they were *added* unto the church—the communion of saints.

With what admirable simplicity and beauty do the Apostles, in this first instance of their ministerial activity, set forth the way of salvation! How clearly they illustrate the nature and functions of their sacred office, as imposed on them by the great commission; and how gladly should *we* follow the example of these chosen and divinely inspired heralds of the cross! The very *first* intimations of the *nature* and *design* of Baptism, as they came out in connection with the ministerial labors of John, were confirmed by the incidental references in the Gospel, and authoritatively established by the word of the Lord Himself, are here brought forward again in the fullest way and under circumstances the most solemn and impressive. The ordinances of God are simple, beautiful, and always consistent with themselves. "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand."

### VIII. EXAMPLES OF BAPTISM.

The case of the Samaritans—of the Eunuch from the wilds of Africa—of "Saul of Tarsus," the persecutor of the Saints—of Cornelius, the centurion.

The case of the Samaritans is somewhat peculiar. They received the Gospel by the preaching of Philip. When they believed "the things concerning the kingdom of God," as preached by the Evangelist, "they were baptized, both men and women." The news of this success reached the Apostles, who, it seems, were still at Jerusalem. For some reason, probably because Philip was not fully and regularly ordained to the holy ministry, or possibly because they wished to be perfectly satisfied as to the truth of this reported triumph of the Gospel among the Samaritans, they sent unto them Peter and John; "who, when they were come down, prayed for them, that they might receive the Holy Ghost." Acts viii. 12-15. In the following verses (16, 17) we are informed, that "as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." The communication of the Spirit in this case depended on the laying on of hands by the Apostles. It was probably the extraordinary gift called for in connection with the founding of God's kingdom among the Samaritans. The significance of the passage lies in this, that, as in extraordinary cases, extraordinary gifts were imparted, so in ordinary instances, it is presumable, the ordinary gifts of the Spirit were imparted in like manner in connection with the administration of the same divine ordinance.

The case of the Eunuch presents several peculiarities. He was baptized by Philip in consequence of a special divine intimation, along the public highway, and in view of the explanation which he had given the Eunuch of the prophecy of Isaiah, referred to in our introductory remarks—"So shall He sprinkle many nations," which forms the beginning of the particular passage on which he was meditating. "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus," as the Saviour of all nations: "And as they went on their way, they came unto a certain water; and the Eunuch said, See, here is water; what doth hinder me to be baptized?—and he baptized him." Acts viii. 35-38. This history furnishes a presumption in favor of baptism by affusion. The "sprink-

ling" of the prophet, as explained by Philip, was the immediate occasion of suggesting baptism to the Eunuch, as the means of entering into the kingdom of God and having part in its covenant blessings. The language in the record of the case also intimates thus much. "And they went down *both* into the water, both Philip and the Eunuch; and he baptized him." The sacramental act is clearly distinguished from the descent into the water. The Ethiopian believed on the Lord Jesus—the crucified One—whose "visage was so marred more than any man, and His form more than the sons of men," of whom the Prophet says: "So shall He sprinkle many nations." As above we had an instance of the success of the Gospel among the Samaritans, so here we have an instance of like success, though solitary and prospective only of the Gospel among the nations.

The Baptism of Saul of Tarsus comes in very appropriately among these notices of the success of the Gospel in the case of those Gentiles, whose Apostle he was chosen to become. Proud of his ancestry, and ardently attached to the splendid ritual of the fathers, it was natural for Saul to oppose the religion of the meek and lowly Saviour. But he was a "chosen vessel," and the Lord found means to humble the proud Pharisee, and bring him in penitence and faith to submit to the grace of redemption. Struck and blinded by the splendor of the divine manifestation, he awaited patiently the arrival of him who was to tell him "what he must do." Ananias, who was the chosen instrument to attend to this work, was not slow to discharge his sacred duty. Putting his hands on him, he said: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received his sight forthwith, and arose, and was baptized." Acts ix. 17, 18. Paul himself, in giving an account of this occurrence, tells us what particular words the minister used in connection with the ordinance that was to transfer him from the kingdom of darkness into God's marvelous light. Here is the address, brief

and pointed: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 16. Having himself been thus introduced into the kingdom of God, under such peculiarly solemn circumstances, it is not at all strange that Paul afterwards as well as here, speaks in such honorable terms of the Gospel which bringeth salvation and of its sealing ordinances.

One more instance of the administration of the sacred ordinance to prominent individuals, in connection with the planting of the church among the Gentiles, we here adduce; it is the case of Cornelius. He too was led to send for a servant of Christ by special divine direction. When the man of God came, he found Cornelius and those with him prepared to receive the message of glad tidings with meekness and fear. Hear his welcome to the Apostle: "Now, therefore, are we all here present before God, to hear all things commanded thee of God." To such an audience it was not hard to preach and open up the plan of salvation. He reviewed the history of Jesus of Nazareth; and "while Peter yet spake these words the Holy Ghost fell on all them which heard the word," so that the Jewish brethren, present on the occasion, were astonished "because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." Acts x. 45-46. In order that the scruples of the Apostle might be removed, the extraordinary gift of the Spirit —the seal of God's approval of these Gentile converts—was bestowed upon them prior to Baptism. This was, therefore, an extraordinary case, designed to meet the extraordinary circumstances under which the ordinance was to be administered. The fact is distinctly indicated in the original of this passage. Encouraged by this token of the divine presence and favor, the Apostle asks: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus." Acts x. 47, 48. The Apostle, in defending himself and his conduct in this matter, speaks thus of the occurrence: "And, as I began to speak, the Holy Ghost fell on

them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Acts xi. 15, 16.

### IX. BAPTISM OF FAMILIES.

Instance of Lydia and her family—of the Philippian Jailor and his family—of Crispus, "the chief ruler of the synagogue," and his family—also of the Ephesians.

To bring before us these instances of Baptism and learn the lessons which they teach respecting the holy ordinance, we must recite the words in which they are severally recorded. The first case is thus stated: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended to the things which were spoken of Paul. And when she was baptized, and her household—*family* (οἶκος—not οἰκία) she besought us, saying, if ye have adjudged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." Acts xvi. 14, 15.—This case is peculiar, in that it expressly mentions the baptism of Lydia's *family* on the strength of her own personal faith. The entire aspect of the case gives assurance that here we have an undoubted case of infant or family baptism—the case of Cornelius being less marked as regards his family. Here everything is clear. It was *her* heart which the Lord opened. It was *she* who "attended to the things which were spoken of Paul." And when *she* was baptized, and her family, *she* besought the Apostle and his associates, saying, "If ye have adjudged *me* to be faithful (πίστην) to the Lord, come into *my* house: and *she* constrained us." Everything in the history clusters around her own person, as regards action, and only in the ordinance of Baptism does her *family* come in with her, as sharers in the blessings of the covenant.

In the account of the Jailor's conversion and baptism we have an equally clear and indisputable case of family baptism on the strength of the parent's faith. It was he who said: "Sirs,

what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house"—*family*—*οἶκός σου*. "And they spake unto him the word of the Lord, and to all that were in his house"—*household*—establishment—*οἰκία αὐτοῦ*.—And he took them the same hour of the night, and washed their stripes; and was baptized, HE AND ALL HIS, straightway. And when he had brought them into his house—*private apartment*—*οἶκον*—he set meat before them, and rejoiced, believing—himself believing or having believed—*πεπιστευκὼς*—in God with all his house—his whole family—*πανοικὶ*; or more correctly and literally: "he rejoiced with all his house—his entire family—himself having believed in God." This history needs no further comment. To the earnest inquiry: "Sirs, what must I do to be saved?"—the Apostles replied: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." On his assumed compliance with this solemn challenge, "he was baptized, he and all his, straightway"—thus acknowledging the "one baptism for the remission of sins;" and, having done so, and thus obtained the heavenly boon, he rejoiced together with his whole family in the precious deliverance thus brought to his house.

In connection with the preceding instance of family baptisms, the case of Crispus deserves a passing notice. It is thus related: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house—*family;* and many of the Corinthians hearing, believed, and were baptized." This case presents nothing peculiar, and calls for no other remarks, except that, like all other instances, which have come under review, it shows how uniformly baptism followed believing, and that it affords another instance of family baptism in conformity with the principle asserted by Peter on the day of Pentecost—"The promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call." Here also belongs the case of Stephanas, whose *family* was likewise baptized by the Apostle. 1 Cor. i. 16.

One other instance of "certain disciples" found at Ephesus, requires our attention, not only because it is found recorded in

the Acts of the Apostles, where the others occur, but also because of its peculiar character—differing from all the cases as yet brought to our notice. Paul for some reason unknown to us asked them: "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Acts xix. 1-6.

What strikes us as peculiar in this case, is that Paul inquires, in the first place, as to whether they had received the gift or gifts of the Holy Ghost—in the higher Christian sense of course, and, as is altogether likely also, in His supernatural or extraordinary form; because such a communication of the Spirit seems to be indicated in what followed—speaking with tongues and prophesying. These extraordinary gifts were of course only temporary, and belonged necessarily to the period of the church's *beginning*, or its being planted; but, as these were always bestowed in extraordinary times, and for extraordinary emergencies, so the ordinary and permanent gifts and graces of the Spirit, as required on ordinary occasions, and for the performance of the ordinary duties of the Christian life, were always connected, also, with the entrance of men into the kingdom of God. Paul was utterly surprised when they answered that they had not even heard whether there be a Holy Ghost, so that he seems to have taken it for granted, that, in all cases of genuine baptism, in the name of Christ, these gifts are bestowed in connection with the administration of the ordinance. In this view the passage is of the utmost importance. Where any exception occurs, as in the case of Cornelius, the peculiarity is accounted for by the circumstances under which it took place. The nature and design of the sacrament are vindicated by all the instances of its administration recorded in the oracles of God.

X. BAPTISM—APOSTOLIC TEACHING.

St. Paul's Epistle to the Romans—Appeal to the experience of the Baptized—First Epistle to the Corinthians—Supposed depreciation of the ordinance—Exactly the reverse—high ground taken.

Paul's manner of treating the subject of baptism is altogether *practical;* but, for this very reason also, the more intensely earnest and interesting. The question with him is as to what Baptism has to do with our daily practical life—what relation it sustains to holiness of heart and holiness of outward conduct. What more intensely practical than his appeal to the brethren at Rome, when the grace of Christ is in question?—"What shall we say then? Shall we continue in sin, that grace may abound? God forbid: how shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed; that henceforth we should not serve sin." Rom. vi. 1–6. According to this representation, then, Baptism brings us into real union with Jesus Christ, who is "the resurrection and the life." To be baptized at all, is to be "baptized into Jesus Christ;" and this again implies conjunction, in some mysterious way, with His death—with Him as the crucified one. Indeed such a union with the person of the Redeemer is everywhere assumed in the writings of St. Paul, as a necessary condition of participation in the redemption, which, by His sufferings and death, He procured for His people. "Therefore we are buried with Him by baptism into death; that—in order that—like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Our being one with Christ—the risen One—binds us to the walking with Him in newness of life. This

newness of life, however, is not a merely outward conformity to the pure and holy life and example of our Saviour. To such an external life of purity and love, there is needed previously already an internal, spiritual, divine life within—the thorough renewal of man's fallen nature by the power of the Holy Ghost. But the divine Spirit uniformly works by divinely ordained means, and also in divinely ordained relations. He takes of the things of Christ and shows them unto us—brings the redeeming powers of the risen and exalted Saviour to bear on our fallen nature through the Word and Sacrament. By means of the one we are awakened to a sense of our need, and to a knowledge of the redemption that is in Christ; by means of the other, this redemption is signified and sealed to us. But all this, be it observed, is accomplished by the Spirit *in* Christ and not outside of Him. Jesus becomes ours *first*, and *then* all His *benefits*.

This living union with the person of Christ, who is "the resurrection and the life," lays the foundation for all real progress in the divine life here, and also for the hope of eternal life in the world to come. "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."*

This is decided language; but, it has been strangely enough imagined, that the Apostle, in his First Epistle to the Corinthians (i. 13-17), contradicts all that he had previously said in reference to the importance of baptism; because he there thanks God that he had baptized only a few of the members of that church; and further says: "Christ sent me not to baptize, but to preach the gospel." The circumstances of the Corinthian Church fully account for this singular language. The divisions and parties there existing rendered it very important for the Apostle that he should be able to act an independent part in his attempt to settle these difficulties. This his peculiar rela-

* "That which was already *objectively* fulfilled on and in the person of Jesus, the same is through Him in faith appropriated *subjectively* to man; he experiences the power as well of the sufferings and of the death, as of the resurrection of the Lord. Phil. iii. 10." Olshausen.

tion to the several parties enabled him to do, inasmuch as he could not be supposed to act selfishly and in the interest of any particular portion of the congregation—not having baptized any considerable numbers himself, and so attached them to his own person. Besides, the sacrament, unlike the word, not depending for its efficiency on the personal qualifications of the person administering it, could be just as effectually attended to by the humblest servant of the Church as by the most gifted and eloquent. Hence it was generally left to the inferior clergy to administer the same, while the Apostles themselves attended to the more difficult task of preaching the word.

This is sufficient to account for the *apparent* depreciation of the sacrament on the part of the Apostles; but this very Epistle also effectually refutes the strange and unnatural supposition. Let us hear the Apostle himself in his sublime and charming description of the body of Christ—the church—as the result of this blessed ordinance. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. For the body is not one member, but many." 1 Cor. xii. 12-14. The whole church constitutes a blessed union of souls—"one body"—and this oneness of the Saints is attained in their union and communion with Christ, the living head, into whom we are baptized, and so made partakers of Him—of His death—of His resurrection—of His eternal and blessed life!

On the *life-union*, effected by Baptism, between Christ and the believer, and its influence on the Christian life and character, and also as a fit conclusion to this paragraph, I feel tempted to insert from Olshausen the beautiful sentiment of John Calvin. "Insitio non exempli tantum conformitatem designat, sed arcanam conjunctionem, perquam cum ipso coaluimus, ita ut nos spiritu suo vegetans ejus virtutem in nos transfundat. Ergo ut surculus communem habit vitæ et mortis conditionem cum arbore, inquam insertus est, ita vitæ Christi non minus, quam

et mortis participes nos esse consentaneum est." Com. ad. Rom. vi. 3-6.

### XI. APOSTOLIC TEACHING, CONTINUED.

St. Paul's Epistle to the Galatians—putting on Christ—Epistle to the Ephesians—one baptism—sanctifying and cleansing—Epistle to Colossians—"buried with Christ"—Epistle to Titus—First Epistle of Peter.

The Apostle, as would naturally be expected, teaches the same things concerning Baptism in his later Epistles that he teaches in those which we have already examined. Especially does he bring out the idea of our union with the person and work of Christ. In his view only they could have part in His glorious redemption who first had part in His person. First Christ Himself, then His work. So in the Epistles now before us. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female:—for ye are all one in Christ Jesus." Gal. iii. 26-28. I quote this passage entire for several reasons. In the first place, the thought that we are all "the children of God by faith in Christ Jesus," has been sometimes adduced as an evidence against the force of the other statement, that, namely, we become children of God and members of His kingdom by Baptism. St. John's strong and decided statement or report of what Jesus Himself said to Nicodemus is made to be of none effect, simply because proper stress is laid by the Apostle on the necessity and efficiency of faith. The teachings of the Apostle, however, show most clearly that the two things are not incompatible, but, in point of fact, identical or so joined together that neither the one nor the other can exist apart, or absolutely separate from the other. A genuine faith in Christ universally leads to, and finds its consummation in baptism, as its divinely ordained sign and seal. The bond of faith is sealed and rendered truly valid and saving by having the seal of the everlasting covenant affixed to it. Hence the language of the Apostle is perfectly consis-

tent with itself; and the two *apparently* contradictory statements are in fact beautifully complemental of each other. But this passage is also important in that it sets forth the same glorious truth as that from the Epistle to the Romans—namely that of our union with Christ first, and then with each other, through the sacred ordinance. By putting on Christ in Baptism, we at the same time become united to Him, our Head, and to each other, the members of His body mystical. *

The Epistle to the Ephesians presents the subject under a somewhat different aspect. The Apostle here dwells particularly on its sanctifying and cleansing effect. "Even as Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." Eph. v. 26-27. What we wish particularly to notice, in connection with this passage, is the fact, that it completely reconciles the supposed incompatibility of Word and Sacrament; as though they were two wholly different things—absolutely inconsistent with each other, just as in the case of faith and baptism. But, as in that case we found the trouble to be wholly imaginary, so here also there is no disagreement—rather the most beautiful harmony. It must be so in the nature of the case. Did ever any sane man dream of divine sacraments, separate from, and independent of, the divine Word: or can any one imagine to himself a gospel which "bringeth salvation," without at the same time having its appropriate signs and seals, to secure to the "heirs of salvation" their heavenly inheritance? The very thought of such a separation of the things which God hath joined together, is absurd

* "Believers, therefore, can no longer be under the law, because they are sons of God; and they are such, because all those baptised have put on Christ. Baptism unto Christ, is, therefore, here conceived in its profoundest idea, as the act of regeneration itself, in which the old man dies, and the new man is born (Rom. vi. 3.) The putting on Christ (Χριστὸν ἐνδύσασθαι) is a description of what happens in the new birth. But with whomsoever Christ joins Himself, to him, etc., the Son of God, also communicates the nature of a child of God." Olshausen on Gal. iii. 26-27.

in the highest degree. Both the word and sacrament, each in its place, has its appropriate and necessary office to perform in the work of bringing nigh to sinners, and applying to their souls, the redemption purchased by our Lord. "What, therefore, God hath joined together, let not man put asunder." There is no contradiction between "being born again by the word of God, which liveth and abideth for ever," and a being "born of water and the Spirit,"—no contradiction between "having purified our souls in obeying the truth," and "being sanctified and cleansed with the washing of water by the word." Both are equally of God, and both are alike necessary to salvation. Both are ordained for the use of the church, "that it should be holy, and without blemish."*

In the Epistle to the Colossians we have another picture drawn by the hand of the same Apostle, perfectly agreeing with the others in substance, varying somewhat from them in form and manner of representation; but equally binding us to Jesus Christ—"in whom we have redemption through His blood, even the forgiveness of sins." The reasoning of the Apostle is beautiful in the extreme. "For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Col. ii. 9-12. It is needless to enter into any extensive comments on this passage.

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* On this whole passage Olshausen says: "So καθαρίσας τῷ λουτρῷ τοῦ ὕδατος refers, in the case of Christ, to baptism, and the new birth effected by it. In the combination ἵνα αὐτὴν ἁγιάσῃ καθαρίσας we are to take ἁγιάζειν as a consequence of καθαριζεῖν: 'that He might sanctify her, after He had previously purified her by the bath,' i. e. baptism (Comp. Tit. iii. 5,) where baptism is called λοῦτρον παλιγγενεσίας). But the explanation of ἐν ῥήματι is uncertain. It probably stands here equivalent in sense to ἐν πνεύματι (ii. 22), intimating that baptism is no *mere bath*, but a bath *in the Word*, i. e., one by which man is born again of water and of the Spirit (John iii. 5). Thus in 1 Pet. i. 23; Jas. i. 18, the Word of God is represented as the end of the new birth."

The meaning of it is plain and simple to all such as seek after the truth, and are willing to accept it, when found. To those otherwise minded no amount of argument will be of account. One remark only we wish to make. The representation here given completely corroborates the representations furnished by the Epistles to the Romans, the Corinthians, the Galatians, and the Ephesians, in that it makes baptism a "being buried with Christ," on the one hand, and a "being risen with Him," on the other. This representation runs through all the writings of the Apostle to the Gentiles. Union with Christ is in the view of the Apostle of paramount importance. From it flows forth by a kind of necessity an interest in His redeeming work, forgiveness of sin, regeneration, adoption into the family of God, and eternal life—all are comprehended in this one primal fact. "Christ and Him crucified" is the sum and substance of the gospel; and into a blissful union with this crucified Saviour are we necessarily brought by our Baptism.*

One more instance from the writings of St. Paul. Speaking of the freeness and sovereignty of God's grace, he adds: "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." Tit. iii. 5-7. This could with perfect propriety be called an Apostolic comment on the words of our Saviour in John iii. 3-5. The birth then of "water and the Spirit," forms a perfect and complete parallel to the picture of the Apostle—"the washing of regeneration and renewing of the Holy Ghost;" and the entering into the kingdom of God there, forms an equally clear and undoubted parallel with the being "saved" in the picture of the Apostle. And what may not be without importance, in the present connection, is the fact that here also, when the agency of the Divine Spirit is made

* "In baptism, as the act in which the new birth is realized, the faithful die with Christ, are buried with Him, and receive therewith the circumcision of Christ (the περιτομὴ ἀχειροποίητη), which Christ accomplishes by His Spirit—the circumcision of the heart." Olsh. Com.

particularly prominent, as also in the passage from John, the Apostle is careful to state that this good and Holy Spirit is "shed on us abundantly through Jesus Christ our Saviour"—thus confirming again the views expressed in the preceding Epistles. Christ Jesus is always and everywhere the central figure in the representations of Paul. "In Him only have we redemption through His blood, even the forgiveness of sins."

Here also, as of like import with the passage just dismissed, belongs the memorable passage of St. Peter; which is of such paramount importance in the discussions on the subject of baptism, and enters so extensively also into the practical every-day life of the church. The passage forms a parallel drawn between the Christian Sacrament and the ark of Noah—"wherein few, that is, eight souls, were saved by water: the like figure whereunto even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." 1 Pet. iii. 20-21. It is not necessary to say exactly in what way, and to what extent, "Baptism doth also now save us." It is enough for us to know, that, by a divine and gracious appointment, it is in *some* way, and in a very effectual way also, made the means of bringing us into a saving relation with our crucified and risen Lord, and that, in this relation to the crucified Saviour, we obtain deliverance from sin and life everlasting.* The sacrament, in this way, saves us "by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being mades ubject unto Him."

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* "And what act of God's saving mercy towards the individual could this be other than baptism, through which man is planted into the fellowship of the Three-One God, which is a putting off of the body of the flesh (σῶμα τῆς σαρκός, Col. ii. 11), and a putting on of Christ (Χριστὸν ἐνεδύσασθε, Gal. iii. 27), in short—which, as it is described in our passage, is a bath of regeneration? It is this which transfers a man from the state, described in ver. 3, to the new life of the Spirit; it is the sure foundation upon which, in regard to the individual, rests all farther increase in the life of the Spirit. Thus we understand why baptism is here referred to as the means of salvation. And this the Apostle designates by λουτρὸν παλιγγενεσίας, *bath of regeneration.*" Wiesing. Tit. iii. 5.

XII. INCIDENTAL REFERENCES.

Christians the Temple of God—of the Holy Ghost—"Sealed with that Holy Spirit of promise"—Illuminated, and so children of the light—anointed—bearing the name of God.

From the nature of holy Baptism and its position in the system of grace, we are enabled to determine with tolerable accuracy the reference of some isolated passages of Scripture, which, only as viewed in connection with other passages, can be fully understood, and their beauty and appropriateness ascertained. Such are some of the references indicated in the heading of this section.

Christians are very properly called the temple of God—also temples of the Holy Ghost. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii. 16-17. "And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. vi. 16. Sometimes this idea of a temple is extended even to the body, which, as well as the soul, shares in the redemption procured by our blessed Saviour, and made over to us in the ordinances of His house. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God? And ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. vi. 19-20.

Now the question naturally occurs: Where, and under what circumstances, do we become temples of God—of the Holy Ghost? The most natural answer, and that, which, to an ingenuous mind, is the most probable, is, that we become such when we are consecrated to the service of God—set apart from a common and ordinary use to a special, holy or religious purpose. So a house of worship becomes in the fullest and highest sense of the term a temple of God, when it is solemnly set apart and dedicated to God and His service, by appropriate religious

exercises or ceremonies. Thenceforth it belongs no longer to the persons by whose liberality it was erected and furnished for these sacred purposes. It belongs in the best and truest sense of the term to God; and we reasonably expect, that, as in the case of the first temple, God will take up His abode there, and will say of it what He said to Solomon concerning his temple: "I have hallowed this house, to put my name there for ever; and mine eyes and my heart shall be there perpetually." Now, if this holds in reference to an earthly temple—a house made with hands, and composed of lifeless materials, simply because it is dedicated to God and His service; would it not much more naturally and necessarily hold with reference to a living temple—not made with hands, and composed partly at least of materials taken from the secret chambers of the Most High—of the spirit of life, breathed into him at his creation? And when are Christians formally and fully consecrated to God and His service? Is it not in their baptism? Whatever we may think of the ordinance itself, and of its relation to our salvation, this idea of consecration to the honor of God is at least always and necessarily implied. Hence also the solemn declaration: "If any man defile the temple of God, him will God destroy."

Believers are also said to be sealed—"sealed with that Holy Spirit of promise." This language is peculiar, and beautifully expressive of the character which belongs to the children of the kingdom. This peculiarity, as belonging to God's children, is attributed to them in such connections, and with such forms of speech, as makes it almost certain that the language refers to baptism—"the washing of regeneration and renewing of the Holy Ghost,"—in connection with which the Apostle promises not only "the remission of sins," but also "the gift of the Holy Ghost," as a permanent endowment—a necessary qualification for the due performance of the duties involved in a religious profession. Hear what the Apostle says in reference to this matter: "Now He which establisheth us with you in Christ, and hath anointed—*christened*—us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. i. 21-22. In very similar terms and phrases does the

same Apostle speak in writing to the Ephesian brethren: "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory." Eph. i. 13-14. Such is the language in which this prerogative of the Christian is expressed; and I venture to say, that no reference of it to anything connected with the Christian life and experience, can possibly be made so appropriately as to our baptism—the sacrament of initiation into the Church of Christ; in whom WE also, partaking of His anointing, are made Christians—Christ-like ones—and are sealed with that blessed Spirit by whose power alone we are regenerated, and raised to the dignity and privileges of the "Sons of God." Hence also the solemn warning: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv. 30.

"Children of Light," or illuminated ones, is another title by which the Disciples of Christ are designated, and very properly so. Christ, into whose death we are baptized, calls Himself "the Light of the world," and it is perfectly natural that those who are spiritually and vitally united to Him, should, in consequence of this union, be entitled to the name specified. The title is expressive of their character and manner of life. Hence this beautiful designation of Paul: "For ye were sometime darkness, but now are ye light in the Lord: walk as children of light." Eph. v. 8. In another connection, and with a somewhat different object in view, the Apostle exclaims: "Ye are all the children of light, and the children of the day." 1 Thes. v. 5. Now if we are baptized into Him, who is "the true Light, which lighteth every man that cometh into the world," but much more those, who are joined to Him by the bonds of a loving faith, why should they not have this title in consequence of the union which is consummated with Him in holy baptism?

This idea of illumination, as designating the sacrament of initiation into the mystical body of Christ, was universally prevalent in the early Church. To this view of the case may be referred two remarkable passages in the Epistle to the He-

brews, in close connection with the mention of Baptism, as belonging to the fundamentals in the kingdom of God; where the writer speaks of those "who were once *enlightened*, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come"—all terms descriptive of Christians in the full sense of the term, and many of the phrases are singlarly expressive of the blessings connected with holy baptism. And in a subsequent part of this same Epistle we have another reference in very similar terms to things connected with the beginning of the Christian life. "Call to remembrance the former days, in which, after ye were *illuminated*, ye endured a great fight of affliction; partly, whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used." Heb. vi. 4, 5; x. 32, 33. Where the Spirit of the Lord—the baptismal endowment—dwells, there men are divinely illuminated, become "Light in the Lord."

Closely allied to the preceding representations is the idea of being anointed. Indeed the name of Christ—the anointed One—would seem to require that His disciples and followers should also bear a name of similar or like import; and as names are expressive of the character of things and of persons, so the name, which they actually do bear—"Christians"—anointed ones—would seem to require, that, in connection with their incorporation into the kingdom of Christ or Baptism, they should receive "an unction from the Holy one"—anointing—christening,—that, being thus divinely "illuminated," they might "know all things." 1 John ii. 20. In the same chapter St. John says: "These things have I written concerning them which seduce you; but the ANOINTING which ye have received of Him abideth in you; and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." 1 John ii. 27. This anointing—christening—is that blessed "gift of the Holy Ghost," which, according to the assurance of St. Peter, they should receive, who come penitently and in faith to submit to the holy ordinance.

Finally, Christians, being baptized into the name of the Father, and of the Son, and of the Holy Ghost, are brought into the closest and most blessed union with the Triune God; are transferred from a state of nature to a state of grace; and, in consequence of this separation from their old connections, and incorporation into the family of God, they receive a new name, or rather retain the old one with new significance attached to it, and known generally as the Christian name. Doubtless it is this Christian name, with its new and solemn significance, which, as children of God, we are permitted to bear, that is "written in the book of life;" and in reference to which the Lord graciously promises, saying concerning each one of His faithful children individually: "I will not blot out his name out of the Book of Life; but I will confess his name before my Father, and before His angels."

Besides this baptismal name, by which we are known and recognized in the world, and probably also in Heaven, the saints as a mark of special honor, bear likewise the name of the blessed God in their foreheads—especially in the world to come. So the New Testament seer, in describing one of his splendid visions, says: "And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God, and to the Lamb." Rev. xiv. 1–4. Inasmuch as we bear a Christian name with peculiar significance, in consequence of our baptism in the name of the Father, and of the Son, and of the Holy Ghost, may not the name of the Holy One of Israel also be affixed to us in consequence of the blessed relation thus consummated? Enough, that, if we remain true to our high calling of God in Christ, we shall hereafter bear this blessed name. Hear the voice of our triumphant Leader: "Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God —the new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Rev. iii. 12.

## ART. VI.—GLORY AND HONOR.*

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THESE words are often used interchangeably; "The paths of glory lead but to the grave:" "The garlands of honor never fade away." Yet the ideas which they embody, though organically connected, are entirely distinct. Both are primary, i. e., the one is not derived from the other. They alike belong to the world of ideas that were never born and can never die. In the firmament of that bright world they shine as stars of the greatest magnitude. They mingle their beams; but the identity of the one is not merged into that of the other. They are in one and the same world; they are in the same nature. Yet they are different and distinct bodies. *All* forms of finite being rest ultimately in the absolute, in God. They have not their existence in themselves; but in Him. They have not their goodness, their excellency, from themselves; but from Him. They have not their end in themselves, but in Him. For His honor and glory they were created. The idea of *glory* is that of excellency, or goodness displayed. "God is love," the absolute goodness. Hence He is the absolute, the highest glory. This implies of course that He is personal, conscious, intelligent; that He *knows* Himself as the infinitely glorious One. He has a nature, a goodness, an essential glory, which is consciously His own, and which He cannot give to another. He is objective to Himself as the absolute Person. The essential *glory* of God, whether as the Almighty, the Omniscient, or Omnipresent, finds the medium of its utterance in the centre of His own self-consciousness. "*I* am." "*I* am that *I* am."

The idea of honor is that of moral character acknowledged and respected. Mere virtue is not yet honor. To become such, it must become known and receive the respect that is due to it. In its ultimate ground, in God, it is the harmony of his

* Address delivered before the Literary Societies of Mercersburg College, May 23d, 1871.

will with His own nature divinely known and esteemed. It has been conceived therefore that the divine glory and honor are related to each other as God's metaphysical and moral attributes; or as His essential and moral nature. Such distinction of attributes answers to the momenta of the God-consciousness within us. Constituted as we are, religious and moral beings, we cannot conceive of God, except as the Omnipotent, the Omniscient, the Omnipresent, and as the Good, the Truthful, the Holy. Yet these momenta, to authenticate themselves as real, must ground themselves in God as He is related to Himself. All distinctions and relations in the sphere of relative being imply a *relation* in the absolute.* This is none other than the Trinitarian relation as revealed to us in the inspired Scriptures and in the economy of grace. God is Father, Son, and Holy Ghost. He is Tri-personal. The Father is God, the Son is God, the Holy Ghost is God; yet these three persons are the *one* only true God. As His glory is His self-reflected Being, so His honor is His personal *activity* known and esteemed as in *harmony with* His Being. God glorifies Himself in His Only Begotten Son through the Holy Ghost. The Son is the brightness of the Father's glory and express image of His person. Heb. i. 3. Hence the Father looks upon His Son with delight, with complacency, and renders to *Him the Eternal Honor due to His name.* This implies that the will of the Son is in absolute harmony with that of the Father. "Whatsoever the Father doeth, that doeth the Son likewise." "They are in will and essence one," *i. e., one in the Spirit.* So in turn, in the same Spirit of course, the Son, as the personal image and glory of the Father, is eternally active to the honor and praise of His holy name. The Son is the eternal honor of the Father, we say, because He is His personal image and glory. The image of God reflected from a sea of impersonal being might be infinitely resplendent, but it would not be honor. This can only be found in the sphere of personal being: it is personal merit in personal esteem. And the personal esteem must needs be distinct from the personal merit, otherwise it would be mere *self*-esteem.

This is sufficient to show that glory and honor are primarily

distinct. Yet it is obvious that the distinction holds in their essential unity. The one is not without the other. The essential glory of Jehovah, His self-reflected Being, has never been without its self-conscious medium of utterance. The divine personality is as eternal as the divine being. God has not become personal; He has not become Tri-personal. He is so absolutely and eternally. His personality, standing in conscious and intelligent will, has never been inactive. "He who is from everlasting to everlasting," never "slumbereth nor sleepeth." His activity, "ad extra," in creating and preserving the world, grounds itself upon His activity, "ad intra," which is commensurate with His own being. So with the divine glory and honor. Whilst they are distinct, the one is not, and cannot be, without the other. Hence we may with perfect propriety speak of the glory of the divine honor, and of the honor of the divine glory. This is so because in the Absolute the distinction of objective and subjective does not hold. As said, we may conceive that God is objective to Himself. But as objective He is also personal in His only begotten Son. In Him being and personal being are identical. It is irreverent to say that God is either objective or subjective. He is infinitely above all such distinctions as hold in the sphere of relative existence. HE IS THE ABSOLUTE, in whom the objective and subjective have their being and find their ultimate meaning. Here, in the relative form of existence, where everything is finite, the conceptions of glory and honor are more *obviously* distinct. They stand wider apart, and are more distinctly defined. Yet here, too, in all the forms of their manifestation, and in all the stages of their development, they are most intimately related. Whilst they are clearly as distinct as the personal and impersonal, or subjective and objective, they are just as closely and intimately connected. In the order of thought we usually place the objective before the subjective. We conceive that it is broader and deeper. The idea is, that it has a power and glory in itself that might answer the great ends of its being irrespective of man or angel. If it is viewed as a mechanism, it is a great building or temple in which the divine

glory dwells without a worshiper. Or, if it be viewed as an organism, as a birth from the womb of eternity, it is at best but a psychical body without consciousness, or without conscious union with its divine original. But Jehovah's hand never reared such a temple. God never gave birth to such a world. The created universe may indeed be viewed as a temple in which the divine glory dwells. The figure is appropriate and beautiful. But in no sense can it be viewed as the full actualization of its own idea in its exclusively objective form. Such actualization is only possible in its concrete union with the subjective. The personal creature is as old as the impersonal. The bright personal intelligences in heavenly places are as old as those places themselves. This grand and glorious temple has never been without its worshipers. They must be present to behold its glory, to apprehend its mystery, and to echo its praises. Here the sentence has full meaning again; the glory of being is reflected through the medium of conscious intelligence.

If we take the other form of presentation, namely, that the creation is a birth, which is scripturally and literally true, it is obvious at once also, that it can only be apprehended properly in the concrete. The personal and the impersonal must not be viewed as standing out of each other, as *two* concreta; but as *in* each other as *one* concretum. The whole creation, including countless millions of integral parts, is but one organism. Its life is one, and never loses its identity in the endlessly diversified forms of its development. There are celestial bodies, and bodies terrestrial; and the glory of the celestial is one, and the glory of the terrestrial is another. There are also psychical bodies and spiritual bodies, differing in nature and in kind. But all stand in the same general life.

The objective and subjective, or the impersonal and personal, are related then as body and soul, or as the psychical and pneumatic development, rather of one and the same life. They are entirely distinct, yet the one is not, and cannot be without the other. We say it reverently, God is so intensely personal, that He cannot be the author of a mere objective or impersonal

creation. "Like begeteth like," and a lifeless world cannot be born from the absolute personal life. That which is begotten must be in the image and likeness of Him that begeteth. So it is in fact. The *idea* of the creation is actualized and complete in personality, which is in the image and likeness of God.

The personal and impersonal, "the me and the not me," are then in the strictest sense relative. They are related as the two sides, the internal and external, of one and the same life. The whole cosmical order of created being finds its meaning and the expression of its meaning, in its own personality, and not through the medium of a conscious intelligence that is foreign to itself. All created intelligences, whether angels or men, are in this order; they belong to it, and it belongs to them, as the soul belongs to the body, and as the body belongs to the soul.

Such too, we conceive, is the internal relation of glory and honor. The impersonal creature is glorious just because it is organic, and because its life culminates in personality. Were it a lifeless mass we cannot conceive that it would be good, or that it could reflect the glory either of love, of wisdom, of power, or of truth. The lifeless, the inorganic, is inglorious. It has no glory within, and no loveliness without: it is ghastly and hideous. Impersonal life, too, is in itself meaningless. What though the heavens have been stretched out as a curtain; what though the starry hosts have been brought out in all their numbers; what though our earth be teeming with life; in a word, what though all nature be animate in the form of a great soul body? Without the pneumatic body, without personality, it is mute; it is silent as the grave. It knows not itself, it knows not God. It is; it has a being; but it has no self-reflecting power, hence, in the proper sense, it has no glory.

The glory of the impersonal creature is its organic union with the personal, and through it with God. As the glory of the temple is the indwelling Shekinah, as the glory of the human body is the indwelling rational soul, so the glory of the objective world is the indwelling personal soul. Man, for instance, stands in nature, and nature is in man. He is in it as the soul is in the body, and it is in him as the life of the

(natural) body is taken up in the higher life of the pneumatic body. In virtue of such organic union the objective *has* a glory, even an intrinsic glory. It has truth in it, goodness, love, power, wisdom. There is a real substantial glory of its sun, its moon and stars; a real substantial glory in all its terrestrial bodies as well; though the glory of the celestial is one, and the glory of the terrestrial is another. All these are glorious realities, because they are actualizations in time and space of ideas that are above time and space. The whole impersonal creation is a reality, under this view, a real substantial glory. But this is all true only because it reflects the glory of the absolute Personality through the medium of conscious intelligence. Man is in nature as its inspired prophet. We mean by this that its life, its spirit, is in Him; and through Him its truth is spoken. In virtue of such normal relation nature is an infallible prophecy uttered through man, its divinely constituted medium. It *is* a divine prophecy, it is Jehovah's word spoken to man, and *through* man, to the praise of His holy name. This is its glory. That the objective glory holds in personality is fully verified by man's fall, and his redemption unto life through Christ. Whatever may be the nature of sin, and however various the views in regard to it among the learned, this is certain, that it is an abnormity, a deformity, and as such it is an inglorious thing. So when it entered the world, the world lost its glory. When man sinned and fell, the whole cosmical order, of which he is the head and crown, fell with him. The very earth was cursed for his sake.

> "Earth felt the wound, and Nature from her seat,
> Sighing, through all her works gave signs of woe,
> That all was lost!"

Man's bondage to sin and Satan is the impersonal creature's bondage. His hope of deliverance is its hope, and his actual redemption is also its redemption. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; Because the creature itself also shall be delivered from

the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 19–23.

Accordingly we find that human redemption in and through our Lord Jesus Christ, takes the form of a new creation: "Behold I create all things new." The whole redemptive process involves the final consummation of all things. God, in bringing many sons to glory, glorifies Himself in stretching out new heavens, and rolling into being a new earth, for the indwelling of righteousness. It seems to us that the whole creation could not "groan" in consequence of man's sin, if its life were not his life. If it were complete without him, his sin could never have touched it. And again, but for such union, human redemption would not involve the necessity of a *new* heaven and a new earth. But man's fall *was* nature's fall. The loss of his crown was the departure of its glory. And his recovery is its recovery, his recoronation is its glorification, therefore the personal and impersonal, must be in organic unity. But whilst it is the glory of the objective that it is thus internally and vitally united with the subjective, it is true also that it is an honor to the subjective to be thus related to the objective.

The glory of personal or moral being takes the form of honor. From the moral stand-point, we are aware, honor is something that must be regarded as acquired. It involves the idea of habitual goodness; honesty, integrity, virtue; in a word, character. Yet there is an hereditary honor. It is more honorable to be born a free man, than a slave. It is more honorable, in itself considered, to be a child of a good man, than of a knave; albeit the son of the good man may become a knave, and the son of the knave may become a noble, good man. The highest hereditary honor is to be born of God, in His image and likeness; to be cradled in the royal palace in which dwells the King immortal and full of glory; to stand near Jehovah's throne; to walk with Him in the same garden;

to eat with Him in the same banqueting-house of love; to talk with Him face to face, and to behold His glory as it is in the great temple of the universe. Such was the honor of man. Yea more, he had the high honor of an angelic welcome: for we are told that when our creation was completed in the image of the Creator, "the sons of God (the older members of His family) clapped their hands and shouted together for joy." To be in the image of God! To stand as the conscious centre of the creation! To be nature's prophet, priest, and king! To be person (personare, to sound through)! To be nature's voice of praise! To be nature's *glory* in the form of bright, clear, personal intelligence! To have a divine life—to have a heart glowing with divine love—a mind radiant with heavenly light—a soul clothed in the divine righteousness and holiness! What creature can have a more dazzling crown of honor placed upon his head than this? Thus man was crowned on the very day of his birth. Himself the crown of nature, yet crowned as God's vicegerent on the earth, and robed as God's prophet and priest. This honor he inherited. It was his simply in virtue of his royal birth. There is then an honor of personal being: it is a high honor to be man. Yet it is left to his own free choice whether he will accept this royal birth-right or not. He is born in a state of freedom, as well as honor. God will not *force* him to wear this crown. He will not force him to be good, or to stand in the good. This would be alike contrary to the idea of humanity, of freedom and of honor. The personal honor must needs be free. It stands in freedom. In this soil alone, it can grow and blossom, and bring forth its fruit. The life of the personal creature must develop freely. A normal development implies, of course, a normal principle. To do good, man must *be* good. The development of his life in the form of righteousness and holiness, implies a continuous choice of the good—the good as such; the absolute, "the highest good;" "the relative good;" the good in which he was born. This choice then becomes habitual, and forms character. In this view, man's rich inheritance, in virtue of his royal birth, is also an acquirement: and thus, even the

divinely bequeathed honor is chosen. This is *moral* honor. To stand voluntarily in the good, to live in it, is to grow in it. It is to become habitually good. It is to be in conscious union and communion with the good. To stand in this communion voluntarily, is to stand in honor. To stand high in this communion, is to stand high in honor. To stand highest in it, is to stand highest in honor. By this, is meant, that the measure of moral goodness is the measure of honor.

Man was created good, we are told. He was born in the communion of the good; he was heir to its crown. And, as said, we can hardly conceive that a brighter and more glorious crown could adorn the head of any creature. But, although he stood high in the scale of being, he was destined to rise higher and still higher. We know what he was; he was good; he stood in honor. But what was germinally and prophetically embodied in his personal and moral being; the degree of honor and glory to which it was possible for him to attain, we can only know in part.

This is certain that he was to actualize fully his own idea. We do not mean the subjective idea that may have been entertained, in regard to himself, in his own mind; but the idea of humanity as such; the idea of a psychico-pneumatic life revealing alike the glories of the natural and the spiritual. He stands in the natural and in the spiritual, and doubtless it was designed that in his personality, the natural body should become a spiritual body; i. e.; that he should be glorified.

This idea too, it must be remembered, is general. The first man, the Adam, made in the divine image and likeness, is the generic head and representative of the race. The normal development of human life must then take the form of a *mystical* body, which has many members, but One common head. That the life of such mystical body could reach its final culmination except in a hypostatical union with the Son of God, the second person of the adorable Trinity, we cannot conceive. It can only culminate in the ideal of sonship. Whether this would have been realized in the individual person of Adam, in case he had not sinned, or in some one of his descendants, especially prepared for such honor by the overshadowing of the Holy Ghost,

as was the Virgin Mary, we cannot ascertain. But the necessity of such hypostatical union, or incarnation, for the perfecting of humanity in glory and honor, we cannot help but acknowledge.

The common view that the Son of God became incarnate *merely* to save men from sin and suffering, rests on the assumption that He is merely Redeemer, and not also the organic head of humanity, in and through which it reaches its final consummation in glory and immortality. On this assumption sin, that most inglorious and shameful thing, the creation's blot and nature's blush, has been a great advantage to our race, in that it moved the Son of God to empty Himself of the divine glory and to take upon Him the form of a servant. According to this view darkness is necessary to light, falseness is necessary to truth, the inglorious must precede glory, dishonor must precede honor. If this view be correct, then let sin abound, that grace may much more abound. Let crime be committed that pardon may be given. Let the darkness of sin and hell become more intense that it may be followed by a clearer light of holiness and a brighter heaven. No, the assumption is false. Sin "which is a reproach," is not essential to the development of human life. The fountain of human life need not be poisoned that it may be purified. The temple of humanity need not be razed to the ground that it may be rebuilt. The glory of the creation need not depart that it may again return. Man need not lose the honor of his manhood, by choosing death, that life may be set before him. All that humanity is in virtue of the incarnation of the Son of God, and all that it can become in virtue of its mystical union with Him, it would have been, and could have become, without involving itself in the shame, the guilt, and the misery of sin. No thanks to Adam and Eve for eating of the forbidden fruit. No thanks to Satan for tempting them. No honor is due to our first parents for the sin which we have inherited from them, and for the bonds of iniquity by which their posterity have been held to the service of the prince of darkness. Sin is a dishonor "per se," and sullies the glory of every thing with which it comes in contact. Was there a necessity for it

in the human constitution? This could not be; for the very idea of such necessity is forbidden by the freedom of the human will. Was there even a necessity in the nature of things for man's sin and fall; that the Son of God might have the opportunity of glorifying Himself as the Redeemer of our world? If so, then there was a necessity also for the sin of the fallen angels; —a necessity that the fallen angelic hierarch, the prince of darkness, should establish his empire in our world;—that the kingdoms of this world should become his kingdom; that all the children of men should become his children. In the devil and his angels we know there is no good. In the activity of his will there is no good. His works are all evil. His kingdom is the kingdom of wickedness and darkness. Hence it has no glory, and no honor. It is the *ingloriousness* and the dishonorableness, the "*Unherlichkeit*," and the "*Unehrlichkeit*." We ask again, can this awful abnormity be in any sense necessary to the glory of God or the glorification of the creature? With the holy horror of the inspired Apostle we exclaim: "God forbid."

But it may be asked: "Did not the sin and fall of man at least afford to the Son of God an opportunity to show forth His glory as Redeemer, and to place crowns of victory upon the heads of the redeemed?" We reply that, as it is "in and for, and through Him all things consist," no opportunity of any kind could be offered to Him from without. Such conception is at best only an "*anthropomorphism*," which ignores the divine attributes of the Redeemer, and represents Him as under the control of circumstances. Such view is at once a dishonor to our Blessed Lord, as are all other views which represent the relation between Him and the creature as an external relation. But our question, solemn and serious as it is, calls for something more than a mere negative answer. It calls for the statement of the truth in full, round and positive form. We reply then that the Son of God is not the Second Adam because He is Redeemer; but He is Redeemer, the Saviour of men, because He is the Second Adam; i. e., because He is the normal generic head of humanity.

To illustrate our view we shall state it, if possible, in a clear-

er, or at least, in a more familiar form. Christ as the Second Adam, is the only mediator between God and men : "But one Mediator—the *man* Christ Jesus." Now we repeat; Christ is not Mediator, because He is Redeemer; but, since we have sinned and fallen, He is our Redeemer, because He is Mediator. Christ could not have done for our fallen world what He has done, if He had not been what He is, viz.: The God-man. From His person we say the *work* of redemption derives all its value and all its glory. And to His Person is due all the honor and praise of our salvation. The idea of a Redeemer is entirely relative in the sense that it refers to sin, for which there was no necessity whatever. Let us be true to this idea, and we cannot err in regard to the immediate point before us. It is certainly the clear postulate of redemption that man is not merely to be brought back to the state in which he was when he fell, but in addition, he is to be exalted to the high degree of glory and honor to which he might have attained if he had chosen and continued in the good instead of the evil. If the redemptive process through Christ come short of this it is incomplete; it does not come up to the measure of its own idea; and if it be carried beyond this, it is forced *beyond* its own proper conception. And on the contrary if the redemptive process terminates in the highest glory and honor, to which it is possible for man to attain, then the normal development of humanity (which would have rendered redemption unnecessary) must needs have reached the same degree of glory and honor. *All* that was lost by the sin and fall of the first Adam, whether in the form of inherited honor and glory in Paradise, or in the form of promise of infinitely higher glory and honor in heaven, we have in Christ the second Adam in virtue of His hypostatical union with humanity, and in virtue of our life union with Him. In Him, and in Him alone, the idea of humanity comes to its full actualization : "We are complete in Him." He is the fountain of all life, natural and spiritual. So also He is the glory of all normal life, both of the impersonal and personal creature. "In Him was *life;* and the life was the light of men." "I am the resurrection and the life." John i. 4; xi. 25.

"When Christ, our life, shall appear, then shall ye also appear with Him in glory." Col. iii. 4.

The true idea of humanity, we repeat, holds in sonship; and under this view also it can only come to its full actualization in God's Only Begotten Son. "Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." I John iii. 2. His glory, "the glory of the only begotten of the Father," revealed in humanity is its true glory, and taken up as the contents of the human reason and will, it is the true honor.

Under this view the true idea of human glory and honor is as broad and deep as humanity itself. Humanity, as we know, is a concrete generality. It includes in its organism every nation, tribe, and individual of the human family. All stand in its general life, whilst at the same time its general life is actualized in the national and individual life. The life of the race is the life of the individual, and the life of the individual is the life of the race. No man liveth to himself. No family, or nation, liveth to itself. God hath included all in one life. This is a great mystery, and challenges our most profound and serious regard. There is a glory in this general mystery of human being which it is a high honor of itself for the individual to apprehend.

By such apprehension the macrocosmic glory and honor becomes the glory and honor of the individual. As the general life is his life individualized, so the macrocosmic glory is the glory and honor of the single person. "The great world, honor is my honor," says the individual, and "all individual honor is my honor," says the parental world-voice. "All persons are my children," saith the world, "therefore their goodliness is my glory, their honor is my honor." So also with the family, or nation (which is only the amplification of the family); standing consciously in the general world life, it is its glory to unfold that life normally in its own constitution, and to acknowledge its filial relation to its time-honored parent.

The normality of human life, however, as we have seen is in

its theanthropic head; in the Son of God who is the world's proper life. The all comprehensive world constitution is grounded in Him. He, "to whom is given all power in heaven and upon the earth," "hath ordained the powers that be." For this obvious reason "righteousness," the normal development of human life, "exalteth a nation," which means that it elevates it, in the scale of essential and moral being, to the degree of glory and honor that answers to its own intrinsic excellency.

Hence too the sacredness of honor, whether of the nation or of the individual person. It is something vastly more than a mere earthly interest. It is worth more than wealth, even more than life itself. A nation of true honor will consequently sacrifice every other interest before it will give up this sacred deposit. It may give up its territory, its cities, and its citizens; but it will not yield its "sacred honor." This is older and more sacred than the present rulers of the nation, older than the masses of the people, included within its geographical limits. It is more sacred than the soil; it is more sacred than the royal palace, or even the regal throne. It is the glory of the nation's history, which has its divine element as well as human, a history which has the Lord of nations as its Alpha and Omega. The nation's honor, in this view, is not merely the due estimate in which its character is held by surrounding nations, or the world, it is the esteem also in which the national character is held by the divine mind itself.

The honor which nations or men receive from one another is only true and real as far as it mirrors the honor of God. "How can ye believe," said Christ to the Jews, "which receive honor from one another, and seek not the honor that cometh from God?"

This is something vastly different from mere human applause; something vastly more real and solid than mere fame. The voice of the multitude may applaud a statesman or a hero, who has real moral worth, but notwithstanding in living sympathy with the good themselves; having no appreciation of morality as such, their shouts of praise are mere empty sounds. Still more irrational are the shouts of praise raised to men who are really without solid character.

The first is not real honor, because its ideal is not reflected from the public mind. And the second is not honor, because both its essential factors are wanting, viz.: the personal merit, and its proper appreciation. "A Nero may be deified, but he stands without honor still. The voice of a mob shouting, 'great is Diana,' has no power to invest its idol with greatness and glory." [Dr. Nevin.] No man or nation can stand in real honor that is not in communion with the good.

We are aware that the questions may here be asked: Is there no merit at all, no glory, no honor, in the development of the world's life, except so far as it is taken up in the higher life of the new creation in Christ Jesus? Admitting as we do that there is a distinction between Sacred History and Profane, was there no glory at all reflected anciently from the vast sea of human life, beyond the narrow limits of the Jewish nation?

Does the history of the world, as distinguished from that of the Christian Church furnish no examples of real worth? Is the scroll of the world's fame, on which are written the distinguished and illustrious names of monarchs and kings, of statesmen and noblemen, of philosophers and poets, of painters and sculptors, of patriots and heroes, not to be unfolded at all, and these names read? Is there no real excellency and consequently glory in the world of literature outside the comparatively narrow limits of Christendom? Is there no real honor of philosophy, of oratory, and poetry? Are all the tokens of honor that nations and men give to, and receive from one another, mere meaningless conventionalities or empty signs? Have all youthful aspirations and toil to gain the highest honors in colleges, and in other departments of human activity, been a mere grasping for a bubble?

To these questions there is but one answer, and it may be that this answer can be most satisfactorily given by prefacing it with still another question: Is there any glory reflected from the personal being of the fallen angels who are entirely beyond the reach of redeeming mercy? Do they receive honors from one another? Why not? Just because there is no divine factor or element in the history of their lives. The divine

within them has entirely died out; and hence they are right down devils for ever and ever, given over to the blackness of darkness. Not so with the human world. Though fallen and totally depraved, it is not so INTENSELY depraved as to be beyond the possibility of redemption. The whole world is the object of God's love in and through His only begotten Son. (John iii. 16.) And for this reason, and this alone, all history, both sacred and profane, has in it a divine element, or factor rather, as well as human.

It is quite convenient to say that the preparation for the actual coming into the flesh of the Son of God was positive and negative; the first actualized in the Jewish nation, and the second in the Pagan nations. But every faithful student of history can clearly see that the divine in the human was also positively at work amongst the Gentiles in all ages. It is owing to this fact that the Messiah is "the desire of all nations." There is such a thing as "prevenient grace" given to the whole world as well as to individuals to prepare them to open the doors of their hearts for the incoming of the Saviour.

It is just in the form of such grace that we have presented to our view whatever is lovely and of good report among the heathen. The glorious and the honorable, even among them, does not come from the abnormity of the human; but always from the divine in the human. Poetry, for example, so full of charms, and sparkling with so many beautiful gems, is divine. The poet is born a poet, and poetry itself is the product of poetic inspiration. I know you may quickly ask; but what if the poet be a bad man? I reply: the greater the shame for him personally; *but the* POETRY *is divine.* It has in it a divine excellency; it reflects the divine glory. There is real honor in being a poet, and in living poetry. So with philosophy. I do not mean a "philosophy so called," or a false philosophy; but that innate love of wisdom which ever seeks the truth for its own sake, and lives in it as in its own proper element. Such love can only be kindled by a spark from the burning throne of Jehovah, and can never be satisfied till it has reached the ultimate ground of all things. Here also there is excellency, and an object of

honorable pursuit. It is a high honor to be a great philosopher; just because the philosophic talent, the gift, the spirit, the truth, and the end are all divine. They are prophetic scintillations from the bright throne of heavenly wisdom, foretelling with unerring certainty that there is a world of ideas and realities of which our outward and visible world is but the diagram, and that these ideas can only come to their complete actualization, in time, in the person of Him who is the absolute wisdom.

The same is true also in regard to law; the ideas of justice, of right, of property. These ideas are the seeds of divine truth planted deep in the soil of human nature, and have in all ages been watered with the dews of the Divine Spirit, that they might germinate and grow. The Great Husbandman whose purpose it was, in the fullness of time, to plant in this soil the absolute seminal, that its nature might become entirely regenerated, and finally glorified, would first prepare that soil by the mellowing influence of His providence, and by planting into it prophetic truths, which should turn all hearts and minds to their own actual fulfillment. Hence we find that it was just in those nations where these ideas and truths were most fully cultivated, that the Gospel was first preached, and the Christian Church first established. But for the deep philosophical spirit and general culture of the Greek nation we cannot well conceive that they should have enjoyed the honorable distinction of being the first bearers of the Christian life, and that the New Testament should first have been written in their language. But for the development of the idea of law amongst the Romans they could never have become the great disciplinary power by which the rude masses of their widely extended Empire, and the still ruder tribes of the North were brought into subjection to the mild authority of the Prince of peace.

These examples are sufficient to show that just in proportion as the divine factor of the world's history is in the ascendant, and rules, in that proportion it has in it an excellency and a glory. So too with nations and individuals. It is from the divine in the national history that it derives all its glory and all its honor. That nation in whose history this factor is entirely

wanting, or in which God is in no sense present, (if national existence is possible in such a case) is a nation "whose glory has departed." And to speak of national honor in such a case would be the same as to speak of a positive negative. It would be a right down contradiction.

As to the individual who is given over to a state of obduracy, or from whom God has entirely withdrawn His presence, we feel that within us which forbids at once all personal esteem. We cannot really honor the bad man. The more talented, the more educated, the greater his social advantages, the deeper he sinks into dishonor, the less esteem we have for him, just because we are conscious that he has desecrated his divinely given powers. His sin is the fly in the alabaster box of ointment which destroys its whole value. There is no need at all that we adduce examples from history to prove the correctness of our assertion. We need not single out men whose sun has set behind a cloud never to rise again. History itself is the continuous fulfilment of the awful prediction: "The name of the wicked shall rot." Rules generally have exceptions; but this rule has no exceptions whatever. "*A bad tree cannot bring forth good fruit.*" On the contrary it is just as certain that goodness brings with it glory and honor; and it may be inferred from what has been already said, that the highest honor that can be obtained in the present life is Christianity. We have conceded that there is a certain degree of goodness in the general human culture that prepares the way for Christianity; but when education takes the form of opposition to the supernatural revelation in Christ, when "philosophy slightly sipped," leads away from the fountain of wisdom, the essential elements of glory and honor are wanting. Who does not feel, for instance, that an avowed infidel college or university, however able its faculty, and numerous its students, is a dishonor to a Christian land? The rewards of merit, or tokens of honor in such institutions, it seems to me, are only red ribbons tied on the necks of goats as certain marks that they are the worst of their own kind. So a college without the positive element of Christianity, though not avowedly op-

posed, is really without character. This is unfortunately the case with too many institutions in our own country. The public mind in regard to them, though it may patronize and countenance, does not mirror the smile of heaven. And consequently such college does not stand in real honor. God does not smile upon a college in which His only begotten Son is not the principal teacher, and over which He does not preside. Permit me to congratulate you, young gentlemen, that you are connected with a college which stands in the very bosom of the Church, where you behold the brightest glory of God in the person of His Son; where the heavenly powers are let down, and where you may stand consciously in the communion of the good. In this communion all things are yours. The rich treasures of knowledge of all past ages, consecrated and sanctified, are yours by inheritance. Yours is the honor and dignity of the Christian name, which alone can give real worth to intellectual endowments and to educational attainments. The way to honor is not, as has often been described, the rugged steep or the intricate path; it is not self-culture or self-improvement; it is the way to the baptismal font, the way of regeneration and life in Christ Jesus. In Him is all divine and all created excellency, the brightest glory, and in Him alone we can consequently attain to the true honor. It is gained only, we say, by fresh baptisms in His name. It has been said that a man's ideas are as dear to him, as children to a parent; let them be brought every one of them then, as fast as they come to the light of day, to the baptismal font and be baptized in the name of the Father, the Son, and the Holy Ghost. Here you are trained to think; but if your thoughts are not in the communion of the good, what honor can they be to you? But in said communion, where they all glow with heavenly light and love they will be the bright ornaments of your lives, and will place your names far above the Cæsars, or kings of the earth. They will associate your names, in case you continue in the good till you reach the "status confirmationis," with those of the holy patriarchs and prophets, apos-

tles and martyrs, and the saints of all ages, and will cause you to shine as stars for ever and ever in the firmament of glory.

This way to honor is open to all men; to the husbandman, the mechanic, the merchant; but it appears to me that those engaged in intellectual pursuits have peculiar advantages. Their golden moments rightly improved will be as the brightest gems in that crown of honor that fadeth not away.

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## ART. VII.—THE MIRACLE OF PENTECOST IN RELATION TO THE CONSTITUTION OF THE CHURCH.

BY REV. WM. RUPP, A. M.

THE Day of Pentecost, ten days after our Lord's ascension into heaven, was the birth-day of the Christian Church. The birth or institution of the church, however, was not a sudden, abrupt, magical event. The church was not suddenly shot from heaven on the Day of Pentecost, without previous preparation or warning, like a thunderbolt from a cloudless sky. As all God's works, both in nature and grace, are mediated by a series of preceding causes and conditions, so also was the beginning of the church.

"*Essentially*," says Martensen, "the church was founded by Christ during the period of His earthly existence, but *actually* it was founded by the outpouring of the Holy Ghost on the Day of Pentecost." The outward material and human elements of its constitution were collected and prepared by the personal ministry of the Lord Himself. To this ministry belonged the making of disciples, the calling of the Apostles, the appointment of the sacraments, and the giving of commandments and precepts for the government of believers. The Lord Himself in His preaching announced the presence of the kingdom of God, the living principle of which kingdom He was Himself; He called around Himself a number of disciples from among the lost sheep of the house of Israel; He selected twelve men whom

He called Apostles; these He carefully instructed during a period of nearly three years, and then gave them authority to preach the Gospel, administer the sacraments and bear rule in His kingdom; He appointed the sacrament of baptism for the making or initiation of disciples (*μαθητέυσατε—βαπτίζοντες*), and the Holy Eucharist, the sacrament of His own body and blood, for their spiritual nourishment and growth in grace; He taught His disciples to pray; and in the way of precept and example He furnished them with rules for their future conduct and life. Thus the outward *body* or visible *form* of the church was prepared and fashioned by the personal ministry of Christ Himself previously to the Day of Pentecost.

We may compare this preparation of the body of the church to the formation of the body of Adam of the dust of the earth. But that body thus formed was not yet a living man. It could become such only by the inspiration of the breath of life. Only when the Almighty breathed into his nostrils the breath of life did man become a living soul. So the body of the church, as prepared or formed previously to the Day of Pentecost, was not yet actually the church. It was still waiting for the inspiration of the Holy Ghost in order to become such. This accounts for the quiet inactivity and silent waiting of the Apostles during the ten days intervening between the Lord's ascension and the advent of the Holy Ghost. Although they had already received the Spirit in a measure, as the earnest and pledge of their future possession of Him in plenitude (John xx. 22), yet they did not at once enter upon the exercise of their ministry. They did not preach, they did not administer the sacraments, they did not engage in any active work for the extension of the kingdom of their Lord; but avoiding as much as possible all contact with the outside world, they remained quietly at Jerusalem waiting for the promise of the Father, which they had heard of their ascended Lord (Acts i. 4).

And now, when the appointed hour has arrived, on the festival of the giving of the Law and of the first-fruits of the harvest, this promise is fulfilled by the coming of the Holy Ghost. "And when the Day of Pentecost was fully come," we are told

by St. Luke, the inspired historian of the planting of the Church, "they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This miracle of Pentecost was for the person of the Holy Ghost, what the incarnation was for the person of the Logos—an entrance into and permanent conjunction with human nature. As the incarnate Logos can never become excarnate again, so neither can the Holy Ghost, having once come into humanity, forsake it again and leave it as it was before. (Compare Martensen's Dogmatics, § 185). It was not, however, into humanity at large, or into the world as such, that the Holy Ghost came on the Day of Pentecost; but into that body which was previously prepared for Him—the Church, in and through which He may act upon the world, convincing it of sin, of righteousness and of judgment. The *disciples*, the body of the Church, "were all filled with the Holy Ghost and began to speak with other tongues." Thus, we may say, the advent of the Holy Ghost in the plenitude of His being on the Day of Pentecost, was for the constitution of the Church what the inspiration of the breath of life was in the beginning of the creation for the constitution of humanity. The Spirit was infused into the previously formed body of the Church and became its living, animating soul. And so this body now became a *living* body, something at once different from what it was before; a living body, pervaded and filled in all its members and joints with a supernatural, divine life; a body capable of appropriating and assimilating foreign material and converting it into its own substance by communicating to it its own qualities and attributes.

Evidences of the new spiritual creation that was now fully accomplished at once began to show themselves. The disciples were at once new men; no longer timid and fearful as before,

no longer feeling themselves deserted as sheep without a shepherd; but courageous and strong, and bold to bear witness unto their glorified Lord, and to speak in His name in presence of all Jerusalem. The Apostles spoke with new tongues, so that all the strangers in Jerusalem heard them, in their own tongues in which they were born, declare the wonderful works of God—an evidence of the presence of a new spiritual and mental life, and a proof that the effect of sin upon human speech had been for the time, and in *principle* for *all* time, overcome. They now commenced to preach the Gospel and to administer the sacraments; and there were added to the church on that very day, through the sacrament of Holy Baptism, three thousand souls—the first-fruits of the harvest of the Gospel.

If the Apostles had undertaken to administer the sacrament of baptism before Pentecost, we might be justified in assuming it to have been merely a dead form, an empty ceremony, as it is by some supposed to be even now; but after they themselves were fully endowed with the Holy Ghost, and so properly qualified for remitting and retaining sins, that which before was a lifeless form became replete with spirit and life. Baptism became the medium for the communication to others of the gift of the Holy Ghost, according to Acts ii. 38, and of a new and spiritual life by the Holy Ghost; in other words, it became the sacrament or laver of regeneration. So with all other ordinances and activities of the church, like preaching, prayer or worship, the celebration of the Holy Eucharist, the exercise of discipline or of the power of the keys—all became energized with spirit and life; all came to be sacramental forces, living forms enshrining the powers of the supernatural world or new creation, and so efficacious means of grace for the salvation of men.

Thus we see that what makes the church to be a living organism or body is the permanent indwelling of the Holy Spirit. And yet the church is not the body of the Spirit, but the body of Christ. The Spirit dwelling in the church and making it to be what it is, is not the Holy Spirit as such, not the Spirit simply considered as to His own separate personality; but on the

contrary, He is in a profound sense the Spirit of Christ. As Christ and the Holy Ghost are not sundered in the being of the Trinity, so neither are they sundered in the being of the Church. The Holy Ghost is not in the Church as the representative of Christ absent in heaven; on the contrary "He constitutes the *form of Christ's* presence and activity in the Church, and the *medium* by which He (Christ) communicates Himself to His people." (Mystical Presence, page 226). Hence Christ, in that parting discourse, delivered to His disciples just before the commencement of His suffering and recorded by St. John (Chap. xiv.—xvi), identifies the presence of the Holy Ghost with the presence of Himself in His disciples. In view of His impending departure He says to the disciples: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. *I* will not leave you comfortless: *I* will come unto you." According to this, the subsequent coming of the Comforter is at the same time a coming of Christ Himself; and the promise that the Comforter shall abide forever, is only another form of the later promise connected with the Apostolic commission: "Lo, I am with you always, even unto the end of the world." The Spirit comes not of Himself, but He is sent by the Father and the Son; as in the being of the Trinity He proceeds from the Father and the Son (*filioque*). Hence also His coming is dependent upon the glorification of the Son. Christ Himself must go away, must be glorified at the right hand of the Father in the heavens, in order that the Comforter may come. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." See also John vii. 39.

That coming of the Holy Ghost after Christ's ascension, corresponding to these promises given to the disciples before, accordingly involves a spiritual and yet most real coming or return of Christ Himself. The Spirit comes, and can come, only *in union with Christ's glorified mediatorial life.* And that

glorified life of the perfected Redeemer, in union with which the Spirit comes, He now causes to become the life of the church. The life which the Spirit infuses into the Church is not His own; and the grace with which He fills the Church is not His own; on the contrary it is the life and grace of Christ that the Spirit brings and diffuses in the Church. This is just what we must suppose our Lord to mean when He says of the Spirit: "He shall not speak of Himself; but whatsoever He shall hear, that shall He speak. . . . . *He shall glorify me: for He shall receive of mine, and shall show it unto you.*" The fountain of life and light is every where in Scripture said to be in Christ. "To Him the Father gave to have life in Himself." And He claims Himself to *be* the life: I am the way, the truth and the life: I am the resurrection and the life: I am the bread of life, which came down from heaven. Nowhere is the Holy Ghost said to be the truth or the life. He is related to the truth that is in Christ as the medium by which only men can apprehend and appropriate it. His work consists in opening and illuminating the spiritual eye of the soul, so as to enable it to take in and receive the light that beams from Christ, the *Sun* of Righteousness—the brightness of the Father's glory and the express image of His person. In the same way He is related to the life which is in Christ. In the Nicene creed the Spirit is called *Giver* of life; but the life which He gives is that of the glorified Mediator. "He shall take of *mine*, and shall show it unto you."

Through the Spirit, accordingly, the Church is filled with the very life of Christ Himself. Through the Spirit the life of Christ becomes the substance of the Church. Thus the Church is the body of Christ, the fullness of Him that filleth all in all. Hence the Apostle could, in 1 Cor. xii. 12, identify the Church and Christ without any qualification. To illustrate the variety of the gifts of the Spirit in the Church he compares the diversity of members and functions in the human body, saying that, "as the body is one, and hath many members, and all the members of that one body, being many, are one body: *so also is Christ*," meaning by Christ, of course, the Church, which he

elsewhere calls the body of Christ. Dr. Kling in his commentary on this Epistle says on the phrase, "*so also is Christ*"—"not Christ in His distinctive personality, but as including the Church in Himself as His living organism. As Augustine says, *totus Christus caput et corpus est.*" Through the coming of the Holy Ghost on the Day of Pentecost, in union with Christ's mediatorial life, and taking up His abode in the Church, the Church became the living body or organism of Christ, energized in all its members, organs and functions by His divine-human life, and thus qualified to be the medium for carrying forward the power of His salvation and making effectual His grace among men to the end of time.

It is the Spirit, therefore, dwelling in the Church as the Spirit of Christ, that makes the *sacraments* of the Church to be life-giving, saving ordinances, channels for conveying the life and grace of Christ over from Him to the members of His mystical body. No one would probably deny the validity of this proposition in reference to the Sacrament of Baptism, however some may deny it in reference to the Sacrament of the Lord's Supper. The Sacrament of Baptism is the washing away of sin (Acts xxii. 16), and the washing or laver (λουτρόν) of regeneration (Tit. iii. 5). But how? According to 1 John i. 7, it is the blood of Jesus Christ that cleanseth from all sin. But no one, whether Romanist or Protestant, supposes therefore that the water of baptism is changed into the substance of Christ's blood, or that the substance of Christ's blood is locally in, with and under the baptismal water. No one imagines that the earthly element of water has communicated to it, either by the word of God or in any other way, the power of washing away sin, or of generating a new spiritual or divine life in the soul. The Holy Ghost is the agent or efficient cause in the work of man's regeneration. "Except a man be born again of water and the *Spirit*, he cannot enter into the kingdom of God." "By one *Spirit* are we all baptized into one body." The sacrament, indeed, is a mystery. We cannot explain how the two sides thereof, the visible and the invisible, the sign and the thing signified, the element of water

and the blood of Christ are conjoined so as to make the former the seal truly of the latter. All we can say is that the Holy Spirit is the bond between the soul-cleansing and soul-renewing efficacy of Christ's blood on the one side, and the outward visible element of the Sacrament on the other. The *Spirit* is, therefore, the giver of life in the sacramental transaction; while the life which He gives is that of Christ Himself, from which the atoning or saving efficacy of His blood cannot be separated. And this is regeneration: to be made partaker of the glorified life of Christ; or to be ingrafted into Christ and made partaker of all His righteousness, which according to the *Westminster Confession*, is accomplished through the Sacrament of Holy Baptism. We may say accordingly that as the Spirit makes the Church a living body, so also He makes Baptism a living, or life-giving ordinance: and that He does the latter *because* He does the former. The body is alive first, then its organs.

But now, if Christ be present, and if His life and righteousness be communicated in Baptism through the medium of the Spirit, how is He present, and how are His body and blood, or the efficacy of His body and blood communicated in the *Holy Supper?* Is Christ's presence here independent of the Holy Ghost? Is He present directly, immediately, substantially? Or is not rather His presence in this sacrament also mediated by the Holy Ghost? According to St. Paul the cup of blessing which we bless is the communion of the blood of Christ, and the bread which we break the communion of His body. How do bread and wine become the communion of the body and blood of Christ? From the analogy of the other sacrament we should infer that the communion here also is mediated by the Holy Ghost. The inference we think too is in accordance with what our Lord Himself says, John vi. 63, "It is the Spirit that quickeneth; the flesh profiteth nothing." This declaration must, of course, not be regarded as a retraction of all that the Lord had said before concerning the necessity of eating His flesh and drinking His blood, but rather as an explanation of the *manner* of eating. When He spoke of giving His flesh to eat and His blood to drink, the Jews under-

stood Him to speak of an "oral manducation," of His material flesh and blood; and in opposition to that notion now He says, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are *spirit*, and they are *life*." We conceive, therefore, that the body and blood of Christ, or the *efficacy* of the body and blood of Christ, or the *life* of Christ, which terms amount here to the same thing, are in the Holy Supper communicated to the believing recipient through the mediation of the Holy Ghost. In this sacrament, accordingly, neither the Holy Ghost is present alone, nor Christ alone; on the contrary Christ is present in the Holy Ghost, and the Holy Ghost is present in union with Christ's life.

This is manifestly the doctrine of the Heidelberg Catechism concerning the Lord's Supper. For (Ques. 76) to eat the crucified body and drink the shed blood of Christ is said to be, "Not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to obtain the forgiveness of sins and life eternal; *but moreover also, to be so united more and more to His sacred body by the Holy Ghost, who dwells both in Christ and in us, that although He is in heaven, and we on the earth, we are nevertheless flesh of His flesh and bone of His bones*," *&c.* And in perfect harmony with this is the first collect in the consecratory prayer in our Order of Worship: "Almighty God, our heavenly Father, send down, we beseech Thee, the powerful benediction of Thy Holy Spirit upon these elements of bread and wine, that being set apart now from a common to a sacred and mystical use, they may exhibit and represent to us with true effect the body and blood of Thy Son, Jesus Christ; so that in the use of them we may be made, *through the power of the Holy Ghost*, to partake really and truly of His blessed life, whereby only we can be saved from death, and raised to immortality at the last day." To this doctrine of the Catechism and Liturgy it is objected sometimes that Paul says, the *bread*, not the Holy Spirit, communicates the body of Christ, or is the communion of the body of Christ, and that the *cup*, not the Holy Spirit commu-

nicates the blood of Christ, or is the communion of the blood of Christ. But to this objection it is sufficient to answer that Paul, in the passage referred to, mentions only the *fact* of a union between the bread and the body, and the cup and the blood of Christ, but does not determine the character or manner of this union. *How* is the bread the communion of the body, and the cup the communion of the blood of Christ? By the mediation of the Holy Ghost, we answer; and for this we have the authority of the early Church, whose faith in regard to this matter is expressed in her liturgies. Thus the consecratory prayer contained in the Apostolic Constitutions (from the latter part of the fourth, or beginning of the fifth century, but exhibiting the faith and practice of the Church as they stood before) is almost identical with that of our Order of Worship. That part of it relating to the subject now under consideration is as follows: "And we beseech Thee to look propitiously upon these gifts (bread and wine) here set before Thee, our God, who hast need of nothing, and to accept them favorably to the honor of Thy Christ, *and to send Thy Holy Spirit upon this sacrifice*, who is the witness of the suffering of our Lord Jesus, *that He may make this bread the body of Thy Christ, and this cup the blood of Thy Christ;* that they who partake of it may be confirmed in godliness, and obtain remission of sins, may be delivered from the devil and his impostures, may be filled with the Holy Ghost," &c. So also it is in the liturgy of St. Chrysostom: "We offer unto Thee this rational and unbloody service, beseeching Thee *to send Thy Holy Spirit upon us and these gifts;* make the bread the precious body of Thy Christ, and that which is in the cup the precious blood of Thy Christ; transmuting them by Thy Holy Spirit," &c. (Bingham's Antiquities, pages 764, 775). Bingham, who is certainly a competent witness in the case, says: "The form of consecration anciently was never a bare repetition of the words, *Hoc est corpus meum;* but always a repetition of the history of the institution, together with prayers to God, that *He would send His Holy Spirit upon the gifts, and make them become the body and blood of Christ;* not by altering their nature and substance, but

their qualities and powers, and exalting them from simple elements of bread and wine to become types and symbols of Christ's flesh and blood, and efficacious instruments of conveying to worthy receivers all the benefits of His death and passion." Antiquities, p. 773.

Verily, the Reformed Church is in good company. We say, therefore, again: The Spirit that makes the Church a living body, the body of Christ, also makes the sacrament of the Holy Supper a living ordinance, namely, the communion of the flesh and blood of Christ. And here again the general indwelling of the Spirit in the Church is in order to His special indwelling in the ordinance or institution of the Church, not the reverse. The Holy Supper stands in the bosom of the Church, and in consequence of that, it is what it is. The mystery of the Church underlies the mystery of the sacrament; so that the latter is not an isolated mystery, but is involved in and derives its nature and character from the former. Hence the subject of the sacraments is not mentioned in the Apostles' Creed. It is involved, however, in the article concerning the Holy Catholic Church. A defective view of the Church will, therefore, always lead to defective views of the sacraments. Low views of the Church are commonly connected with low views of the sacraments; though it is possible also to entertain low and defective views of the Church, and then to seek to make amends for the wrong thus done to the general mystery of the kingdom of grace, by entertaining exaggerated notions of the sacraments, in which case these, however, become magical only and unreal, amazing prodigies, but nothing more. Query: Does not the fuss made in some quarters about the necessity of taking literally the words of institution of the Holy Supper "This is my body," originate in such a sense of wrong done to the general mystery of the Church? If Luther had not changed the article of the Creed concerning the Church, is it not likely that he would have seen his way clear to abate somewhat of his zeal in regard to the necessity of a literal interpretation of *Hoc est corpus meum?* The Holy Sacraments are not *isolated* miracles, in which case they would be unmean-

ing prodigies only, but organic manifestations of the supernatural life and power of the New Creation in Christ Jesus, as this became complete by the advent of the Holy Ghost on the day of Pentecost. The miracle of Pentecost is the fundamental miracle, the root and principle of all the subordinate miracles occurring within the bosom of the new creation. Whatever supernatural power inheres in the sacraments and sacramental ordinances of the Church, flows organically from that miracle through which in the beginning the Church itself was constituted. This implies that the Church itself is a continuous, historical body or constitution, extending in unbroken succession from the day of Pentecost to the end of time, being in this regard like any kingdom of nature, the vegetable for example, which needed to be created only once and now propagates itself in its own order; the difference between the two being that in the former the law of development or propagation is spiritual, intelligent and free, while in the latter it is physical, blind and bound.

We have already seen that the constitution of the Church, as it became complete on the day of Pentecost, was no abrupt, unmediated event. The body or outward form thereof was prepared previously by the personal ministry of Christ. And so there was, of course, also an inward preparation for the coming of the Holy Ghost, a preparation in the theanthropic person of Christ Himself, dependent upon His own sanctification, perfection and glorification. This is evident from the fact that the Holy Ghost could not come until Christ Himself was glorified. But the process of preparation for the Church, or for the manifestation of the kingdom of God in the form of the Church, reached farther back even than the personal ministry of Christ. The coming of Christ Himself, who is by the Holy Ghost the principle and life of the Church, was not abrupt, violent and sudden; it was mediated and conditioned by the previous history and development of Judaism. Thus the constitution of the Christian Church has its roots in the constitution of Judaism. The whole history of Judaism was a preparation for Christianity, and is in a certain sense now the

everlasting and indispensable basis for the existence of Christianity. In order to be convinced of the truth of this statement, we need only to ask the question, whether the Redeemer could as well have come from some other nation as from the seed of Abraham? Could Christ have been born in Greece or in Italy, as well as in Judea? No! There no virgin could have been found, that would have been ready to say to the salutation of the angel, "Be it unto me according to thy word;" no Joseph to protect the divine child; no Simeon and Anna to welcome the infant Saviour; and later no Apostles that would have been ready to forsake all and follow Him. These were found, and could be found only in Judaism; and in Judaism only in the age of Augustus Cæsar, after a long and eventful history. "Salvation is of the Jews."

God wrought in Judaism for thousands of years by means of supernatural revelation,—in the way of special providence and miracle, in the way of law and promise, in order to prepare a genial bosom for the reception of the Messiah, and a susceptible soil for the planting of His Church. And nowhere else than in the bosom thus prepared, could the Messiah have been manifested and received; nowhere else than in the soil thus cultivated and made susceptible could the Church have been planted. Thus Judaism and Christianity, or Judaism and the Christian Church, are indissolubly linked together as successive stages of one and the same process of supernatural revelation and redemption. We may say, therefore, that the history of Judaism is related to the institution of the Christian Church, as the previous development of nature is related to the creation of man. Nature is one process, met at various stages of its development by direct supernatural or creative impulses, giving rise to the various kingdoms of nature, the mineral, vegetable, and animal. These various orders or kingdoms of nature form one connected system, one living process, culminating at last in man, or in the *human kingdom.* So also the New Creation, which is the product of a continuous process of supernatural revelation, is one connected system, one living, organic order of development, passing through va-

rious stages, the Sethitic, Noachian, Abrahamic and Jewish, until it culminated at last in the incarnation of the Son of God, the coming of the Holy Ghost and the institution of the Holy Catholic Church. The end of the old or natural creation, in which the eternal power and wisdom of the Godhead are revealed, is man—the *human kingdom.* But within the sphere of humanity, or of human history, a new creative process begins, which is, by reason of sin and the fall, a redemptory process, and in which are revealed the divine righteousness and love, the eternal counsel of God concerning our redemption and glorification. Now the end of this new creative process in human history is the *God-man*, the *Second Adam;* who is the beginning of the kingdom of God in the same way that the First Adam is the beginning of the human kingdom. The Christian Church, therefore, which is the form in which the kingdom of God manifests itself among men, is not founded upon the Bible or upon any doctrine or theory, but upon the new creation in Jesus Christ, the Second Adam; or upon the process of supernatural revelation extending from Adam in Paradise to the age of Tiberius Cæsar—a process or connected series of God-wrought acts and events, including the incarnation and coming of the Holy Ghost, of which the Bible is only the inspired record.

From all this we see that the kingdom of God, as manifest in the world through the Church, is an actual order of existence, something substantial and real; not an abstraction, not a thought, notion or theory, as it is so often supposed to be. The idea of humanity is not an abstraction, but an objective reality, not dependent for its existence upon human thoughts, volitions and feelings. There is a *human nature*, which is something more than the aggregate simply of all human individuals taken numerically, and which underlies and conditions the existence of every single human being, and all manifestations of human feeling, intelligence, and will. But are we to think now that the kingdom of God is not as real and substantial an order of existence as any kingdom of nature? Are we to think that this is simply a mental abstraction, a

notion derived from the contemplation of a number of pious men and women, and so dependent for its existence upon human feeling, intelligence and will? With as good right might we suppose, that the human kingdom is dependent for its existence upon the feelings, instincts and desires of the animal world. No! The kingdom of God is as real, as substantial an order of existence as any kingdom of nature. It is a real constitution, not an invisible abstraction, or logical notion,—an order of invisible, spiritual powers, "powers of the world to come," existing, however, in visible, tangible form. And that form is, of course, none other than the Holy, Catholic, Apostolic Church, which is the body of Christ, the fullness of Him that filleth all in all. As natural humanity is a derivation from the life of Adam, and so in some sense his body, so the Church, or deutero-Adamitic humanity, is a derivation from the life of Christ, the Second Adam, and therefore, by the Apostle Paul, said to be His body, the form of His perpetual presence and manifestation in the world by the Holy Ghost.

And now, as a real kingdom or sphere of being, an actual order of substantial existence, the Church, like any kingdom of nature, must have power in itself to "be fruitful and multiply," and to continue itself in its own order; it must have the power of self-propagation—of course not in a physical, but in a spiritual way—if it is to continue its existence at all and accomplish its mission in the world. There are those who, failing to apprehend the Church as an actual, self-existent, self-propagating constitution, imagine that it may occasionally perish and become extinct, and then, after having been extinct for ages perhaps, they suppose, that it may be resurrected again and made to flourish by men going directly to the Bible for its foundation; or that a new Pentecostal miracle may be obtained and a new Church started. Could any thought be more absurd, and also, at the same time, more profane, than this? And yet this is just what the notion of many Baptistic sects comes to, that during the entire space of a thousand years, if not longer, there were no baptized Christians in the

world, because, forsooth, the Church had forgotten to baptize men at the right age and after the right mode! Consequently the Church must have been dead during all those long and dreary ages; and what claimed to be the Church in those evil days, could have been nothing other than the mother of harlots! If this be true, then the devil must have had things all his own way, and God could have had nothing to do with the history of the world; for it is an acknowledged fact, that the history of the world, during the whole period of the Middle Ages, turned upon, and was ruled by, the history of the Church. But who could believe, that the Church was extinct for the space of a thousand years, until it was resurrected in the sixteenth century, by Carlstadt and the prophets of Munster?

If this notion were correct, that the Church may occasionally fail and become extinct, and then be started into life again by means of the Bible, or by praying for a new Pentecostal miracle, then our Saviour must have been most egregiously mistaken when He said: "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." No matter what may be meant by "this rock" here; whether it meant the person of Christ Himself, or the person of Peter, or the confession of Peter: so much is at once clear from the whole passage, that the Saviour had no idea, that His Church would ever fail and become extinct; He meant to assert for it an endless and unbroken historical existence; He had no thought that, after being once founded, it could ever die or be swallowed up by the gates of Hades, so that it might need at some time to be started afresh, on another foundation, namely, some doctrine or theory derived from the Bible or anywhere else. The kingdoms of this world are ever passing away and perishing with their glory, but not so the kingdom of heaven as this comes to view in the one, Holy, Catholic Church. So much at least our Lord means to assert for His Church, when He says, that the gates of hell or Hades shall not prevail against it. And are we to suppose now, that He was mistaken about the matter? Or are we to imagine that, having obtained all power in heaven and on earth, He is not now able to make

good His word? Julian, the Apostate, seems to have entertained some such notion as this concerning the power and word of our Lord; and he himself once undertook to make void one of His prophecies, by endeavoring to rebuild the Temple at Jerusalem, whose eternal desolation the Lord had foretold; but the effort ended in a miserable failure, which brought the apostate Emperor only shame and disgrace. Have those any better conception of the character of our blessed Lord, who imagine that His Church can fail contrary to His word, than had this wretched infidel? Have they not a kindred spirit with his? Are they not infatuated and blinded by the same spirit of unbelief?

If the Church could ever die out, or if it had ever died out, then it would be dead forever. There would be no resurrection for it—no making it to live again by breathing upon it from the pages of the Bible. A death or extinction of the Church, if such a thing were possible, would be an overwhelming refutation of the claims of Christ to be the Son of God, and of Christianity to be the only true and absolute religion. In that case the Bible itself would be no better than the Koran or any other book of fable. In this regard we may compare the Church again with the natural development of the human race. The race was created in the beginning; it was brought into existence by a creative or supernatural act of God. But that creative act took place only once. In virtue of that creative act the race has power to continue itself and to propagate itself in its own order, though, of course, not without the co-operation or concurrence of the preserving and governing power of God. It has never died out, and never can die out. "God made of *one blood* all nations of men for to dwell upon the whole face of the earth." He has created no new men since He created Adam, *the man*. If the race could ever die out and become extinct, as some races of animals have; then it would be possible, of course, for God to create a new race to take its place, as He has done in the animal world; but such new race of beings would not, by any means, be the same as the present *human* race. *This* race once dead, would be dead forever.

Now just so with the Christian Church. If it ever could die out, by reason of corruption in its faith, doctrine or life, or by any other means, it could never be established again. Some other religious, or at least nominally religious, society might be established in its place; but that would not be the Christian Church; it would not have the same foundation that this has, namely, Jesus Christ; neither would it have the same essence, the same life, or the same character; it would be an essentially different thing; and whatever purpose it might answer, it would not answer the purpose of human salvation. All those, therefore, who have acted on the supposition, that *the* Church was dead, and have labored to establish something of their own in its place, have, of course, got no Church for their pains.

The very thought of any such thing is absurd—and yet there are men also absurd enough to entertain it. Every father and founder of a new sect starts out with the proclamation, that there is no longer a true Church in the earth, and that he is now about to originate one afresh. What a notion such men must have of the Holy Catholic Church! "Other foundation can no man lay than that is laid," says St. Paul to the Corinthians, among whom there was working already the spirit of separatism and sectism. This proposition of the inspired Apostle, who also says, that those who would divide the Church are *carnal* and not spiritual, as they pretend to be, itself contains a guaranty, that the gates of hell shall not prevail against the Church built upon this foundation. A new Church need never, and can never, be established. The miracle of Pentecost need never, and can never, be repeated. True, some talk, of course, in their own peculiar sense, of repetitions of the Pentecostal miracle, and of effusions of the Spirit in more glorious style even than on the Day of Pentecost itself. Then we have also heard of people praying for repetitions of the Pentecostal miracle. But such talk and such praying are always indicative of a low state of faith, and of an entire misapprehension of the nature and character of *the* Pentecostal miracle and of the Christian Church. Who would think of praying, that Christ might again be born into the world as an infant, and suffer Him-

self once more to be crucified and put to death? as if His one appearing in the flesh, and His offering of Himself once for all, were not of force always to put away sin! But the miracle of Pentecost can as little be repeated as the miracle of Christmas or that of Good Friday. As Christ was born once for all, and suffered once for all, under Pontius Pilate, so also the coming of the Holy Ghost on the Day of Pentecost was a coming once for all, and can never be repeated in the same character and form, just for the reason that the Church, having been established once, can never be established again. . By the advent of the Holy Spirit on the Day of Pentecost, the New Creation, the world of grace and truth, having its perennial fountain of life in Christ Jesus, became complete, and now continues itself, and propagates itself in its own order, in and by the history of the Holy Catholic Church.

The theanthropic life of Christ, which was infused into the Church by the Holy Ghost on the day of Pentecost, continues, by the mediation of the same Holy Spirit, to pour itself forward within her bosom, in unbroken succession, from age to age, to the end of time. And this onward flow of the life of the Church involves and carries with it continually all true interests, all saving ordinances and activities of the Church. These cannot be broken off occasionally, and then be taken up and started afresh. So with the faith of the Church, which is the product in the sphere of consciousness of her own spiritual, divine life—the Spirit-wrought apprehension by the mind of the Church of the supernatural facts and heavenly realities entering into her own constitution: this remains, and must ever remain, substantially the same. It may be formally developed and enlarged, like the self-consciousness of the individual human mind, but in this development nothing must appear that lay not originally in the germ from which it started. As the oak tree was once contained in the acorn, so the faith of the Church in the nineteenth century, as far as it is true, must have been contained already in the faith delivered to the saints in the first. Here appears the significance of the Apostles' Creed. This is the most primitive summary and rule of the

faith of the Church, the germ from which all her other creeds and confessions have grown, and must ever continue to be the proportion or analogy of faith, according to which only it is possible rightly to understand even the Bible itself, which is the objective record of divine revelation.

So again, the grace and the means of grace in the Church, as they are involved in her unchanging divine life, must ever remain the same. No new means of grace can now be discovered and substituted in the place of those that have been ever from the beginning. Disciples can be made now, sins forgiven and the Holy Ghost communicated, only in the same way that this was done on the Day of Pentecost. The preaching of the Gospel, and the administration of the sacraments, together with the common worship of the sanctuary, must ever remain the efficient means of grace for the regeneration, conversion and sanctification of sinners. The Church on the day of Pentecost became a body fully furnished with the organs and instruments necessary for the increase and edification of itself and its members. To these none others can now be added, neither can their place be supplied by others of human invention.

And so finally, the ministry of the Church, to which the office of preaching the Gospel, administering the sacraments, and exercising discipline, is committed, must ever be one and the same, extending itself in unbroken succession, and in its own order, from the age of the Apostles to the end of time A continuous ministry is necessary in order to continuous sacraments. The Apostles were the first ministers of the Church. They were chosen and ordained directly by the Lord Himself. Their baptism with the Holy Ghost and with fire on the Day of Pentecost was at once their *regeneration*, and their *ordination* or charismatic endowment as Apostles. (Cf. Ebrard's Dogmatics, § 464). And the Apostles afterwards, by the laying on of hands and by prayer, ordained deacons, elders and bishops, to follow them in their office and take their place in the congregations established by their ministerial labor. Thus Paul ordained Timothy and Titus, and no doubt others also. And what Paul did, was done, of course, by the other Apostles

likewise. Thus we are informed by Irenæus (Adversus Hæreses, iii. 3), that the office of bishop in the Church of Rome was committed to Linus by the two most glorious Apostles, Peter and Paul, and that Polycarp, was also, by Apostles in Asia appointed bishop of the Church in Smyrna. And those ordained and set over the Churches by the Apostles, again in their turn ordained and appointed others. Thus the ministry of the Church has come, in the way of ordination, from the Apostles to the present time. This is the meaning of *Apostolic succession* of the Christian ministry, and, also, in part, of the predicate *apostolic*, as applied to the Church in general—the Church, One, Holy, Catholic and Apostolic. Here we may learn to understand in full what is meant when it is said, that the Church is built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner-stone.

And here also, we are in a position now to understand and appreciate the difference between the *Church* and the *sect*. The Church flows, in the way now described, from the miracle of Pentecost. It is the continuation of that miracle, and thus rests upon the one foundation, of which St. Paul speaks, 1 Cor. iii. 11. Sects rest upon other and counter foundations. They are no true product of the life of the Church. They are bodies that have either originated on the outside of the Church, or have severed their connection with it. They are the product of men—men of carnal minds, and actuated by carnal ambition, or else blinded fanatics. Sects, therefore, have no true ministry, no true sacraments, and no true faith. The very idea of an apostolic ministry is incomprehensible to them. They can understand readily enough, that in the state official acts can be performed, only by men who are duly and legally in office, and that the office descends from one to another by the solemn act of inauguration—that it cannot be assumed arbitrarily by any one; but they cannot understand that anything of the kind should have place also in the Christian Church. Or they will sometimes, in their own view at least, break the force of the analogy, by appealing to the idea of revolution. In the State, one government may be overthrown

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*This* was done lately to this fact, in favor forget that the Church *kingdom*, indeed, but not subject to the law of decay, *A revolution* is the very thing the Church, for this involves an an existing order of things and an of things in its room; but the overthrown—"the gates of hell cannot *Even* in the State rebellion against "the *is sin*; how much more, then, in the Church! what sects seem to be utterly unable to *comprehend*; and hence, they are, of course, not able to *understand the true idea* of the Christian ministry.

*And the same is* true, also, in regard to the old idea of sacramental grace. True, there are some sects that make a certain feature of sacramental doctrine, as a mode of baptism, for instance, the sum and substance of their confession. But that confirms only what we have just said. For why is it that they *lay so much* stress upon the mere mode or outward form of the sacrament? Simply because it has been in their hands emptied of its inward, supernatural substance and power. They demand that one should possess what they suppose to be full Christian faith, that he should be thus to all intents and purposes, a full Christian, before he can be a fit subject for baptism. But then, baptism has nothing to do with making him a Christian. It is merely an empty form, a badge of profession, or something of that sort, to be undertaken simply because it *is commanded*, and consequently, also according to the *mode* that is supposed to have been commanded. The shell is taken to be all the more precious, just for the reason that it is empty. That is all that the sacramental doctrine of sects comes to, and ever can come to. Take for example, the so-called "Campbellite Disciples." These have much to say of baptism, and even talk of baptismal regeneration. But when you come to sift their language, you find that there is nothing

eration in it. Regeneration is a work wrought in the ... the Holy Ghost—the implantation of a new and spiritual life. But Alexander Campbell, whose cud these "Disciples" of his, have been chewing ever since his own demise, teaches that the Spirit of God can operate on the minds and hearts of men only as the spirit of one man operates on the spirit of another; namely, by means of words and arguments. "As the spirit of man," he says, "puts forth all its moral power, in the words which it fills with its ideas; *so the Spirit of God puts forth all its (sic) converting and sanctifying power, in the words which it fills with its ideas.*" His meaning is, that the *only* influence that the Holy Spirit can exert upon men, is by means of the words and arguments of Scripture, which proceed from Him (or *it* as Campbell would say); just as all the power which Demosthenes and Cicero have exercised over Greece and Rome since their death, *is in their writings;* an illustration which he uses himself. Now we ask, what conception can such a man have of regeneration by the Holy Ghost? What does his talk of baptismal regeneration amount to? The light of Christianity seems to have gone out in his soul when he undertook to restart his new Church; and what his followers now preach in the name of the Gospel, is only a barren, rationalistic system of moral philosophy, with immersion patched on to it. This is only one example, which will stand, however, for all. Sects can have no true sacraments.

And finally, sects have no creed. They commonly make it their boast, that they have no creed but the Bible; which they, of course, misrepresent and pervert. Or, if they have something in the shape of a confession or platform, which they call their creed, it is always something other than the ancient Creed of the Church. To that, they are constitutionally averse. How, indeed, could they own fellowship with the faith of the Apostolic Church, since they have no fellowship or connection with its life? Their boast of being *creedless*, is at once a confession also of being *churchless*. No occasion surely for glorying!

By the characteristics now given, you can always tell a sect

from a true denomination, or a branch of the Church. It is often asked, what is the difference between a sect and the Reformed, the Lutheran, the Episcopalian, or any other historical denomination of the Church? The answer lies in what we have just said. Apart from the difference of origin and life, you can tell the sect by its own confession on the subject of the ministry, the sacraments and the creed. Here their speech bewrayeth them. But what of the fact, that even within the historical denominations of the Church, individuals are found, whose theories on these subjects are no better than those of the sects? This only shows that the sect spirit may manifest itself even in the Church itself, as it did at Corinth, in the time of the Apostle. But it is here, only as the tares growing among the wheat; and shows that the Church itself is not yet perfect. As long as the attribute of *holiness* has not been fully realized, so long there will be error in the Church—*theoretical sin*, as well as practical sin; but that does not destroy the Church itself.

Sects, on the contrary, having no connection with the life of the Church, are all doomed to die. They have no history. They appear like meteors in the ecclesiastical sky, and pass away like them. There are those who feel it to be necessary to have some sort of connection with the life of the Church in the past, and to be able to show up some sort of succession in their own case, but whose only hope in this regard lies in the sects of the past. True Apostolic Christianity, they suppose, to have been handed down to the present time, not through the Church, but through the sects on the outside of the Church. This view is set forth in a book, which came into our hands some time ago, called "Ishmael and the Church," by Lewis Cheeseman, D. D. The professed object of this work, is to show that Mohammedanism was raised up in the providence of God, in order to protect the *true Church*, existing in such sects as the Nestorians, Paulicians, Albigenses, etc., and to be a scourge to the apostate Catholic Church. According to the theory of this Doctor of Divinity the Catholic Church apostatized and became the synagogue of Satan, as early as the time of

Nestorius; but still God has always had a true Church in the world, represented by such sects as those just mentioned, so miserably insignificant and weak, however, that He found it necessary to raise up a power like that of Mohammedanism, for its protection. And so some sects in modern times, imagine themselves to have descended from Apostolic times, through the sects on the outside of the Catholic Church, in this way, claiming for themselves something like apostolic succession! But no thought could well be more illusory and vain. True enough, there were sects in all ages, since the foundation of the Christian Church. In fact, the whole track of Church history, from the first century to the nineteenth, is strewn with the wrecks of perished sects. But there is no *succession* here, and no connection. Sects own no fellowship with each other, as little as with the Church. Even the Anabaptists of the sixteenth century, are now repudiated by their own kindred in modern times. Every one lives for itself, flourishes for itself, and finally dies for itself. Die they must. That is the common doom of all. Here it is true, emphatically, that the works of men do perish. A man cannot make a church, to live, but only a sect, to bear his name for a time, to rear a monument to his memory when he is dead, and then to die itself.

There are, indeed, sects in modern times that are able to point with triumph, to an existence of fifty, eighty, or a hundred years and more. They say, "Lo, these many years we have existed and flourished; is that not a proof that we shall continue to exist and flourish always?" But whatever of assurance or comfort they may find in this thought, would at once be dashed to the ground, if they would remember that many of the sects in the past, also attained to considerable age before they died. The Donatists, Eutycheans, and others, managed to drag out a miserable existence for hundreds of years, before they entirely yielded up the ghost. But now they are gone, and their place knoweth them no more; and their fate will be the fate of all. Sects are like the severed branches of a tree, which continue to be green, and apparently alive

until the vital sap, which they have carried with them from the parent stem, is exhausted, and then wither and die, and are fit only to be burned with fire. What is now going on among many of the sects around us, is evidence that their days are numbered. Quakerism is effete, and its scattered members are fast falling a prey to unbelief. Dunkardism is worn out, a body without a soul; and even the honest simplicity and harmlessness that once characterized the community are gone; a fine farm, worldly shrewdness and tact, and no overscrupulous honesty in dealing with others, are now the things that distinguish at least the younger members of the community. Winebrennerism and Albrightism, are on the wane. Campbelliteism, only a little over a quarter of a century old, has already passed the zenith of its glory. Communities in which these bodies were strong a few years ago, are fast becoming missionary ground. All this shows how hopeless a task it is, to labor to build up churches on any other foundation than that is laid in the one, holy, Catholic, apostolic Church; for all such labor must end at last, in miserable failure and shame.

But, as men cannot make churches, so neither can they unmake the Church. That rests upon a divine foundation, and can never perish. Men can only corrupt it. They can build upon its foundation foreign material, hay and stubble, which the fire of judgment will consume. So it was during the Middle Ages; so it is in every age. The tares among the wheat, the bad fish in the net, are symbols of what will always be found in the Church. No branch or denomination of the Church, can claim to have fully realized the attribute of holiness. Moehler says, "There have been wicked popes, wicked bishops, wicked priests, and wicked people, whom hell has devoured." (Query: If Romanism has not been able fully to realize the attribute of *holiness*, on what ground can it claim to have realized the attribute of *unity?* Is the former not as essential to the being of the Church as the latter?) And every part of Protestantism is forced to make the same confession. The Church has not yet realized fully its ideal. But this is no cause to forsake it, to ignore its foundation and build a sect.

When once the history of the Church shall be completed, and her conflict with a sinful world ended, then also, her ideal of unity, holiness and catholicity will be fully realized, and the Lord will "present her to Himself a glorious Church, not having spot or wrinkle, or any such thing," but being holy and without blemish.

## RECENT PUBLICATIONS.

THE GOSPEL ACCORDING TO JOHN. By Peter Lange, D D., Prof. of Theology in the University of Bonn. Translated from the German, revised, enlarged, and edited by Philip Schaff, D.D., Prof. of Theology in the Union Theological Seminary, New York. New York, Charles Scribner & Co., 654 Broadway, 1871.

THE BOOK OF THE PROPHET JEREMIAH, Theologically and Homiletically expounded by Dr. C. W. Eduard Naegelsbach, Pastor in Bayreuth, Bavaria. Translated, enlarged, and edited by Samuel Ralph Asbury, Rector of Trinity Church, Moorestown, N. J. New York, Charles Scribner & Co, 654 Broadway, 1871.

SERMONS TO THE NATURAL MAN. By William G. T. Shedd, D.D., author of "A History of Christian Doctrine," "Homiletics and Pastoral Theology," "Discourses and Essays," "Philosophy of History," etc. New York, Charles Scribner & Co., 654 Broadway, 1871.

THE RELIGION OF THE PRESENT AND OF THE FUTURE. Sermons preached chiefly at Yale College, by Theodore D. Woolsey. New York, Charles Scribner & Co., 1871.

MEMOIR OF THE LIFE AND CHARACTER OF REV. LEWIS WARNER GREEN, D.D., with a selection from his Sermons. By Le Roy J. Halsey, D.D., Professor in the Theological Seminary of the North West. New York, Charles Scribner & Co., 1871.

THE WONDERS OF THE HEAVENS. By Camille Flammarion. From the French by Mrs. Norman Lockyer. New York, Charles Scribner & Co., 1871.

WONDERS OF EUROPEAN ART. By Louis Viardot. Illustrated with eleven wood engravings. New York, Charles Scribner & Co., 1871.

WINDFALLS. By the author of "Aspects of Humanity." Forma Mentis Fugax. Philadelphia, Claxton, Remsen & Haffelfinger, 1871.

THE TIMES OF DANIEL. An argument. By Henry W. Taylor, LL.D., late a Justice of the Supreme Court and Judge of the Court of Appeals of New York. New York, Anson D. F. Randolph & Co., 770 Broadway, cor. 9th street, 1871.

SOBER THOUGHTS ON STAPLE THEMES. By Richard Randolph, Author of "Windfalls," etc. Philadelphia, Claxton, Remsen & Haffelfinger, 1871.

We have space only to give a general notice of the above named volumes which have come into our hands. The two works of the celebrated Commentary of Lange will no doubt be welcomed by the public as were all the preceding volumes The one on the *Gospel of John* has been anxiously waited for. It is by Lange himself. He has special qualifications for producing a Commentary on this most spiritually profound of all the Gospels. The American Editor, Dr. P. Schaff, gives an explanation of the delay in the translation. He has also added much to the original. Those who have procured the other volumes of Lange's Commentary will be glad to add these additional volumes to their libraries.

The work of Dr. Shedd, "Sermons to the Natural Man," needs no recommendation by us. Dr. Shedd is an earnest and profound thinker, and presents his theme in his usual interesting style. These sermons discuss a theme, which forms a part of the Gospel of Christ, and pastors will find in this work valuable hints for its treatment in preaching. The Gospel is to be preached to the world, as well as to believers. There is in all men a capacity to receive the message, which is to awake them from their spiritual sleep.

Dr. Green, whose life is given in the volume above noticed, was the successor of Dr. J. W. Nevin in the Western Theological Seminary at Allegheny, Pa. The Sermons of Dr. Woolsey are, no doubt, a fair specimen of the preaching in the New England colleges. The two volumes of the celebrated Cabinet of Wonders are equal in interest to those which have been already so favorably received by the public. The other volumes are presented in good style by the publishers.

THE

# MERCERSBURG REVIEW.

OCTOBER, 1871.

## ART. I.—ORGANIC REDEMPTION.

BY SAMUEL H. GIESY, D. D., BALTIMORE, MD.

### THIRD ARTICLE.

*Organic Christianity—The Church.*

IN the discussion of the above subject, we have come thus far: The ruin of humanity generically and actually brought to pass in the fall of the first Adam; its redemption alike generically and actually accomplished in Christ, the second Adam; separately treated in two articles in the July and October (1870) numbers of this Review.

This redemption, seen to be as broad as the race in Christ, the concrete unification of earth's diverse peoples, cannot, however, be taken by itself alone as the entire process. The world's redemption, though fully actualized in Him, is not, *ipso facto*, the whole world's salvation; the two words in reality designating complementary and answering sides of the one great scheme of grace. The actual result, conditioned on the free appropriating act of man, the needy receiver, is seen, in fact, to fall far below the breadth and comprehension of the provision of God, the Giver; the limitation, however, proceeding from the human, not from the Divine, factor.

The leading question in this inquiry, challenging earnest and honest thought, is, How shall we be conjoined with a redemption, divinely taking in the whole compass of humanity? How apprehend or lay hold on that by which we have first been apprehended or laid hold on by Christ Jesus? Ruled by the self-evolving necessity of the organic view already presented, the question can find, of course, its complete and only right answer in the actual presence in the world still of the great redemption under an objective form, its concrete historical reality, in which our Lord's latest promise, "Lo, I am with you alway, even unto the end of the world," is seen to come to its perpetual fulfillment, and in which, according to that same Divine word, it is alone possible for that grace sacramentally to reach us.

We brought the previous article to a close with this anticipative thought: He who has little or no faith in the Church, henceforward the organ and historical continuity of the grace brought into the world in the Incarnate Mystery, has, in fact, just as little faith really in Christ Himself; forecasting thus the necessity of a mystical union with Him, holding in a Body Mystical, of which He is the ever-living Head. The wholeness of the subject, it is thus easily seen, requires a complemental thought, even as, in the grand movement of grace itself, historically considered, we shall find a third and completing factor, an essential part of Christianity, constituted, through the Holy Ghost, the form and medium of the actual presence of the New Creation in Christ, onward to the consummation of all things.

Organic ruin, we found, carried along with it this absolute postulate: a redemption of a like organic character and comprehension. Religion, from *re* and *ligo*, to bind anew, is the rebinding of God and man; this, however, in no outward and mechanical way, as a tempest-tossed vessel, grappled by hooks of steel, is made fast to its solid anchorage, but by an inward, substantial oneness of both natures, the One redeeming, and the one needing redemption; an actual interpenetration of life, as a graft, growing wildly apart, is taken and incorporated into a better stock. This union was, we have already seen, a personal reality in Christ, the concrete God-man. *In Him*, God

and man, heaven and earth, standing apart by the sad results of the fall, are brought again together in the unity of a common life, thus making room for the restoration to God of the generations of mankind, as they succeed one another on the earth.

By the wonderful constitution of His person, standing in the bosom, and at the very centre of humanity, and yet essentially greater than humanity, under its widest form, there was in Christ the introduction of a higher order of life, not in the constitution of the world before, as such, and which, of course, it had no power whatever to originate. Broadly and repeatedly His coming in the flesh is proclaimed to be a new order of things entirely. Bold as the thought is, St. Paul shrinks not from characterizing this re-heading of humanity a NEW CREATION, *καινὴ κτίσις* (2 Cor. v. 17; Gal. vi. 15), "the real beginning of a spiritual constitution, of a character totally different from nature."

Here, indeed, the creative Word is not, as in the old creation, an extrinsic force, the mere fiat of Omnipotence, a power beyond and apart from His work, but seeks and makes an inward lodgment in the very depths of the nature thus re-created; the Divine, with this fresh "Beginning of the creation of God" (*ἡ Ἀρχὴ τῆς κτίσεως τοῦ θεοῦ*, Rev. iii. 14), actually entering into the living line of our fallen humanity, not transiently, but permanently, and running parallel with its own ill-fortunes, only to surmount them all in the end, in His own glorious triumph over sin, and death, and Satan. Hence, He is the Redeemer, in no mere *ex-officio* way, *i. e.*, One standing apart from the race, clothed, by virtue alone, of official appointment and work, with redeeming powers, and only operating with individuals separately, coming to Him, one by one—the "*causal* source" of redemption, using Dr. Hodge's term; but incorporating fallen humanity into Himself, He is the redemption itself, its living Principle and Root, and not merely the centre of redeeming powers as such.* "*In* Him," St. John vigorously

* "Christ does not simply order and prescribe the process of redemption, but accomplishes the whole work in Himself; so that it is not merely *by* Him, but *in* Him, that it is made to reach the world, under the most perfect and all-sufficient form;

affirms, "was life," not simply causatively, but *fontally*, and so directly adds, "and the Life was the light of men" (St. John i. 4). And it follows, accordingly, only as we are *in* Him have we *life*, and consequently, *light*.

But how now shall we stand in Him? stand in Him, not as the scholar in his master, nor the disciple in the philosopher, by the mere acceptance of His doctrine; but as the members of the body stand in the head and are one with its life; as the branches stand in the vine and are one with it; as we are one with the original progenitor of the race, and stand in his life; real partakers of the nature of the second Adam (2 Peter i. 4); branches of the True Vine (St. John xv. 5)?

The ground fact of the Religion of Redemption, giving us the distinctive character of Christianity, will alone furnish us with the true answer to the above question. Entering the world in Christ as a new order of life for our sin and death-stricken

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since He stood in full union with God, and was free from all sin. . . . The religion which He brought into the world, was not merely given by Him; it was *in* Him, and remains *in* Him still, as its living fountain; He is, *Himself*, its grand constituent, as being the perfect, everlasting Redeemer, and as such the One without a fellow, over against whom all others stand as subjects for redemption." *Dr. C. Ullmann's article on* "The Distinctive Character of Christianity," *translated from the German by Dr. Nevin, and forming the Preliminary Essay of his work:* "The Mystical Presence," p. 25. And so Dr. Nevin, himself, in keeping here with his own full and broad endorsement of Ullmann: "Christ does not exhibit Himself accordingly, as the medium only, by which the truth is brought nigh to men. He claims always to *be* Himself, all that the idea of salvation claims. He does not simply point men to heaven. He does not merely profess to give right instruction. He does not present to them only the promise of life, as secure to them from God on certain conditions. But He says, 'I AM the WAY, and the TRUTH, and the LIFE; no man cometh unto the Father but by ME.'" . . . . "Christ is the substance, and not merely the source, of this salvation. So completely, indeed, is this view interwoven with the whole style of thinking in the New Testament, that we often fail, for this very reason, to notice the extent to which it is carried." *Mystical Presence, pp.* 215, 219. Again, "The salvation of the world stood, first of all, in His own person. It was there as a real outward constitution, an act of self-revelation on the part of God, set over against the order of nature, the presence of a higher economy brought down into the midst of it from above, and making room within its bosom for all the grace that is comprehended in the idea of the Gospel. 'In Him was life; and the life became the light of men.' He was Himself the way to the Father, the absolute Truth, the Resurrection and the Life. It is in this deep sense, originally, that the ... nel is represented to be 'A NEW CREATION.'"—*Review of Hodge on Ephesians, ...sburg Review*, 1857, *p.* 209.

race, it is not, essentially and primarily, the religion of doctrinal apprehension. Doctrine being alone for the understanding gives us, of necessity, a religion first passing through the crucial test of the human reason, something to be measured and grasped by it; communicated, as science, philosophy, or other learning, through the medium purely of the intellect. Over against this mere doctrinal theory of Christianity, it is a sufficient offset, that Christ Himself penned not a single line, neither made any provision for the preservation of His teachings in a written form, nor established a school of His own, speculative or theological. He did not present Himself as a philosopher. He gave, external to Himself, no formal system of religious instruction. Neither the Gospels, nor Epistles contain any systematic teaching. He was Himself the absolute Personal Truth, according to His own emphatic claim, I AM the Truth" (St. John xiv. 6). "Doctrine," says Dr. Ullmann, "gives us Christianity in an outward way; but the life of Christ *is* Christianity. It must, indeed, be formed into doctrine for the purposes of popular and scientific instruction; but in its own nature, it still remains life, living power, a revelation of the Spirit in the form of facts." A life then with which our dead race is, in some way, to be conjoined, and not a body of divinity to be studied and learned, as a school-boy his task, or an enthusiastic disciple some system of philosophy, it reaches us primarily, not by any mental process, but sacramental agency.

Nor is it essentially the religion of ethical rule. Ethics being for the will, would give us a religion of outward deportment simply, conformity to a code of morals, a rule of conduct. To find its specific character mainly in its ethical force, is to make it the support merely of morality, a means only for an end beyond itself, instead of being, like the fruit of a tree, the self-manifesting, self-authenticating principle of all godly living. In this view, the iron rule of duty is everything, making little or no account of the soul of duty, a heart, in love poised and centred in the divine will, fulfilling of its own sweet accord the whole law; "not a requisition in God's name, but a divine gift that of itself, when planted in the heart, impels it without

commandment, to the most free morality." Embracing and realizing both these in Christ, the Life of life, Christianity is pre-eminently a *life*, in its deepest sense and inmost nature.

Sublimated to its very utmost, nature cannot originate or reach a life-union with God. By the powers of thought, memory, or will, no man can plant himself *in* Christ. Thought-power can and has achieved wonders; measured circling worlds, and mapped their paths in the vast empyrean. But it cannot transcend its own order; cannot generate grace, and make it a personal possession and power. Our apprehension of the grace already apprehending us, must be in its own order and form. By birth we stand in the order of natural life; and it is by a *spiritual birth* that we come to stand in this new order of being. "*Born*," we hear the forecasting John Baptist saying, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (St. John i. 13). Starting from its Principle and Root in the form of life, it is only by a life-communicating act, going out from its central Source, that it is made primarily to reach us; an act from above, not from below; a sacramental, supernatural act. Our union with Christ is effected by the Holy Ghost, "the Lord and Giver of life," through the Holy Sacrament of Baptism, for this reason called *the bath of the New Birth*—*διὰ λουτροῦ παλιγγενεσίας* (Titus iii. 5), "the washing of Regeneration, and renewing of the Holy Ghost." But what man, of his own motion only, will profanely dare to take this power on himself?

The conception of Christianity thus reached—a new order of life starting in the Incarnation, and not a system of doctrine simply in advance, it is true, of all that had hitherto been given, nor yet a better code of morals merely—rules and determines in this same way our view of the Church, the divinely constituted organ and medium of that life. Organic Redemption is thus seen to carry along with it, also, this indispensable postulate: The Church, the Mystical Body of Christ.

All life is EMBODIED. A body is an organism; a constitution vital forces and functions, all the parts standing together in

a common ground: the depository and outward, visible manifestation of an inward, hidden principle of vitality; a life's objectivity. The very idea of life requires such externalization. Without it, it is, in fact, the sheerest abstraction, without reality and without power. It must take a concrete form. The inward and the outward here are correlated forces. They belong necessarily to each other; the one only making its own existing presence evident by the realness of the other. The ideal and the actual are ever seen going together, the actual being the complementary form of the ideal and the true. It is thus we speak of the constitution of outward nature, the constitution of civil government, and the human constitution; each, in its own order and form, the self-unfolded embodiment of life-powers.

The Incarnation of Christ, the complex of the Divine and the human, was the manifested presence of the theanthropic life, the one "Great Mystery of Godliness." Nothing ephemeral and visionary; nothing fabulous; no illusion and empty show of divinity; no mere temporary, but a permanent fact; a movement of truly perennial character and force, involving the ages, and binding in one the ends of the world, all that this redemption was in the person of Christ, originally, it was intended ever afterwards to be in the withdrawal of His visible presence; a thing only possible in an outward, visible, existing constitution, its concrete historical reality, standing in the bosom of human history, and moving onward with it, thus making real the actual presence of that great redemption, from age to age, until the millennium kingdom itself shall be ushered in by His glorious re-appearing. To preserve itself from falling away into a mere spiritual abstraction, empty and barren, this perpetual life-power is thus seen projecting itself into history, under an objective, organized form; taking to itself a body.

Archbishop Taylor caught the inspiration of this truth, when he characterized the Church as "the extension of the Incarnation." By St. Paul, it is called the "Body of Christ" (Eph. i. 23; ii. 16; iv. 4, 12, 16; v. 30; Col. i. 18, 24; ii. 19; iii. 15; Rom. xii. 5; 1 Cor. vi. 15; x. 17; xii. 12, 27), and this

not without the deepest reality and truth. This is the aspect under which this Apostle is continually presenting the Church, a spiritual organism; the depository of the life of Christ; a supernatural constitution of which He is the Head, from whom all spiritual vitality and power flow out, as natural life from the head to the members, in which they continually stand as a common ground. "A living head," says the distinguished German theologian, just cited, "is not to be thought of apart from the body. No redeemed Church without a Redeemer; but just as little a perfect Redeemer without a Church. Christ is made complete in His people." Again, "Christianity is in the fullest sense organic, in its nature. It reveals itself as a peculiar order of life in Christ, and from Him as a Personal Centre, it reaches forth towards man as a whole, in the way of true historical self-evolution, seeking to form the entire race into a glorious kingdom of God."

It is, indeed, utterly impossible to conceive how the coming of the Son of God in the flesh, could at all otherwise have reached its own end. If that stupendous act of the New Creation, in its unspeakable grandeur going even far beyond the act of creation in the beginning, meant anything at all, it certainly meant "the *incorporation* of this higher element into the actual onflowing life-stream of the world, in a form answerable to the conditions of it from one period to another, and in such sort as to be the central force of it, bearing all along continuously towards its own divinely appointed end."

Christ's coming in the flesh, we have termed the living Root of Christianity. But ROOT-LIFE, it is well understood, is never a thing by itself, isolated and disconnected. Already under the form of seed-life, itself the product of what had gone before, it belonged to, and was directly connected with antecedent life. All life thus is a product of the past. Stretching continually forward to the future, it yet has its roots set deep in anterior processes long gone.

Nor was the Incarnation, historically viewed, any disjointed movement, wholly dissevered from the past, its first point of

contact with the race that marvellous one when, in a true human birth, it became a Divine-human actuality. It was no such segregated and detached wonder; a sporadic and unheralded event, like the momentary glare of a meteor, flashing athwart the evening sky, and then disappearing in the darkness, and lost forever; something standing separate and apart from all that in the way of history had gone before or came after.

Properly apprehended, it was in fact a vast movement of grace, starting, at least, in the way of Christological presentiment and promise, in the very ground-work of human society, and reaching forward continually in its own yearning bosom to the Personal realization of its full sense and end. Though Bethlehem's "Word made flesh" was not cradled at the very foot of the tree of human misery, whence disobedience plucked the deadly fruit; though the serpent-Bruiser followed not at once in the slimy trail of the serpent; though the Cross, death bringing life again, was not planted right at the gate of the defended Eden, yet, in the way of prophetic announcement, redemption was already a present fact. Long ages of types and temple services, sacrifices and shadows of better things, prophets and priests intervening, nevertheless, as ever coming more distinctly forward, it was still that movement which, in the mighty hand of the Maker of history, was divinely linking the clouded past with the clear noon of Incarnate Mercy. Incorporated in the turbid stream of human life, as its pulsating heart and endeavor, it is truly historical. No empty abstraction, but the informing struggle of fallen humanity, it has, as in the sin-imposed necessities of the case it must have, a *pre-* as well as *post*-Advent history. In the great Edenic promise, it was rooted in the past, going back to the mournful reverse of the fortunes of the race, and mingling the clarion-note of hope with the first bitter wail wrung by sin from the human heart. Those antecedent ages, in their unanswered yearnings, were ripening and preparing for the full realization of the struggling Hope, itself becoming more defined and clear, as the "Fullness of the time" came rolling in. The Incarnation came in thus, itself the last sense and meaning of all antecedent history: the gathering up, in

one grand and glorious fulfillment, of its weary ages of darkly worded prophecies and deferred hopes.

And when at last the Personal answer came to all these Christological yearnings, it was not, we have already seen, another Minerva-like wonder, a full grown God-man, but One starting with human life in its embryonic mystery, and so being organically rooted to the whole unfruitful past of the race. Following the fortunes of this tried One, redemption very clearly maintains its organic and historical character. Nothing in fact could well be more truly so, than the evangelical history itself, the Life of Christ, man's Lord and Saviour. St. Luke puts it before us in the actual form of historical progress; a process reaching from the angelic annunciation, and His Spirit-prepared habitation in the womb of the Virgin (i. 35); followed in due time by His heaven-signalized birth; embracing, then, the whole cycle of His outward and inward human development, physical, psychical and ethical; His increase in wisdom and stature, His steady advance in Divine and human favor (ii. 52); and ending at last only in His full glorification (xxiv. 26), and undoubted re-appearance (Acts i. 10, 11), Himself standing in glorious array and power at the world's last end. And so, too, St. Paul, with his clear, strong grasp of the unity and continuity of these progressive facts, is seen joining together the last grand act in the bloody tragedy of the cross, and its lowly beginning in the unsounded depths of His astounding Self-humiliation. "Who being in the *form of God*, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the *form of a servant*, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 5–11). What have we in this sublime passage but a grand and graphic epitome of the evangelical his-

tory itself? the whole sense of the blessed Gospel being bound up in the wondrous unity of the facts making up the wondrous Life of that Incarnate Word, dwelling among men. Any conception other than this is only a vain and miserable endeavor, in a loose way, to tie together the sundered threads of the great Redemption.

But now that grand possibility of redemption, in spite of all the malice of hell and the pursuing hate of man, fully actualized in Him, drops not its historical character with the concluding wonder of that sublime and sinless life. The Scriptures are ever joining the second to the first Advent of our Lord as itself only the complete sense and last meaning of the entire movement, thus binding in the unity of a perfect whole, the supernatural end and the supernatural beginning. This necessarily involves an unbroken continuity in the process; and that, of course, not in any purely abstract and notional way, but after its own order, alike organic and historical with the person and life of the Redeemer, alone answerable to the perennial and enduring character of His own work. Thus the projection of the life of this glorified One into the onward flow of the world's life, under a concrete historical form, was, in the continual efficacy of the scheme itself, as must readily be seen, an absolute necessity.

Not complete in itself, root-life reaches forward to and comes at last to its own fullness in TREE-LIFE. The oak is the complement of the acorn, the full realization of all it precontained. These stand related, not as cause and effect, but commencement and continuance; principle and organic product; correspondent parts; complementaries; the one suggesting the other; needing the other. In Ecclesiasticus (xlii. 25), the "Son of Sirach" writes: "All things are *double*, one against another, and there is nothing imperfect." By which we understand this: nothing is complete in itself, but finds its perfection and the fulfillment of its appointed end wholly in union with another thing, of one order with it, made for it and adapted to it; its counterpart and complement; one making up the deficiencies of the other, and both essential to the fullness of the Divine idea.

The Incarnation and Pentecost's immediate and permanent result, the institution of the Church, are such correlated forces. St. Paul's soteriological terminology, like St. John's, is at once both significant and profound. He calls Christ, "The Fullness," *i. e. complement*, "of the Godhead bodily" (Col. ii. 9, *πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς*). But now, how may the Incarnate Lord be said to be the *complement*, the filling up, or making good what was wanting in God? Can there, indeed, be said to be any deficiency in God; anything needing in any way to be supplemented? The very thought, it must be admitted, is at first startling. Instinctively we start back from the bare idea. So Olshausen regards it in reference even to the Church being the complement of Christ. We are ready at once to urge, and urge it strongly, Does not the idea of imperfection in God, destroy the whole character of God? And the answer is promptly and unhesitatingly returned, certainly. But the want in God, here intimated, met and made good in Christ, let it be fairly borne in mind, is no incompleteness in the Divine Essence (*θεότης*, Deitas, das Gottsein, Godhead), but simply in the formal manifestation of the Divine Perfectness; the reference being, not to the inherent, but only the *communicated* plenitude of God. Let us not shrink, then, from pushing our inquiries reverently into the Apostle's own profound sense of this sublimest of the metaphors given to Christ.

Not majestic isolation and solitary grandeur, nor the inert and inglorious rest of profound Self-contemplation, an infinite abstraction, but Self-revelation was the deepest principle in God Himself. Hence, *creationally*, the general constitution of nature, from its lowest form, inorganic matter, up to man, the crown and interpretation of the whole cosmical order. But man, the last sense and intelligent voice of the material creation, is not complete in himself. He yearns for and reaches out after union with God, in which alone both nature and man at length come to their full, climactic glory. This is the deep meaning of those weary centuries of earnest expectation going before the Advent; St. Paul, in his broad grasp of the truth, telling us that crea-

tion to its utmost bound groaned and travailed in pain, waiting and reaching out after the great day of its own deliverance. But it is in Christ, however, where this Self-revelation on the part of God takes its highest and last form. Here it is not a creational revelation, resulting, by His power, in something different from Himself; but it is His ESSENTIAL revelation, ending in the way of FULLNESS—Christ being the Fullness of the Godhead *bodily*. Thus the manifestation of God in the flesh was no incidental thing merely; not something contingent on the bare fact of sin, and for which Satan alone, by his nefarious counter-work, had made room and furnished the absolute necessity; but something which would and must have been in order to complete and crown the whole creation on its cosmical, ethical and historical side.

Now to fallen man, absolute Deity, God not clothed in the form and fashion of our being, is inapproachable; nay, the very thought is intolerable. In His own coming in the flesh, bringing to its completion the whole objective process of God's own Self-revelation, Christ certainly was the *complement* of God; the full and proper Personal Expression of Himself to man (*χαραχτὴρ τῆς ὑποστάσεως αὐτοῦ*, Heb. i. 3); His own Self-reflection (*εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου*, Col. i. 15; *ὅς ἐστιν εἰκων τοῦ θεοῦ*, 2 Cor. iv. 4);* the living Mirror, as it were, in

* "The expression *εἰκὼν τοῦ θεοῦ* supplements the title of 'the Son.' As 'the Son,' Christ is derived eternally from the Father, and He is of One Substance with the Father. As 'the Image,' Christ is, in that One Substance, the exact likeness of the Father, in all things except being the Father. The Son is the Image of the Father, not as the Father, but as God: the Son is 'the Image of God.' The *εἰκὼν* is indeed originally God's unbegun, unending reflection of Himself in Himself; but the *εἰκὼν* is also the Organ whereby God, in His Essence invisible, reveals Himself to His creatures. Thus the *εἰκὼν* is, so to speak, naturally the Creator, since creation is the first revelation which God has made of Himself. Man is the highest point in the visible universe; in man, God's attributes are most luminously exhibited; man is the image and glory of God (1 Cor. xi. 7). But Christ is the Adequate Image of God, God's Self-reflection in His own thought, eternally present with Himself." *Our Lord's Divinity, by Rev. Henry Parry Liddon; Bampton Lectures for* 1866, p. 317. "St. Paul calls Him the *Image of the invisible God*, meaning by this that it is in Him alone that God, who is otherwise invisible, is manifested to us, in accordance with what is said in St. John i. 18, 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.'" *Calvin in loc.*

which He shows Himself fully to man, and man, drawing ever so nigh, can look upon Him without fear and trembling. Thus Christ, God's own Image, revealing in Himself the Father to man *in* man, and man to himself, while at the same time forming the needed Personal medium through which man comes to a full apprehension of, and, in the end, free and face to face communion with God, may well, in St. Paul's own profound language, be styled, "All the Fullness of the Godhead *bodily;*" and there should be no hesitancy whatever in accepting the Apostle's sublime words in this very sense: Christ, God's own Image and Self-reflection, the Complement of the Invisible Father; *ὁ Λόγος τοῦ Πατρὸς ἐν ἰδέᾳ καὶ ἐνεργείᾳ.**

So the Church, as we shall presently see, is only rightly apprehended, when taken to be a constituent part, and, therefore, the inevitable sequence and necessary complement of this great "Mystery of Godliness."

The Incarnation was not a fact by itself, but looked forward to another Divine movement as its own proper conclusion, and the fulfillment of its appointed end through all time. Not once and no more, but once and always was the inlying necessity of the case; something continually operative; of truly enduring and abiding character. In the days of our Lord's flesh, persons sought Him out in His retreat; brought their troubles to His own gracious ears; brought their children to Him to be taken in His arms; touched the hem of His garments; washed His feet with their penitent tears. Then the whole power of redemption was localized and limited to His person. It journeyed with the journeying Saviour; now in Judea, now in

* Olshausen takes πᾶν τὸ πλήρωμα τῆς θεότητος to be the Godhead, *essentialiter, substantialiter:* God being *essentially* present in Christ. In this he is right; Christ being, not a *deified man* merely, but the concrete God-man. Primarily the Apostle's sublime expression is directed against the Gnostic error of supposing "a merely *temporary* influence of a higher spirit upon Jesus, from His Baptism to His death." Admitting the truth and full force of all this, instead of making anything against, it only gives strength and point to, what has just been maintained, viz., Christ, in the *essentialness* of His Godhead and the *essentialness* also of His Humanity, being the Complement of God. Alford states it thus, "Before His Incarnation the fullness dwelt in Him, as the λόγος ἄσαρκος, but not σωματικῶς, as that now He is the λόγος ἔνσαρκος."

Galilee, now in the intermediate Samaria. But such personal localization of the great redemption was far from answering its own universal end. He came to be, not the Saviour of Jerusalem, a little and remote corner of the earth, but of the world. Grace now is to stream out from Him in all directions like rays of light from the sun; go beyond its fontal Source; break through the narrow boundaries of once favored Palestine; travel beyond the seas; travel with the weariless foot of man; go forth to the world's conquest; "conquering and to conquer;" a mission utterly impossible in the visibility of the Saviour fixed and localized in one spot, one part of the earth, remote from all the rest in space and time; and not possible any other wise than by a Divine Person capable, in His invisibility, of being universally present, and also, in a self-chosen organ, the embodiment, by virtue of His presence, of all the powers of the New Creation, capable of moving forward with true supernatural energy and effect, through the ages, in the unfolding of this, God's active and comprehensive grace.

In the disappearance of Christ after the flesh, the scheme of redemption by no means comes to an abrupt and inglorious end. The historical realness of the Incarnation demands, in the way of constitutional and inevitable sequence, its continuance under its own proper objective historical form. His Ascension thus, we are told, was itself in order to the Mission of the Holy Ghost; and the descent of the Holy Ghost was in order to the actual organization of the Church. He tells us Himself, all this was involved in His own glorification. "Sorrow hath filled your hearts. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (St. John xvi. 7), are His own full words to the sorrowing disciples; the withdrawal of His temporary presence after the flesh making room for His continuous and far more effective presence, by the Spirit, in the Church. As thus included in the great Ascension-Gift, the Church comes before us as the real objective historical continuity and *complement* of the Incarnation itself. In this truly Pentecostal Pro-

which He shows Himself fully to man, ... Incarnate Mys-
so nigh, can look upon Him without f... counterpart, and,
Christ, God's own Image, revealing ...es out its sheltering
man *in* man, and man to himself, ... and wide, through the
ing the needed Personal medium ...hich are for the healing
a full apprehension of, and, in ...extensive with humanity,
communion with God, may ... germinally, to embrace it,
language, be styled, "All t... enter, under a form answering
and there should be no ... character, upon its world-wide
Apostle's sublime words ... perpetual Miracle of Pentecost.
Image and Self-refle... and inevitable sequence of the
Father; ὁ Λόγος τοῦ ... will serve to give us a true insight

So the Church ... his own words, when he styles the
apprehended, wh... Fullness," *i. e. complement*, again, "of
fore, the inevita... all is all" (Eph. i. 23). Certainly there can
great "Myster... Paul's meaning here. Head and body are

The Incar... organically connected. The head, the seat
to another ... of life, is the organizing and vitalizing power.
the fulfillm... vitalizing power is a nonentity, an empty abstraction,
and no m... appropriate organ of activity. A life-connec-
the case ... a connection of power, makes for itself a
and ab... being always a connection of power, makes for itself a
sons s... sphere. The body is the sphere of the head's vitality; and
His ... complement. Together they make a living
take ... And so here. Christ is styled the Head, and the
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... The gift of the Holy Ghost," says Dr. Nevin, "forms in a certain sense the end or completion of the Gospel. In it the 'Mystery of Godliness,' the economy of redemption, came first to its full perfection as the power of God, not in purpose merely, but in actual reality, for the salvation of the world. What was begun when the Word became Flesh in the Virgin's womb, was brought here to its proper consummation. The Incarnation of Christ and the Mission of the Holy Ghost stand related to each other, not simply as cause and effect, but as commencement and consummation of one and the same grand fact. The first was in order to the last, and looked forward to it continually as its own necessary issue and scope." Again, "The Holy Ghost, in this view, is not one among other gifts for which the world is indebted to Christ, but the sum and absolute unity at once of the whole, the Gift of gifts; that without which there could be no room to conceive of any other, and through which only all others have their significance and force. It is that which must needs be the very *complement* of their life, that they may be redeemed from the power of the fall, and raised to a participation of the Divine nature (2 Peter i. 4), having escaped the corruption that is in the world through lust." *Mer. Rev.* 1855, pp. 68, 72.

here of His actual Presence and
h all time. Standing to each
plementaries, answering counter-
eat sections of the one great scheme
rnate Wonder in the end coming to its
and full scope in the Pentecostal Wonder.
erial body, the dwelling and human organism
of the Divine Essence, was the complement
Personal Self-reflection of God; so the Church,
l Body, the dwelling and human organism of His
idivided Person, is His complement in being that
natural constitution of grace which, by the Spirit, com-
es, fills up, and makes good, by perpetuating, carrying
orward, and making actually present and real, age after age,
until the millennium itself shall be ushered in, the saving merits
of the One atoning Life. Thus the Living Head finds in the
Church His own necessary complementary, a life-bearing Body,
constituted such by the renewal of the Incarnate Miracle in
the Descent of the Holy Ghost on His perpetual Errand.
"It is," says Alford, "veritably His Body: not that which in
our glorified humanity He personally bears, but that in which
He, as the Christ of God, is manifested and glorified by
spiritual organization. He is its Head; from Him comes its
life; in Him, it is exalted; in it, He is lived forth and wit-
nessed to; He possesses nothing for Himself,—neither His
communion with the Father, nor His fullness of the Spirit, nor
His glorified humanity,—but all for His Church, which is in
the innermost reality HIMSELF; His flesh and His bones,—
and therefore THE FULLNESS; *πλήρωμα* being in apposition with
*τὸ σωμα αὐτοῦ*, a fresh description of *ἡ ἐκκλησία*."

Further proof that this complemental sense of the Church is no strange thought in the New Testament is found in its ecclesiological terminology. By the act of the great Creator, man and woman were made correlatives. They belong to each other; were constituted for each other; and need each other. Originally an extract from man, the woman comes in to complete, in the oneness of the marital relation, the Divine Idea of

man. St. Paul does not for a moment hesitate to take this closest and most intimate earthly relation as an exact representation of the self-communicating relation of Christ to His Church, calling it a "great mystery" (Eph. v. 32). "As Eve was formed from the body of Adam, so the Church proceeds from the divine-human life of the Saviour (Eph. v. 30), and from it is knit together and increaseth" (Col. ii. 19).* It was just this sense of the complemental character of the Church, as set forth in this classic passage of St. Paul (Eph. v. 23–33), that led Hooker to style it, "a true native extract out of Christ's body." Serving perpetually to bring to full realization the appointed end of the Incarnation, it is not without the deepest significance that the Church is thus called, "THE BRIDE" (Rev. xxi. 2; xxii. 17); "THE LAMB'S WIFE" (Rev. xix. 7; xxi. 9; Eph. v. 32); "THE MOTHER OF US ALL" (Gal. ii. 26); terms all expressive of the necessity of just such a complemental organism, itself a constituent part of Christianity, as will answer in full spiritually to the sphere and office of woman in the human world.†

Besides being embodied, all life is MEDIATED AND CONDITIONED; stands in the warm bosom of germinating and nurturing forces; apprehending them and being apprehended by them. Mediation runs alike through the realms of nature and grace.

* *Gess*, On the Person of Christ, *trans. by Rev. Dr. Reubelt*, p. 299.

† After this view of the subject had suggested itself to my mind, in pursuing the study of Complementaries for a different purpose altogether, on consulting authorities, I found it sustained by the most eminent, ancient and modern, with some exceptions. Chrysostom says: "*The fullness of Christ is the Church.* And rightly, for the complement of the head is the body, and the complement of the body is the head. Mark what great arrangement Paul observes, how he spares not a single word, that he may represent the glory of God. *The Complement*, he says, *i. e.* the head is, as it were, filled up by the body, because the body is composed and made up of all its several parts, and hath need of every one. Observe how he introduces Him as having need of all alike; for unless we be many, and one be the hand, and another the foot, and another some other member, the whole body is not filled up. It is by all then that His body is filled up. Then is the head filled up, then is the body rendered perfect, when we are altogether, all knit together and united." *Homilies on Eph. in loc. Library of the Fathers; Oxford*, 1845; p. 128. So Jerome. "The head and the body," says Augustine, "are one man; Christ and the Church are one man, a *perfect* man; He the bridegroom, and she the bride. And they shall be two in one flesh." Calvin says: "*The fullness of Him that filleth*," etc. This is

Everywhere nature is seen to be one vast system of mediatorial powers and processes; sacraments, one may call them, ordained by the great Creator to subserve, in this lower sphere, the ends of natural life. In the world of animated nature, there is no such thing as life standing separate and apart from all conditioning and mediating operations and offices. Of necessity, everything of that sort is only apparitional, shadowy and unsubstantial.

Human life, everybody knows, stands in a varied ministry of Divine bounty. There is here no independence. Every moment, and at every point, we are made to own our dependence upon an appointed mediatorial arrangement of vast and varied order. Food comes, but not as God dropped manna around the tented camps of Israel; not as He fed Elijah in the rugged solitudes of Cherith. Golden sheaves fall not, like rain-drops, from the skies. The miracle of nature is not that. Nor are the cereals spontaneous products. Here God is ever employing man as the mediator of His needed mercy. In some sort, the hand of industry is a priestly hand: the channel by which the Divine supply is made to reach human want. There is no possibility of repudiating and setting aside man's priesthood here.

In the sphere of physical supplies, the miracle of the loaves and fishes is ever being repeated: "He (Christ) distributed to the disciples, and *the disciples* to them that were set down" (St. John vi. 11). The bread passes to the fainting multitude through the ministry of human hands. Others, by the ap-

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the highest honor of the Church, that, until He is united to us, the Son of God reckons Himself in some measure imperfect. What consolation is it for us to learn, that, not until we are along with Him, does He possess all His parts, or wish to be regarded as complete!" *Com. in loc.* Braune says, "πλήρωμα is taken in the active sense as *supplementum*." *Lange's Com. in loc.* To these other names might be added. Olshausen objects to this view in the following words: "The interpretation of Chrysostom, Theophylact, Anselm, Thomas Aquinas, Beza, Calvin, according to which τὸ πλήρωμα is to be understood of the Church in so far as it is *complementum*, the complement of the κεφαλή, by which the body is made complete, has everything against it so entirely that no serious mention of it can be made." He seems to think that the deepest significance of the metaphor, as applied to the Church, lies in bringing its high dignity prominently to view. Nothing could well come further short of the actual truth in the case.

pointment of the Personal Power whence its marvellous increase came, had the work of distribution devolved upon them. The Divine gift is here seen to have been dispensed not by Christ immediately, but mediately, by His disciples. And so now, in the matter of daily subsistence every man's hand is a helping hand. We are necessary to others; others are necessary to us. Our labors, in some sort, enter into other men's supplies; other men's labors enter into our supplies. Said the Saviour, "Other men labored, and ye are entered into their labors." The wheat from which our bread is made was grown, it may be, a thousand miles away. How many human hands were concerned in its reaching us! Great indeed was the company of mediators: God's rich mercy in fact passing to us through a varied human ministry. It matters little that nature is endowed with vast fertility. This only responds in Divine comforts and blessings as men are found using it. Men plow and plant; God gives sunshine and shower; the earth strength and nourishment until the ripened harvest. Thus, day by day, human life stands in the midst of numberless mediatorial activities and agencies: nature's sacraments.

Man's priesthood in this lower world, is but the picture of a like necessity and Divine arrangement in the higher spheré of his being. Not a whit less than mere natural life is spiritual life something mediated and conditioned. Just as little is it a naked and abstract thing; something notional; a purely mental act; an exercise of thought, memory, or will; a wholly private matter; an individual and independent affair; a transaction directly between a man's conscience and his God. On the other hand, by His arrangement, in whom nature and grace alike stand as their Root and Source, it rests equally in the bosom of spiritual powers and processes, sacramental ordinances and operations. And to be itself of any solid and substantial character, it must have its base in a real objective Christianity, finding in the sacramental system, obtaining in and by the Church, a full parallel to that vast and varied system of natural mediation already considered. Pure individualism here is

the sheerest abstraction; besides being a terrible deception and self-imposition to any one resting wholly in it.

There is, indeed, "one Mediator between God and men" (1 Tim. ii. 5), Christ Jesus, who alone, carrying the world's answered need and guilt up to God, won for it the heavenly blessings of God's reconciliation and pardon. But neither is He here a mere abstraction. As in the world of nature, so more especially here, He stands livingly at the head of an infinite series of mediatorial powers, in which He becomes real as the One only Mediator; the deepest ground thus both of nature and grace. So far from grace being a thing of mere imagination or fancy, it is a divinely communicated gift; the order of its communication being of God's own ordaining. "Spiritual blessings" stand "in heavenly places" (Eph. i. 3). The Church, carrying Christ to the world, mediates His gifts and the world's need. In carrying Christ to the world, she carries the resources of life and salvation; is the actual bearer of grace and help to the helpless. And so essential is her part in dispensing this grace, that, if her hands, the ordained medium through which the blessings are conveyed, are hanging idly by her side instead of plying their sacred ministry, the world must perish, even though the "Bread of Life" (St. John vi. 48) has been provided. With firmest faith holding on to the mediation of Christ, let us not lose sight of, nor, with folly most amazing, repudiate that other grand fact of revelation, completing on its Divine side the whole process of redemption, the mediation of the Church. In her sacred offices—ministry, services and sacraments, holding by the Lord's own appointment—the Church shares in the work and calling of the One Great Mediator.

In some quarters, the loud boast is, that Protestantism goes directly to Christ. And in this, it claims to be Evangelical *par excellence;* evangelical above and beyond all who in any way put the Church forward as the medium of salvation. It will hear nothing of such an intervening order of grace; raising a most furious outcry, something after the fashion of the old Indian war-whoop, against everything of the sort and every

one maintaining it; lifting up its hands in holy horror, and shouting vociferously, SACERDOTALISM, PRIESTLY INTERVENTION, SACRAMENTALISM, CHURCHISM, and what not, as if those catch-words of lynx-eyed heresy-hunters were going to scare a body out of the great truth: the work of salvation needing, and, in the offices of the Church, getting, a real priesthood on the part of that nature in the very bosom of which Christ Himself actually stood, binding thus in living unity and inseparable necessity the Divine and the human. The cry is intended to go for much; but after all it is empty rodomontade, mere pious bluster, if not worse: a Judas' treachery, the Gospel's betrayal at the very hands of its professed friends. If the cry carries with it at all intelligently its own sense of the Gospel, it means, and can only mean, that the Church is a hindrance instead of a help to piety, repudiating *in toto* every thought of its being the Divine and indispensable order of it, and ridiculing any earnest stress laid on the observance of its ordinances as superstition and formalism.

True to this spirit of depreciation of Church connection and ordinances, there are some who, eying exclusively the subjective side of religion, labor to persuade us, that deep convictions, pious feelings, individual experiences, are everything, the most important thing, the only vital and essential thing; thus putting subjective emotions, themselves ruled by mental currents and unsteady impulses, and, therefore, proverbially variable, like the sands of the desert coming and going with the wind, above the stupendous realities of an objective Christianity, made ever at hand in the Church. A serious wrong is done here to God's own method of salvation which, for the sake of souls, and the truth, and the Gospel in its own full sense, needs to be exposed and corrected.*

* These words from a recent volume have the true ring. "Men may talk boastfully of personal independence, but it comes to be but a poor thing when it is an independence of the holy mission and offices which are God's own merciful provisions for man's redemption, sanctification, and final salvation. This is an old enemy from which the race has already fearfully suffered. The angels were once ambitious to be independent of God, and for their reward, were cast down to the bottomless pit. That old serpent, the Devil, one of the fallen angels, instilled the same spirit into the first pair, saying, 'Ye shall be as gods, knowing good and evil'

This view, as is quite evident, breaks with the whole analogy of nature. Life, we have seen, always stands in its own proper order; is never anything ethereal and visionary. It does not, in any casual, random way, go leaping about from object to object, with no organic connection with its own proper ground. It does not run into plants promiscuously and lawlessly. A tree has not its roots in the skies, but rooted in the soil, as everybody sees, it grows by standing in its warm, genial bosom, and drinking up its rich juices. Only the abnormal forces of nature are thus wild and lawless; as, for instance, the wind, coming and going; as the lightning, flaring and flashing in a zig-zag way, falling when and where least expected, blasting, rending and tearing as it goes. And so here, the Christianity which boasts of its immediateness, going direct to Christ, independent of all sacramental agencies and activities, looking to the lightning-like afflatus of the Spirit, as being far more effectual, and making all account of subjective notions and fancies, is essentially wild, violent and windy.

Mere ideas, thoughts, notions, abstractions, cannot satisfy us. We refuse to be put off with the empty and ever-recurring images of mere fancy. This is true in everything. Not husks, nor yet the vision of a well-spread table will appease a hungry man's clamorous appetite. He needs to approach a veritable banquet and regale himself with the rich viands. Not the plan of a cathedral, however majestic and grand, will serve a worshiping people. That plan needs to be made an objective reality, and, consciously filled with the glory of the Divine presence, room be made, in the regular order of its service and administration of the holy sacraments, to meet the hungry soul with heavenly Food. Religion has its subjective side. It

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(Gen. iii. 5). The struggle with men now is to bring themselves to comply with the terms of *this present dispensation*. 'The carnal mind' is still 'enmity against God.' It seeks isolation, independence. It ever tends to individualism. Not to recognize the interests of Christ and His Church as inseparable; to strike at one, as if to honor the other; to rend asunder the Body from the Head; to neglect the offices, institutions and appointments of the Church, is to abandon the whole Christian idea, is to accept the infidel idea, to take infidel ground." *The Conversion of St. Paul, by Rev. George Jarvis Geer.*

is, indeed, a deep sense of sin, and self-loathing because of it. It is pious feeling, and the earnest cultivation of personal holiness. It is strong and abiding faith. But the subjective, to prove itself something far more than vapid and empty feeling, must have a true and proper base to rest in—"the very realities themselves of that spiritual world in which Christ, now risen from the dead, continually lives and reigns."

Though frequently used interchangeably, we distinguish between *redemption* and *salvation*, taking the one to indicate more particularly the Divine, the other the human, side of the one great work of complete deliverance from the curse of sin. Redemption (*Ἀπολύτρωσις*) gives us the idea of deliverance by ransom from a condition of slavery; a buying back again.* The redemption of sinners from the consequences of sin was by a Personal Ransom (Eph. i. 7; Col. i. 14; 1 Cor. i. 30; Heb. ix. 12; 1 Pet. i. 18, 19). It stood, we have already seen, in its own Personal Order, the God-man, who is hence called our Redeemer, or, according to the Mediæval English Litany, "Again-buyer." By Redemption, the whole manward move of God's grace is specifically designated, taking, in the fullness of His own time, the form of a Personal approach to man *in* man, and, in the Mission of the Holy Ghost, establishing itself in the world, under a corporate, existing and historical form, in the Church, the organ and medium, in full and for all time, of this new-creative Life. Salvation, we take to be the active human side of the work; what St. Paul styles "the obedience of faith" (Rom. xvi. 26); the whole Godward movement on the part of man, holding in his personal apprehension and appropriation of that redemption, always at hand in the Church, by which he has first of all been apprehended by God; his obediently falling in with and diligently using the Divine order of grace. Redemption is an accomplished fact; a fact

* St. Paul invariably employs this word, and not simply *λύτρωσις*. Drawing attention to this fact, Chrysostom observes that by this *ἀπὸ*, the Apostle would express the *completeness* of our redemption in Christ Jesus. And Trench says, "The idea of deliverance, a price paid, is central in this word." *Synonyms of the New Test*, p. 136.

of the past, indeed, but invested with perennial force and undying energy. Salvation is a process, starting in its sacramental beginning and reaching steadily forward to its "perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory." As such, like all life, it stands necessarily in its own appropriate and Divinely-appointed order.

This distinction is not a fanciful one. It holds in the very necessities of the case. It inheres, too, in the Holy Scriptures. It can be little questioned that here such an *order of salvation* has been plainly revealed. No one who takes the pains to look studiously into the sacred Word but will find that, from the beginning to the present time, God's method of saving men has been, "not only by working in them individual personal religion, but by joining them together in a body, or family, or kingdom, or Church." Especially does this recognition of the Church, as a Divine organization and the sole medium of salvation, come out in the New Testament.

Turning to the sacred narrative of the marvellous events following the Personal Descent of the Holy Ghost, we meet this explicit language: "And the Lord added to the Church daily such as should be saved" (Acts ii. 47), *τοὺς σωζομένους*. The English version, "*should be saved*," is an evident mistranslation; and, making salvation something altogether future, something reached only in heaven, gives an entirely false view to St. Peter's assertion. The word is a present participle, indicating thus an active personal co-operation. Accordingly, a better translation would be, those *being saved;* those who, by their personal act, were *in the way of salvation.* Salvation being thus the personal appropriation of the great redemption actually at hand in the Church, the saved are here represented as those who *were added to it.* Deciding nothing, one way or the other, as to the question whether all these were originally saved, it only asserts, says Alford, "that they were *in the way* of salvation, when they were added to the Christian assembly." The same word, *σώθητε*, is used in the 40th verse. "Save yourselves from this untoward generation," is the first Gospel preacher's

earnest injunction to those who had taken part in our Lord's crucifixion. But how? By getting out from amongst that perverse race doomed to destruction, "renouncing Judaism, abandoning their prejudices, seeking admission into the Christian Church, and thus being saved from their sins by the washing of regeneration, and put into a *state* of salvation; whence, by the grace imparted under the Gospel, they might be *actually* saved both from the guilt and the power of sin."*

That the Church, in its ministry, offices, and sacraments, was thus appointed to come between the sinner and the Saviour, receives remarkable confirmation in the direction given by Christ personally to the trembling Paul. The cry, "Lord, what wilt Thou have me to do" (Acts ix. 6)? is at once recognized as the impulsive question of that man prostrated by overwhelming conviction. Here is the reality of that fond fancy, a sinner standing face to face with his Saviour. The sanguinary Paul finds himself in the very presence of the Personal Christ. "And the Lord said, I AM Jesus whom thou persecutest." There was no possibility of mistaking the Person who met him in his way of blood. Alluding to this very interview St. Paul afterwards said, "Last of all He (Christ) was seen of me also, as of one born out of due time" (1 Cor. xv. 8). Awed and trembling, the sinner recognized the Personal, present Saviour. But now what answer does Christ Himself return to the sinner's anxious inquiry? Is immediate pardon of his accumulated and crimson guilt granted? Does the Lord in person directly absolve him? Does the pretension of going direct to Christ receive from Him the seal of Highest endorsement? Does He set aside His own established order of grace? Does He dispense with His own ordinances? "Does He take back to Himself, even in this one instance, and for a special purpose, that which He had commissioned His visible Church to do in His name?"

Most important and instructive here, in their bearing on Church truth, are the Saviour's direction and the sinner's course. He

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* *Bloomfield's Greek Test. in loc.*

is the sinner's only Saviour. From Him alone all forgiveness must proceed. And He is there face to face with that subdued and crushed man, "to do this work, if it is to be done independently of the Church on earth." But so far from repudiating the ministry which He had put between the world and Himself and pouring contempt upon His own ordinances, by His own explicit act of recognition He puts the highest honor on the *order of salvation* He had Himself established. In the view of our radical Protestantism, what a mockery of that convicted man's feelings, making his confusion worse confounded, must have been our Lord's reply, "Arise, and go into the city, and it shall be told thee what thou must do" (Acts ix. 6)!

But it was by no means so to the trembling convert himself. In one of his own accounts of that turning incident in his life, he tells us, he was not slow to *obey* "the heavenly vision" (Acts xxvi. 19). Indeed, the unquestioning readiness, under the circumstances, with which he entered upon the course indicated, is one of the most refreshing features in that remarkable event. The Saviour had spoken, and the blind convert, heeding His word, quietly suffers himself to be led. And in what follows, this comes forward prominently, *the recognition of the Church as the Divine medium of salvation.* Men dream of salvation independent of the Church, and in no way connected with and mediated by its holy sacraments. Nothing in our day is more common and sad than this sundering of salvation from its clearly divinely-appointed order. The willing submission of this distinguished convert to the voice of Ananias, Christ's minister in the case, "Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord," is a withering, because Divine, rebuke to every pretension of the sort.

It was Christ who, by express direction, put the intervening ordinance between the sinner and Himself, the Saviour. "All that Ananias does and says to Paul is said and done in His name and by His authority. Perish forever before this act of Christ Himself every aspersion of man against the Holy Offices and Ministrations of the Visible Church of Christ here upon

earth! In and through Ananias Christ touched and healed him. Christ, the only Source of grace: Ananias, the visible channel of that grace. The waters of Baptism, the clay upon the eyes; Christ the power which says, *Be opened!*"*

The notional conception of Christianity, coming so far short of the grand and glorious reality, the prevailing one, too, it must be sadly admitted, in our reigning Protestantism, starts in a faulty view of the Person of Christ. The two are essentially related. Nothing is surer than is a Gnostic Christ to dissipate the whole idea of the Church into thin air, making it necessarily something altogether shadowy and visionary. The true Divine-human Christ, on the other hand, is just as certain to give us an organization alike Divine-human in its constitution; the supernatural again in the natural; the heavenly "treasure in earthen vessels" (2 Cor. iv. 7); a real constitution of gracious powers, answering for spiritual ends all that the constitution of outward nature is for mere natural ends; making in fact the only sphere where "the powers of the world to come" touch and lay hold, in any real way, on our common fallen life.

That view of Christ, accordingly, which reduces Him to the level simply of a teacher of truth gives us a corresponding one-sided and faulty conception of the Church. Had He been a teacher of truth only, of one order with the ancient prophets, nearer the truth, it may be, then, of necessity, Christianity can be nothing more than a system of doctrine, and His relation to it nothing beyond the mere formal relation of the founder to his particular school of philosophy, while man's only point of contact with Him and it must be exclusively of the understanding, an exercise purely of thought and memory. In this view, the Church necessarily becomes nothing more than a pedagogic institution, a sort of didactic arrangement, and preaching its main, if not its exclusive work; the sacra-

* "*The Conversion of St. Paul,*" *by Rev. George Jarvis Geer.*

ments only doing symbolically what more formally, and, as some would have it, is far more effectually done by the public ministrations of the Word.

But we have already learned, that Christ was far more than Plato or Aristotle, Confucius or Mohammed; far more than Moses and the Prophets; humanity's fresh Beginning, its regenerative Head, its second Adam; its new Life-Tree. This new life claims, and, through the Spirit, has made for itself a real constitution of grace, a constitution of spiritual forces to be sure, nevertheless substantial activities, as much so, nay, more so, than those even finding their actual embodiment in the natural world; "For the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. iv. 18). As a *life* it is not to be put off with the purely notional, mere signs and shadows, empty and unsatisfying crudities, the very mockery, if they be nothing worse, of the deepest needs of our nature. It claims for itself the actual presence and power still of all that Christ was in substance, standing in the warm bosom of quickening and nurturing forces of its own order. Hence, entering the world as the new life of humanity, Christianity has *incorporated* itself in the onflowing stream of history in a form answerable to its own end and necessities, making itself all that the Head intended it should be: the real depository of His own life, and the central power of the world onward.

The form of these mediatorial activities was no incidental thing; no lucky affair of chance; no happy hit of pious ingenuity merely, man's *contrivance* for the better cultivation of personal holiness; but a matter of Divine forethought and settlement. It was God who ordained the manifold forms of vegetable and animal life. These were in no sense the result of mere fortuity. It was God who gave to man his upright form; made him the up-looking one, with wonderful fitness called by the Greeks ὁ ἄνθρωπος, from ὁ ἄνω ὰθρων. Certainly his erectness, while all animals go with their head bent downward, is not to be put down to accident, nor the last reach of mere development. In the sphere of animated nature, it was God's crowning work. And so here. As this new life of the

race is no mere abstract and notional thing, its Author has given to it such a body as pleased Him. It was He who, by the Spirit, constituted the Church, the Mystical Body of His Son. The projection into time of all the resources of life and salvation originally comprehended in the person of His Incarnate Son, it is named the BODY of Christ; therefore, that objective, existing, and historical organization, by which we come into vital union and communion with this sole Source of Life. But of little account is the name of this constitution of grace, only so that we do not, in our conception of the Church, let go the blessed reality itself. The Saviour Himself calls it His Church (St. Matt. xvi. 18), and that characterizes the thing itself sufficiently for us: the appointed medium, first of ingrafting into this New Stock of humanity; and, secondly, the organ continually of spiritual strength and nourishment. Next then to the mediation of Christ, now carried forward on the glorious throne of His interceding nearness to the Father, is this other associated fact, of a like indispensable character, the mediation of the Church.

All this now will help us to a right conception of the Church: its constitution and the place it holds in the entire movement of grace.

Of primary importance is the question: Is the Church of the very essence of Christianity? or is it an adjunct simply? Does it enter as a constituent element into the economy of Redemption, its necessary form and order? or does it belong merely to the *proprieties of religion;* a convenient aid to devotion, a human expedient for the cultivation of piety? The inquiry, it is easily seen, goes to the very foundation of the whole immense interest. Its significance cannot well be overrated. The whole future of Christianity hangs upon it. Would that our radical Protestantism could so understand it, and make common cause in what so vitally concerns the very Gospel itself! But of this we have little hope at present, considering the madness of the times. "Prejudice and passion are deaf and blind."

The vital character of the issues at stake has thus very directly and earnestly been put by Dr. Nevin. "This, if we look at it rightly, is the question of questions for the subject before us, that on which turns the whole significance of the controversy concerning the Church. This is that last profound issue, towards which, whether with full consciousness or not, all other issues in the minds of men on the subject of the Church flow naturally as to their proper end, and in the bosom of which alone it is possible for them to be brought to any final and full solution. Accordingly as this question may be either affirmed or denied, all other questions appertaining to the Church-system will be found to retain or lose their interest. If the question be affirmed, and the only true and proper idea of the Church is held to be that which is expressed by such answer, it is easy to see how at once all points flowing from it, or depending upon it in any way, must acquire a corresponding solemnity of sense; how they must be considered no longer as things of curious and vain speculation merely, but as matters of deep practical import; how it must be felt, that instead of bearing to Christianity the relation simply of outward accidents or adiaphorous forms, they reach in truth to its inmost heart, and have to do with the deepest spiritualities of its life. Let the answer, on the contrary, fall the other way, so that the Church shall be held to be no necessary constituent of Christianity, but only an arrangement joined to it from without, and it becomes then just as easy to see, how at once all points connected with it must be shorn, to a corresponding extent, of their meaning and interest, and how it can never be anything more than pedantry at best to lay any great stress upon them, or make them the subject of earnest strife one way or another. It is a poor business surely to stickle for forms, where the whole idea is disowned which can make them to be of any force. Without faith in the mystery of the Church, as being the real bearer of heavenly and supernatural powers, to what can it amount to be zealous for the mere modes of its action, the mere circumstantials of its Constitution."*

* *Thoughts on the Church." Mer. Rev.*, 1858, p. 189.

Thus far this noble man who, against an amount of personal aspersion and low abuse which no man on either continent has been subjected to, has yet so earnestly and boldly grappled with the most vital questions of religion, the age, and humanity, leading many a tossed soul into a more solid and appreciative sense of the wholeness of God's one scheme of redemption. We make no apology for the long quotation. It puts the whole subject before us in its true and only defensible aspect.

The Incarnation, we have already seen, was a reality on both sides. No Gnostic phantom or dream, a mere passing wonder, but of permanent force in the world, taking hold of its deepest life, it necessarily *presupposed* from the start, a wider sphere of activity than the bodily and local presence of Christ. His bodily disappearance, as just stated, was in fact but to make room for the Incarnation, in its true dynamic character, to enter upon the perpetual fulfillment of its own end, under its widest, most extended and enduring form. Not this, however, by the discrowning of Christ in the enthronement of an entirely new and separate power, but the continuation of His own mission under its only possible historical and most efficient form. Hence, the mystery of the Incarnation looking to, is, in due time, followed by a second mystery, the abiding presence of the Holy Ghost in the world, in the one Holy Catholic Church, the Home of His own choosing and making. The Pentecostal miracle is no displacement of Bethlehem's antecedent mystery, but this ever-widening and enduring mission of the Spirit is only to be taken as its own proper complement and last result. The very least then that can be said of this succeeding mystery is, that it is the perpetuation in the very bosom of the world's life of the coming of the Son of God in the flesh, under its own proper supernatural character and form.

This much is clearly evident from the constitution of the Church itself. It is not *autochthonic;* sprang not, in any sense or to any degree, out of the order of mere nature, but is wholly above it and distinct from it. Like its living Head and Founder, it is Divine-human. Not purely Divine, and so an order of

life and grace on the outside completely of humanity for whose benefit the whole economy itself was instituted; nor purely human, as standing wholly in the popular will, and thus of one order entirely with beneficial associations among men, a sort of *club*, having only a serious object in view, but resting on no superior authority, and challenging no greater respect. The elimination of the supernatural here, to any extent, vitiates the whole idea of the Church, and prepares the way for, and does itself at last issue in the baldest infidelity; as in the case of the Quakers, for instance, eliminating the sacramental (Divine), and making all stand in their *Inward Light* theory, while of a long time the whole system has been falling into the most rampant and undisguised Unitarianism, the denial *in toto* that Jesus Christ, God's Son, has come in the flesh. Here again we have the Divine in the human, the complex of the Divine Spirit and man's soul, needing and yearning for re-union with God, its only solid rest and comfort; the meeting-point of Divine grace and its human subject; a Divine organization standing indeed in the bosom of human society, but perpetuated and extended by Divine (sacramental) acts administered by consecrated human instrumentalities.

The old creation took its organized beginning in the Spirit's movement on the face of the formless deep; and, lo, order and beauty sprang out of that dark chaotic world (Gen. i. 2).* The New Creation found its mysterious beginning in the Lord's miraculous conception, the overshadowing of the Virgin by the

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* "Spirit moved (*hovered lovingly*, cf. Deut. xxxii. 11) on the face of the waters." This passage clearly ascribes the animating process of creation to the Third Person of the Godhead—τὸ Πνεῦμα τὸ ἅγιον τὸ Κύριον, τὸ ζωοποιόν of the Nicene Creed. Milton thus gives expression to the exact meaning:

> "Thou from the first
> Wast present, and with mighty wings outspread
> Dove-like sat'st brooding on the vast abyss,
> And mad'st it pregnant."—*Book I.*

> "Darkness profound
> Cover'd th' abyss; but on the wat'ry calm
> His brooding wings the Spirit of God outspread,
> And vital virtue infused and vital warmth
> Throughout the fluid mass."—*Book VII.*

Holy Ghost (St. Luke i. 35.) "The Logos becomes incarnate, but the Holy Spirit is employed in preparing Him a habitation in the womb of the Virgin Mary." On the day of Pentecost we have a like miraculous movement on the face of redeemed humanity; and, lo, in the dark world of sin and death, springs into actual being that kingdom of Life and Light, which shall be without limit and without end (Acts ii. 1-2). Here again the coming up from below, under its very highest form, is, of necessity, complemented and crowned by what comes down from above. This was a fresh Creational act from the Divine centre.*

The result of this movement of the Spirit is a permanent work—the supernatural fact of the Church. Hitherto the Spirit had without measure dwelt in Christ. But now, with self-released freedom, He goes forth to an enlarged and ever-enlarging sphere of activity. The forces of redemption enter into the actual flow of history in an abiding and self-organizing form. The Spirit chooses and constitutes for Himself His home on earth, the one sphere of His life-giving operations, from its germinal beginning, in the one Baptism for the remission of sin, unto the Saint's full and final glorification in the Life-Everlasting. In the world since the day of Pentecost, yet is He not in it in any vague, diffusive form, like the atmosphere, like the wind, to which in the memorable words of Christ, He is compared, but only in this one particular, the mysteriousness of His operations, "lying beyond human consciousness." The Church is His perpetual home and abode, the Self-designated sphere of His continual presence and power among men.

Thus the Product and Home of the Spirit, it necessarily follows, that the Church is of the very essence of Christianity; a constituent part of the one great "Mystery of Godliness;"

* "The Church is the evidence of the Holy Ghost's presence among men. Before the Incarnation He wrought unseen, and by no revealed law of His operations. Now He has assumed the Mystical Body as the *visible incorporation* of His presence, and the revealed channel of His grace. The Visible Church is a creation so evidently Divine, and its endowments are so visibly supernatural, that it can be referred to no cause, or origin below God." *Temporal Mission of the Holy Ghost; by Archbishop Manning;* p. 77.

nay, further still, the necessary corporate form under which alone that personal comprehension of "the powers of the world to come" may be said, if at all in any real way, to be actually present in the world through all time. Under this alone adequate and satisfactory view, the Church comes to be "the actual presence of the New Creation in Christ Jesus among men, comprising in itself all the supernatural powers which were introduced into the world by the Incarnation." And like that One supernatural fact, God's Personal approach to man *in* man, our conception of the Church only comports with the Divine reality itself, when it is apprehended and regarded as the sole organ of salvation where Christ, by the Spirit, continually approaches man with the reality of His grace, and man appropriates, in the full power of faith, what He gives in the sacraments of His own ordaining, themselves the very media thus of union and communion with Christ, the living Stock of the new humanity, being God's doings to man, not man's doings to God; God communicating of Himself, man appropriating.

All the offices of the Church partake necessarily of this same supernatural character. The ministry, for instance, is a *Christian* ministry. The office is such only because of its Divine origin, springing directly from the bosom of this new order of life and power starting in Christ. It could not possibly be such, if it started out from the human will merely, as expressed by congregational selection and appointment. No man can at will take up the office. It cannot be self-assumed, just as little as it can be congregationally conferred. Ministers are not in any such mechanical way, either the creatures or the representatives of the people. They are the representatives and ambassadors of Christ, and they are such only by His commission. The office thus stands in the Church by Divine authority; and no one can be rightly invested with its exercise, but in the full order of that same authority. Flowing out from Christ, the ripe fruit of His Resurrection-life (St. Matt. xxviii. 18–20; St. Mark xvi. 14, 15), His Ascension-gift (Eph. iv. 8, 11), and an essential part of the great Apos-

tolic Commission, ordination means something, and does something for the man thus solemnly set apart to this holy work.*

And so the acts of the ministry. They are sacramental (Divine) acts; *God's dealings* with man. They carry with them the power, as they are wrought by the authority, of Christ. They are as though He were the direct personal actor. Hence, Baptism is a supernatural act, taking hold on the unseen world. It is a spiritual reality; not an empty form; not a Gnostic fiction; not a painted ship on painted water; but a soul washed and sanctified with the Holy Ghost, and received into the Ark of Christ's Church, that being steadfast in faith, joyful in hope, and rooted in charity, may so pass the waves of this troublesome world, as finally to come to the land of everlasting life.† As a sacramental (Divine) act, it does actually all it contemplates: seals, or conveys, as well as signifies the grace of Christ. It is the actual, not merely symbolical, ingrafting, or incorporation of the child of nature into Christ; his New Birth, the initial point of conjunction with the second Adam, the Head of the new humanity. Thus Christ, by the power of the Holy Ghost, is born in us, as previously He

* Beecher profanely shows himself to be all wrong here, and wanting altogether in any proper sense of the holy office he bears among men. The theory on which "*clergymen are built,*" which he holds to be the correct one, is that of *maternal* ordination! "It is held that a man may, moved by his own good sense, by his own moral aptitudes, become a teacher of moral ideas in a community. He is not endowed with any gifts, besides those which belong to any other man of mark or make. And the fact that he becomes a moral teacher gives him no special divine power. No special grace passes over into him, either by the touch of priestly hands, or through any long channel derived from the Apostles. He is what he is by the grace of God in the *ordinance of his birth*, and in the processes of his education—just that. And he derives just as much power as he can exert—not a bit more, and not a bit less. He is just like another man. Call up a layman that is his equal in intelligence, that is his equal in moral power, with his simplicity, sincerity, and directness, that layman is just as much as he is. There is nothing in ordination; there is nothing in the imposition of hands. *God's ordination lies in birth.* That is the grand ordination. * * * *My mother ordained me.* God sent her to be my ordaining power!!!" *Beecher's Sermons. First Series*, 1868–9, *pp.* 307, 312. Could anything well be more impudent and profane! *Blasphemia execrabilis!!*

† From the Baptismal prayer in the "Order of Worship." Translated by Luther in 1523, from an ancient Latin form, and from his "Baptismal Book," transferred to the English Prayer Book of 1549.

had been, by the same supernatural power, in the womb of the Virgin Mary (St. Luke i. 35), the Church serving perpetually the office of the Virgin-mother,* according to St. Paul's full idea, "the Mother of us all" (Gal. iv. 26), and the Psalmist's antecedent one in reference even to ancient Zion (Ps. lxxxvii. 5), "It shall be said, This and that man was *born in her.*"

And so the office of Holy Communion. It is the Self-communicating act of Christ. He gives Himself in it—His glorified corporeity. So He tells us: The bread is *His* body; the cup is *His* blood. To deny this is to empty this sacrament of all living, gracious significance. The Lord's own words, without gloss or comment, ought certainly to be sufficient here. In His anticipatory exposition of the Eucharist, this clear declaration as to its being a means of union between the receiver and Himself occurs: "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him" (St. John vi. 56). St. Paul alike explicitly affirms it to be the actual communication of Christ Himself; and this, not in a figure, but in His deepest substance. The interrogative form in which it is put, is only the fullest and strongest affirmation of the truth: "The cup of blessing which we bless, is it not the communion, *i. e.* communication (*κοινωνία*) of the blood of Christ? The bread which we break, is it not the communion (*κοινωνία*, again,) of the body of Christ" (1 Cor. x. 16)?

The Divine Presence in the Eucharist depends not upon the communicant's state of mind. It is an independent fact. Not by human thought, or memory, or will, or faith, any mere mental exercise, is Christ put into the Eucharistical transaction. He is there by the sacramental (Divine) act of consecration, through the Spirit. Faith is only the soul's eye-sight by which His presence is realized, and the full benefits of His grace, actually at hand, individually secured. Not the Divine Presence, but only the actual benefit of the Holy Communion is mediated by faith. "The benefit is great, if with a true penitent heart and lively faith we receive that Holy Sacrament;

* On Eph. v. 30–32, Alford makes this comment, "He is the *ἀνδρωτος* in the Apostle's view here, the Church is the *γυνή*."

for then we spiritually eat the flesh of Christ, and drink His blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us. The union thus spoken of in such solemn tones is not a mental conformity of opinion, sympathy, and will, although these necessarily result from it, but it is a real and actual incorporation of the spiritual portion of man's nature with the Sacramental Body and Blood of Christ, and hence with Christ Himself. Such an act of incorporation is initiated in Holy Baptism, by which the foundation of spiritual life is laid; and it is ever being renewed, strengthened and perfected in the Holy Communion by which the superstructure of spiritual life is built up in the soul."*

Why there should be such an outcry against the sacraments actually doing and conveying what they purpose, it is hard to understand. Are they not *mysteries?*† and do they not stand on the same level precisely with the great "Mystery of Godliness;"—the ground of all subsequent mysteries in the same supernatural order of grace—and of which they are necessary constituent parts? We cannot withhold these other sentences from the book just cited: "When a perfect and unimpeded spiritual intercourse was to be renewed between the Creator and His fallen creatures, God, who 'is a Spirit,' took upon Him a bodily nature, and by means of it became a Mediator, through

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* *The Annotated Book of Common Prayer, Edited by Rev. John Henry Blunt, F.S.A.*, 1869, p. 157.

† Μυστήριον always carries along with it the idea of something hidden from man until God reveals it; "something into which one must be *initiated*, something of itself not obvious and above human insight" (Robinson). St. Paul uses the word strictly in the sense of "something passing human comprehension, but revealed as a portion of the Divine dealings." Thus the mysterious relation of Christ to His Church, of which *marriage* is but a faint resemblance, is designated by the word μυστήριον. And though not a Sacrament in the strict sense, as contended by the Romanists, yet the very fact of its being compared by an inspired writer to such a mystery, gives to marriage a *sacramental* character, and places it on holier and higher grounds than is generally admitted. And the use of this same word, in speaking of the Incarnation and the Sacraments, respectively, shows that, in the mind of the early Church, the latter, alike with the former, belonged to the *mysteries* of our Christian Faith. Thus Isidore: "These (Baptism and Holy Communion) are called Sacraments, because under the covering of bodily things the power of God secretly worketh the salvation, which lieth in them. Whence from their hidden and sacred virtues they are called Sacraments." Again, "It is called in Greek μυστήριον, a mystery, because it hath a *secret and hidden dispensation.*"

whom that intercourse could be originated and maintained. For the particular application, also, of the benefits of His mediation, Christ ordained Sacraments, which are outward and visible signs endowed with the capacity of conveying inward and spiritual grace to the soul through the organs of the body." With this correspond in full these words from the answer to *Ques.* 75, of the Heidelberg Catechism: "That He feeds and nourishes my soul to everlasting life, with His crucified Body and shed Blood, as assuredly as I receive from the hands of the minister and taste with my mouth the bread and cup of the Lord, as certain signs of the Body and Blood of Christ." And to this we yet add these words from the Post-Communion prayer in the Order of Worship: * * * "in vouchsafing to feed us, through these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; assuring us thereby that we are very members incorporate in the Mystical Body of Thy Son."

We have not space now to enter further into this wide branch of the subject. Nor, considering all that has been said, is this deemed necessary. It will form a proper conclusion to the article to indicate, briefly, the relation of the Creed to the whole subject of Organic Redemption.

The Apostles' Creed, the archetypal symbol of Christian truth, corresponds throughout with this organic order and sense of Christianity. Every earnest mind, coming to it with any conscientious study, must see that the articles stand in each other as constituent, consecutive and necessary parts, like branches in the same grand trunk. The progress made here, is not that of isolated and separate truths accumulated and added, one by one, but inherent necessity, one article making room for the succeeding one, and necessitating it for its own completion and proper sense. Accordingly, its progress is not that of *logical* necessity merely. That, indeed; but far more also than that, the progress of *organic structure and outgrowth.* It is itself ruled by the antecedent objective progress of the Gospel. And just because it is itself thus inflexibly regulated, in the arrangement of its own articles, by this antecedent order

of supernatural facts, it is for Christian faith, in all times, formative in its character, the old but ever fresh *regula fidei.*

The Creed is thus an organic unit; grew, was not made. It gives us not only the true order, but the wholeness of faith. The articles are not separable nor transposable at the arbitrary will and judgment of the individual. Each, and each in the very order it there takes, is necessary to the integrity of the whole. No man, without marring and seriously mutilating its consecutive scheme, can drop out a single article, as for instance, that of the Church, or give it some other place. Any hand laid, in any such Vandal style, upon it, destroys not only the harmony of its parts, but just as effectually also its unity and completeness. The wholeness of faith requires each article, and each article in the place precisely where it comes forward in the Creed itself. The one flowing essentially out from the one immediately preceding, they have come to stand organically and indissolubly connected. In the briefest possible compass and the proper consecutive order, the Creed gives us, from first to last, the *whole range* of the Christian Redemption.

The doctrine of the Church, it follows, is here in no merely loose and incidental way. It finds its place just where it does, because the whole manward movement of God's grace had antecedently taken precisely this order and form. The sublime order of fact makes here the order of faith. In this particular the order of faith is not ruled, it is easily seen, by mere logical necessity, but a necessity itself anterior to and deeper than mere logic—the organic onflow of Christianity, the objective historical progress of the Gospel itself. It stands thus itself the constituent connecting link between all that goes before and all that follows after, onward to the Life Everlasting. It is not, therefore, to be dropped out as a thing of small moment in itself, and something which may readily be dispensed with altogether, without any material damage to individual spiritual interests. He who says so, has little sense of the necessary order of salvation, as brought before us in the Divine word itself.

Finding its place in the Creed, as a constituent part of the "Mystery of Godliness," the Church challenges our faith equally along with the several articles which, in their due order

and process, had gone before. Itself a mystery, it stands along side of that Mystery of mysteries, the Son of God come in the flesh, as an object of faith. Let no one then persist in the slander, that in the Church-system there is no room for faith. Among subjective emotions faith has its own proper and necessary office. It is, in Divine realities, the apprehending and appropriating power of the soul. But faith also has its own full, round order. It is not faith in God alone, nor Christ alone, nor the Holy Ghost alone, but faith also in the Church, its mediating and grace-communicating office. It commences: I believe in God the Father; in Christ, His Divine-human person, following the whole order of His tried but triumphant life; in the Holy Ghost, His office and work, constituting the world of grace; in the Church, the actual presence of that Higher Life, and its mediating order; in the forgiveness of sin as flowing necessarily through the Church, and not a purely notional thing; in the resurrection of the body, the outworking and last result of that Higher Life; and ending gloriously with the Life Everlasting, the believer's free, full, uninterrupted and face to face communion with God.

Not a single article can here be eliminated, and just as little as any, the article of the Holy Catholic Church. Let no one then dream of salvation in its repudiation and contempt. No more than the others, is it to be brought to the bar of mere reason and common sense. With them, it too, is an object of faith. And in the great matter of justification itself, faith, shorn of its proper contents, is comparatively weak and worthless, if it take not the order and form prescribed in that venerated symbol of the primitive Church, containing "THE ARTICLES OF OUR CATHOLIC UNDOUBTED CHRISTIAN FAITH."

We had intended, in the way of addenda, giving some quotations from the most eminent of the primitive Fathers, with one voice emphasizing the objective, sacramental and positive side, showing that, from Clement of Rome (A. D. 100), whose idea of the Church is that of organic life, "each member of the body discharging the functions assigned it by the Head,"*

* *First Epistle, chapters* 37, 42.

onward, by definitions becoming ever fuller, clearer and stronger, this organic, objective and historical conception of Christianity was the original and uniform sense. But we must abandon, for the present at least, all purpose of the kind. Our article has already exceeded the limits originally designed.

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## ART. II.—ORIGEN.

BY ALEX. HARRIS, LANCASTER, PA.

THE speculative systems of antiquity convinced the reason of the world, that the heathen religions of Greece and Rome deduced their origin from fabulous sources. Only the uneducated remained any longer believers in a system of myths that had been battled from the days of the Sophists, and which had completely received its death-blows in the dialectics of the Stoic, Platonic and Peripatetic schools. That death is an eternal sleep was promulgated by Epicurus and his followers, and the learned had come very generally to accept this as a truth that, though melancholy, was nevertheless the fate of man. With Pythagoras and Plato a metempsychosis was substituted, little accordant however with the earnest longings of the mind for future existence; but the remorseless logic of these philosophers would not permit that to live in the future that had not existed in the past. If the soul is to exist to eternity it must, say they, have existed from eternity, and be a part of the great uncreated soul which pervades everything and underlies all existence. Out of this eternal soul which they styled God, human souls flowed forth and united with their respective bodies, and upon the dissolution of the body would again be absorbed into the soul-unity of existence. Individual consciousness, according to the teachings of this heartless theory, was forever blotted out; the frail bark of humanity simply emptied its soul contents into the primeval ocean of spirit, and the life of man became, therefore, but a flicker, and future existence for him but a dream. Religion in fine under such teaching be-

came a scoff and a by-word, not only in the schools of the philosophers, but among all classes where investigation had penetrated; and the pens of a Lucretius and a Lucian were freely employed in scathing the superstitions of the vulgar, and in bringing the common, illiterate opinions into the most general disrepute and ridicule.

The result reached, however, by all the different conflicting philosophic schools, was but simple negation, and they were far from the attainment of that objective truth which is necessary to satisfy the heart of humanity. This was reserved for the Prophet of Galilee, who came in the fullness of time to lay the foundations of a religion that should claim the allegiance of the learned as well as the unlearned. This religion emanating, however, from Judea, a country, in which in the estimation of heathen Sages, all superstition centered, was not calculated speedily to attract men firmly fixed in their systems of thinking, and who regarded everything savoring of the supernatural as tainted with priestcraft and imposture.

The expanding consciousness of Judaism and Platonism met in Philo, the Jew, about the period of the proclamation of the new dispensation, and the underlying truths that had existed in the world in all systems of belief, whether human or revealed, were reconciled and given forth by this Jewish philosopher for the first time, and then it began to be perceived that the aspirations of mankind and the truths of the Jewish system harmonized. The *Wisdom* of Solomon and the *Logos* of Philo, found an accord in the enlightened conceptions of the Alexandrian Philo. This philosopher, deeply imbued in the speculations of Plato, and also thoroughly read in the different branches of the Jewish theology, recognized in the book of Revelation a higher truth than the mere letter of Scripture, and that this truth had been imparted to human consciousness by the Logos, or the divine reason that existed in the bosom of the Creator before all ages. Greek philosophy was now for the first time penetrated, and it was perceived that instead of its results proving destructive to religion, a germ existed in it that but required a proper soil in order to its growth. A new leaven was cast into

the basin of reasoning intellect, and a fermentation began that was destined ere long to purify the whole philosophic world. A divine philosopher, the man of Nazareth, had appeared and given utterance to truths that the wisest Sages of antiquity had but faintly surmised, and now instead of indiscriminately consigning the new doctrines to the regions of the fabulous, as they had done with the heathen myths, many dialecticians began to inquire into all the mysteries of a system that so approved itself to their reason.

One of the earliest advances on the part of the reasoning mind was that made by the Gnostics, who are with great propriety termed the speculative philosophers of their time. These are believed by many to have started up as early as the apostolic age, their name seemingly being imported in certain expressions of the apostle Paul in his epistle to Timothy, and also in that to the Colossians. It was but simply, however, a transfer to the vocabulary and parties of the Church of that distinction that had long obtained in the world of Greek thought; the distinction between the *Gnosis*, the religion of knowledge, and the faith of the multitude, (*πίστις τῶν πολλῶν.*) In this aspect Christianity was already recognized as a new system of philosophy which was one step already towards its establishment in the estimation of the learned. These were attracted towards it from this view of it, and some of them when they became fully indoctrinated into its precepts, laid the more and more their philosophical conceptions of it aside.

But the great task of moulding the system of Christianity into an organized and philosophical form; of educating the Greek intellect up to the fullest conception of it as a revelation from on high; and of making the truths of faith and reason harmonize, was reserved for the Alexandrian school of Christians represented in Justin Martyr, Clement and Origen. The skeptical Greek philosophy could alone be combated by those versed in Grecian learning, but, that this was successfully accomplished seems fully demonstrated in the developments of history. The attitude maintained by the greatest of the Alexandrian teachers, Origen, in the gigantic contest between faith and reason we propose at present somewhat to unfold.

In order to form a correct estimate of this great teacher, the place in which he was born, the age in which he lived, and the prevailing tone of opinion must be taken into consideration. Alexandria was at that time the principal seat of Grecian culture. In this city were by far more of mere learning and knowledge than had ever before been in Greece, but much less genius. The Alexandrian scholars were mostly philologists and eclectic philosophers, and their philosophy a compound of the Oriental and Grecian systems had more surface than depth. The theosophic and Gnostic mode of speculation was teaching many Pagans to contemplate subjects kindred with some of the more mysterious truths of revelation. Stoicism, and the system of Pythagoras as modified by Platonism were prevalent at Alexandria, in both of which sensual delights were despised, and self-denial diligently inculcated. Judaism in this city had long before assumed the same ascetic form, and the Oriental systems of philosophy that were then zealously taught contained within them the fundamental principles of Brahminism.

Egypt at this time was a second India, in which Pagans, Jews, and Christians were nearly agreed in sentiment with respect to the practice of austerities. It was not difficult to make the words of Christ and His Apostles in certain passages of Scripture, if literally interpreted, or rather perverted, support such a theory of virtue. Maimonides, the Jew, had there taught "that he who would understand the law, must live on bread and water, sleep on the ground, lead an austere life, and devote all his time to study."

In the midst of such opinions Origen enters the arena on the side of revelation. This, the greatest intellect who had as yet been arrayed on the side of the Christians, stood almost isolated and alone in the midst of systems of speculation that had for centuries enchained the mind and reason of the world. It is not to be expected that we shall in him be able to present a Church advocate as genuine and free from the dross of antiquity as later ages produced. The Christian consciousness of the third century was but in a process of development, and it required more than one age to round it into a symmetrical con-

tour freed from all the entanglements of error and sophistry. Remembering the age in which Origen lived, as also his surroundings, it may well be admitted that he performed, with all his mistakes and short-comings, a noble part in the construction and solidification of the Christian Church, and to him is justly due the credit of being styled the father and founder of Church theology. But for Origen and the Alexandrian school, it is exceedingly problematical if the Church should at least for long ages have succeeded in establishing in an enlightened public opinion the fundamental principles of revelation. It might of course have lingered amongst the illiterate, and dragged on its existence in the midst of persecutions and contempt; but its full enthronement upon the seat of human reason was chiefly brought about by the labors of Clement of Alexandria, and Origen, his great disciple.

Justin Martyr was the harbinger of a pure Christian philosophy. In his writings we meet with noble suggestions, especially in his idea of the λογος σπερματικός, which shows a perception of the unity of all philosophic truth. With him, however, Christianity was rather regarded as a fuller revelation of doctrines already known in part by the ancient mind than of a central supernatural fact of redemption. He was the first to develop the idea of the Logos as the ground of the prologue to the Gospel of John. But it is when we turn from the cruder reasonings of Justin to the works of Clement and Origen, that the richest development is perceived. Filled with the spirit of Christian faith, while immersed in the atmosphere of Greek genius, these writings are a mine of precious metal as yet in the ore, but piercing the soil everywhere with broad veins, and the very sand heavy and shining with grains of golden wisdom. The works of these authors are, however, simply what Clement called his *Stromata*, materials for a doctrinal edifice. It is not their views on particular doctrines, but the fundamental ground they assumed as regards the relation of Christianity to reason, by which their importance is to be estimated.

While Justin Martyr, and Clement of Alexandria were originally Platonic philosophers who embraced Christianity as

a new light sent forth in the world, Origen on the contrary was born of Christian parents who carefully instructed him in the Holy Scriptures, and caused him to commit daily portions of them to memory. In his youth he evinced his intellectual superiority by frequently propounding to his father questions as regards the hidden sense of Scripture, which Leonidas being unable to solve, urged him that he content himself with the words without so much searching after hidden signification. The father, although seemingly desirous of checking the inquiring disposition of his son, was anything but displeased therewith, as it is related of him, that oft sitting beside his sleeping boy, he would reverently kiss his bared bosom as being a chosen temple of the Holy Ghost. The pious instruction of home in his case was of lasting effect, and acted in after years to a certain extent as a check on the too intellectual tendency of his later studies. He was at first a pupil of Clement, who was head of the catechetical establishment at Alexandria, and afterwards he entered the philosophical school of the founder of Eclecticism, Ammonias Sacras, which was frequented both by Pagans and Christians. In his early years the religion of the heart was uppermost with Origen, and the system of the ascetics greatly influenced his actions. Supposing that the gospels and epistles coincided with the prevalent notions then current among different parties at Alexandria, as above stated, as regards ascetic observances, he followed these instructions to the letter. He contented himself with one coat, went barefooted for several years, and studiously avoided the use of wine or anything else that would minister to sensual desire. After the laborious task of the day, which he as a teacher performed, he was in the habit of spending most of the night in the study of the Scriptures, and then threw himself upon the floor and indulged in a brief repose. The weight he attached to the literal import of Scripture may be inferred from the indiscreet act of self-mutilation, *more Sacerdotum Cybelles.** Of this

* The correctness of this fact has recently been called in question by Schnitzer in his Origenes ueber die grundlehren der glaubensweissenschaft, and also by Ferdinand Christian Baur, the celebrated founder of the Tubingen School of German Biblical criticism.

false step he in after years used the following language. "I who once knew Christ the Divine Logos, only according to the flesh and the letter, now no longer know Him so." As somewhat explanatory of an act that seems almost incredible, let it be borne in mind that a theory of morals and practice obtained at Alexandria, that can fully account for the truth of the alleged self-mutilation. To such an extent did the practice referred to prevail near the end of the second century, that the Sovereign of Edessa was obliged to prohibit it by law. For the same reason did the Apostolic Canons and the Council of Nice exclude eunuchs from the gospel ministry. Two well known classes of heathen priests, *erant castrati.* Ministers of state were often such, and in the time of Septimus Severus a single courtier had a hundred eunuchs in his house. Even at a later period Chrysostom had occasion openly to oppose and condemn this custom.

It is not within the scope of the present article to follow Origen through the meandering scenes of a busy life, but simply to present the leading features that characterize him as a doctrinal expounder of the Church. As head of the catechetical school of Alexandria, he attracted auditors from all quarters. Many of his hearers being Heretics and Pagans of philosophical education, entered into discussion with him on religious topics, and he was as a consequence necessitated to study thoroughly the various systems of those who differed with him, in order to be able to give an answer for the faith that he held. In this manner was it that he became so conversant with the tenets and opinions of the different philosophical systems of the day.

But it is rather as a voluminous writer, collector and expounder of Sacred Scripture, that Origen stands pre-eminent. In this sphere, he was deserving of the surname *Adamantius* which was conferred upon him on account of his invincible perseverance and patience in his labors. The execution of the Hexapla was one of the great labors of this Church teacher, that laid the foundation for a critical study of the sacred text, and this work served as the arsenal from which he and his followers

obtained their weapons in their controversies with the heretics and the heathen philosophers.* His two most celebrated works are his *Contra Celsum*, and *De Principiis*, the latter of which exists only in the Latin translation of Rufinus.† His commentaries on the Scriptures evince great research and wonderful ingenuity. The other writings of Origen consisted of Scholia and Homilies, the former of which are all lost, and a great part of the latter as likewise a considerable portion of his commentaries. The translator of the most of his extant writings, Rufinus, was unfortunately one of an order to whom the "nec verbum verbo curabeis reddere," was an injunction wholly superfluous. We are very greatly at his mercy. In his prologue to his version of Origen's Commentary on the Romans, he piques himself as having supplied many deficiencies in the Homilies, which he says were delivered by Origen, "with a view rather to edification than to full explanation of the text," and on his having completely discussed many points upon which Origen had merely touched. Thus, in the absence of the original Greek, we cannot say whether we are reading the words of Origen or those of his too officious admirer. And yet while some have been ready on this account to condemn nearly all these versions as spurious, this opinion is not sustained by a sound criticism. Origen wielded, according to the testimony of ancient authors, a very prolific pen. Epiphanius and Rufinus state that he wrote six thousand volumes, a number utterly incredible did we not remember that the separate homilies and parts of the larger treatises were in that age reckoned as a volume.

Again, in endeavoring to form an estimate of the opinions of Origen, it becomes necessary to inquire into the forms of thinking that prevailed in the philosophical schools of his time. The double system that he made use of, the *esoteric* and the *exoteric*,

* Montfaucon imagined this work to have consisted of sixty large volumes. It is believed to have perished with the library of Cæsarea in the year 653. Nothing of it remains save some fragments.

† The text is believed to have been corrupted by this translator, and it is uncertain, therefore, whether the real opinions of Origen are obtained from it or not.

should constantly be kept in view as some explanation for many inconsistencies that appear in his writings. This form of instruction was no invention of Origen. It had been current amongst the ancient Druids and Egyptians, and was also adopted by Pythagoras and Plato, and the Greek philosophers in general. The great truths of the Gospel he taught plainly to the many; but very different was the exposition of such truths with which he favored the initiated and the learned few. The elaborate treatise abounded accordingly in philosophical speculation, and in hazardous attempts to explain the inexplicable. It was from works of this character principally, that his enemies derived matter for their charges against him; while his partisans have resorted in his defence to his exoterical writings. Those who have assailed him have too often forgotten the diffidence with which he put forth his opinions on more abstruse and difficult points, delivering them commonly as so much hypothesis, as views which he desired others after examination to adopt or reject as they saw proper, and which he himself was ready to abandon at any time, for such as should be found more in accordance with truth. Without, therefore, constantly bearing in mind the *duplex instructio*, it would seem as if the lines of Horace were applicable to him.

> Quo teneam vultus mutantem Protea nodo?
> Quod petit, spernit, repetit quod nuper omisit,
> Diruit, ædificat, mutat quadrata rotundis.

It may be too harsh to assert of Origen, that in his explanations of Scripture, he entirely expounded it esoterically and exoterically as a Jamblicus would explain the myths of the Pagan mythology. In his estimate, all Scripture was a letting down of the infinitely exalted, heavenly Spirit to human form, or rather that it was a humanization of the divine Logos. The highest problem therefore for him, in the exposition of Scripture, was to transfuse the gospel of spirit, and to endeavor to rise from the earthly appearance of sense into the gospel of the incarnate Word and to spiritual fellowship with Him. An analogy existed, as he thought, between Holy Scripture, as the work of God, and the whole creation as proceeding from the same omnipotent archi-

tect. The following from his pen clearly expresses this: "We ought not to be surprised, if the superhuman character of the thought does not to the unlearned, immediately become obvious in every text of Scripture; for even in the works of Providence which embrace the world, some things reveal themselves as such works of Providence in the clearest manner, whilst others are so obscure as to leave room for the admission of unbelief in a God who governs all with inexpressible wisdom and power. But as we do not quarrel with Providence on account of those things we do not understand, if we are but truly convinced that such a providence exists; so neither can we doubt the divinity which pervades the whole body of the Sacred Scriptures, because our weakness is incompetent to trace in each declaration that hidden glory of the doctrines which is veiled under the simplicity of the expression; for we have the treasure in earthen vessels."

The literal sense of Scripture was never fully abandoned by Origen; yet after his passage over from the *Pistis* to the *Gnosis* the letter of Scripture was of little consequence in his estimation. There were many passages of the Sacred text, the literal sense of which in his estimation could not be defended. Even, in his view, the reformation of life was inferior to the higher speculative aims, and was, as he believed, simply designed for the mass of believers who were as yet incapable of any thing higher. Interpretation of Scripture to carry out its noblest object must aim, above all else, to communicate spiritual truths to the spiritual men who were competent to understand them, the Gnostici. Those truths related as he supposed to the following questions: "*First*, concerning God, what is the nature of His only begotten Son, and in what sense is He the Son of God; for what reason did He condescend to enter into human nature, what effect resulted from this act, and on what beings, and when does it reach them? *Secondly*, concerning the higher kinds of rational beings who have fallen from the state of bliss, and of the causes of their fall; of the different kinds of souls, and whence their differences arise? *Thirdly*, concerning the world, what it is, and why created; whence the existence of so

much evil on the earth, and whether it exists on the earth only, or is to be found in other parts of creation?"

All history and all legislation with regard to merely earthly relations, he therefore explained as being the symbolical veil of a higher history of the spiritual world, and of higher laws relating to a spiritual life. Thus the higher and the subordinate ends of Scripture were united; the higher truths were veiled under a letter suited for the instruction of the multitude. "The mass of genuine and simple believers," says Origen, "testify to the utility, even of this inferior understanding of the Scriptures." Besides these two senses of Scripture, Origen held another, intermediate between the two former, and suited to the capacity of those who had not as yet attained to the highest contemplation of the spirit. In this three-fold sense of Scripture, he regarded it as in a Platonic view a man. For as man, according to Plato, consists of three parts, a body, a sensitive soul, and a rational soul; so also the Sacred books have a triple sense, a body or a historical and grammatical sense, a soul or a moral sense, and lastly a spirit or a mystical and spiritual sense.

The allegorical method of explaining Scripture by Origen, which had been used by Philo the Jew, and Clement of Alexandria, was also made use of by Ammonius, the founder of Neo Platonism, and his followers in their interpretation of Homer, Hesiod, and the entire history of the Pagan deities. By the one, allegory was applied to the Scripture, and by the other, to the interpretation of the heathen myths. Both derived it from the same philosophical sources. The leading object that Ammonius had in view was, to bring about a reconciliation of all the philosophical sects, Greeks as well as Barbarians, and also a harmony of all religions, even of Christianity and Heathenism. By means of allegory he attempted to bring all sects into complete harmony, by showing that only minor differences existed between them, and that in the main they agreed. From the whole he essayed to educe one perfect system. Origen was ready to acquiesce in this view of Ammonius, his preceptor, in accepting one philosophy as the vehicle of truth, but

regarded the Scriptures as containing the most perfect compend of that philosophy. Ammonius and the Neo Platonists, in recognizing truth as lying at the bottom of all systems of philosophy and religion, became in a sense co-laborers, so to speak with Origen and the Alexandrian Christians in the development of the consciousness and reason into a preparative state of receptivity of the gospel of revelation. A wonderful congruity of sentiment from whatever source derived, is perceived to exist between the sentiments of the Neo Platonic philosophers and many truths of Christianity. This is particularly so as regards matters touching the Deity, the human soul, the world, the trinity of persons in the Godhead, good and bad angels, and the like, as well as their different maxims and precepts relating to piety and morals. The writings of Hierocles on the golden verses of Pythagoras, those of Simplius, Jamblichus, and others are replete with Christian phrases and expressions.

But still, despite all eclectic preparation, a great work remained for Origen. He it was who first laid down clearly the position, new to the age, that the Divine Revelation was the distinct source of all truths which concerned redemption; and that while speculative reason might range freely beyond the circle of these truths, within this it must bow in faith, and from this centre build up a Christian philosophy and ethics. This was a position opposed on the one side to an empiricism of the mere letter, and on the other to the idealism which destroyed it. This was the corner-stone of all legitimate Christian science, and this foundation laid by Origen, has been the basis upon which all subsequent Christian philosophy has been reared. The rubbish and dross of his speculative opinions were cast aside; the gold of his teaching was refined in a later and better wisdom.

Standing upon the same philosophical height with the Neo Platonists, but upon advanced religious ground, Origen could point out to them in the Scriptures all they possessed and much more. He could refer to the perfect satisfaction with which the Christians rested in the faith of the Church; and as they themselves accepted the Logos of Plato as the revelator

of truth; this their divine reason had for the Christians actually descended and given a veritable revelation, and one that far transcended the illuminations of the philosopher of the Academy or any of his followers.

The peculiarities of opinions entertained by Origen will not appear so remarkable, when viewed in the light of the age in which he lived. His view as to the connection between philosophy and religion lies at the base of his entire system. Philosophy, when elevated above the grosser forms of error with which it had long been connected, might be advantageously admitted to a union with Christianity. The doctrines of Christianity, though superior to those of any philosophical systems, might yet be explained upon the principles of philosophy. Such was the instruction that had fallen from the lips of Clement, his preceptor.

Philosophy is as important to Christian theology, says Origen, as geometry, music, grammar, rhetoric, and astronomy are to philosophy. This he says in reference to the true philosophy, that which had been purified from the corruptions and figments of sects; and in this light he viewed the system of Ammonius which after correcting a few points he endeavored to harmonize with Christianity. Therefore, as the sciences above named are useful to the philosopher for sharpening his acumen, strengthening his reasoning powers, and enabling him to comprehend and arrange more perfectly the precepts of philosophy; so did he suppose philosophy to be useful to the theologian in enabling him to acquire just views of Christian doctrines, and to give just expositions of them. On the agreement of philosophy with the divine law, he says: "Multi enim philosophorum unum esse Deum, qui cuncta creaverit, scribunt. In hoc consentiunt legi Dei. Aliquanti etiam hoc addiderunt, quod Deus cuncta per verbum suum et fecerit et regat, et verbum Dei sit, quo cuncta moderentur. In hoc non solum legi, sed etiam Evangeliis consona scribunt. Moralis vero et physica, quæ dicitur, philosophia pœne omnia quæ nostra sunt sentiunt."

The views of Origen on these points will be better understood if we remember his subdivisions of philosophy into three

parts, *logic*, *physics* and *ethics*, or into rational, natural, and moral philosophy. As he considered that the philosophers agreed perfectly with the Christians in physics and ethics, or in natural and moral philosophy, the only disagreement that could arise, in his opinion, related to logic or rational philosophy. But we are not to understand by rational philosophy in the sense of Origen what this term now imports; but rather *ontology*, or our *pneumatology*, *cosmogony*, and *natural theology*. This his rational philosophy, as explained by the philosophical sects, according to his judgment, in many particulars conflicted with the Christian religion; but if once freed from the error and false opinions of the sects and conformed to the truth, nothing in it would be found inconsistent with Christianity. This his true rational philosophy was what he had learned in the school of Ammonius Saccas, and which he desired to associate with Christian truth and from the compound produce a perfect system.

Origen conceived that there were many things that had not been clearly revealed, and on such points he held that the mind was free to reason, and if possible to illuminate by the principles of true philosophy. That the world at a certain time began to exist, and would at a certain time perish, is clearly revealed; but why it was created, and for what reason it will be destroyed, he claimed that the doctrines of philosophy should be examined to see what light they throw upon these questions. An apostacy of mankind was also clear in the light of Scripture, not so the reasons of this, and must therefore be investigated, and so as to many other points. Origen believed that the light afforded by philosophy would enable the investigator to see the congruity that existed between reason and revelation. In his explanation of religious truth, he generally betook himself first to reason and philosophy, and then recurs to the Sacred Oracles, in order to elucidate by them his explanations and to confirm his conjectures by some similitude; but sometimes he makes philosophy his sole guide without reference to Scripture. The former course was adopted when the *cause* of things was to be investigated; and the latter when the

*modes* or *forms* are discussed. For the investigation of *causes* or the *reasons* of revelation, he held that an illumination of the Holy Spirit was needed. None can succeed in this as he asserted, "except those who have acquired the more excellent gifts of the Holy Spirit, and especially have obtained through the Holy Spirit the gifts of language, of wisdom and knowledge." The force of this declaration can only be understood by those who are familiar with the theology of the ancient Christians. It was an established opinion among them, that the import of the literal words of Scripture was plain and easy to be understood; but that for the comprehension of what Origen terms *Spiritualem intelligentiam*, the remote sense, only would the illumination of the Spirit suffice. This gift that would reveal the hidden mysteries of the Sacred books, they called the gift of wisdom and knowledge, and hence they were accustomed to use the word knowledge, γνῶσις, to designate the mystical sense of Scripture.

It was the supposed attainment of this mystical hidden sense (that underlay all philosophy and religion) which gave birth to the various systems of gnostics that rose up in the bosom of the early Church, and corrupted the truths of revelation by the medley of strange opinions that they had brought with them from the Platonic, Pythagoric, Oriental, and Cabalistic systems of philosophy. The period of which we now speak may properly be termed the great chaos in the opinions of the old world; the stupendous revolution that upturned all former systems of philosophy throughout the civilized world; and the period in short when the conquering hosts of Christianity, led by a Clement, and an Origen, were carrying forward the banner of faith over all the barriers of reason and false science, were overthrowing superstition and sophistry, were planting the escutcheon of the Cross upon the strong ramparts of delusion and error, and when the strife was over busied themselves in gathering into the fold of the meek and lowly the deluded followers of perverted reason.

Perhaps in no age that the world has ever seen, was there such a farrago of conflicting and confused opinions as during the

third century. A perfect enthusiasm, and rage, a madness prevailed in the pursuit of philosophy. Such a variety of conflicting sects met together upon one and the same arena in Alexandria. In this city there was a perfect uproar of philosophy; every thing intellectual, every thing moral, took this turn. There was exceedingly little light, and what it was rapidly disappearing. The culminating point of light in the world's intellect was reached in Plato, and every step from him was a retrograde one. Every new mixture in the cauldron of Alexandrian eclecticism, produced only a thicker scum of error. Every turn in the medley of philosophical opinions only made "confusion worse confounded." Yet, philosophy was the fashion; it was learning, it was education, it was refinement, it was γνῶσις, the knowledge of God and of Creation, of good and evil, and every religionist must be a philosopher. The world in a word had become drunk with philosophy.

It was in the midst of this boiling chaos of society, this fermentation of the world's opinions that Origen rose up as the great advocate of revelation and the Holy Scriptures. Surrounded as he was by the Gnostics and other sects, his great aim was in opposition to these to reconcile Christianity with reason, and make it acceptable to the philosophic mind. Most of Origen's peculiar opinions may be traced to this aim on his part, and it was an undertaking that in his age no ordinary learning or intellect was adequate to. The philosophical scheme which Origen adopted required him, as he believed, to concede large portions of the Scriptures to be fabulous. Whenever, therefore, any statement occurs in the Sacred writings that afforded the enemies of Christianity a ground for cavilling, he denied its literal interpretation, and converted it into a moral or mystical fable. Large portions of the Old Testament that gave offence to the Gnostics, received in his teaching such an interpretation as disarmed these wily cavillers. He likewise regarded a large part of the New Testament as fabulous, and held that recondite mysteries were merely intended to be conveyed, which were couched beneath the letter. He acknowledged that the whole history of the four gospels is full of state-

ments, either false or contradictory to each other; and that no way is left to defend the authority and divine origin of these books, but by having recourse to his mode of interpretation.

Origen and the Alexandrian Christians did not regard the Gnostics as a set of willful impostors and perverse corrupters of the truth as they were stamped by the leaders of the western Church; but they sympathized with them so far as to allow that real mental wants had given birth to many of their theories. They strove accordingly to satisfy the cravings of the *pseudo-gnosis* by the substitution of a *gnosis* properly so-called. They accordingly granted that the faith of ordinary Christians was in many points a popular adaptation, rather than a scientific expression of the truth, and that beneath the terminology of the Church there existed a richer vein of doctrines which philosophers, and they alone, could thoroughly appreciate. Such thoughts colored all the streams of the Alexandrian theology, and especially the views of Clement, Origen, and their disciples with regard to the position of the heathen world. No absolute boundary was drawn between the Christian Church and philosophy; it was conceived as standing in the same relation to the Heathen, as the law of Moses to the Jews, and both as it were pedagogues to prepare men for the Christian school. The gospel was infinitely raised above all previous systems, and was made as complementary to and superseding them; but their profound anxiety to place it upon a broader basis and in more intelligible connection with history, as well as with the literary and artistic culture of mankind at large, impelled them to approximate as closely as the nature of the case admitted to the position of the *pseudo-gnostics*.

From what has been already adduced, it could scarcely be expected that Origen with his free method of interpretation was able to regard the Scriptures as inspired in the modern acceptation of this term. "In general," says Gieseler, Dogmengeschichte, p. 98, "Origen appears to understand by inspiration, not the pouring in of foreign thoughts, but an exaltation of the powers of the soul, whereby prophets and apostles were elevated to the knowledge of the truth; and this view was adhered to in the school of Origen."

Origen conceived that God was the original source of all existence, a pure spirit without mixture of matter, a being without beginning or end, and the fountain of all life and blessing. Between this self-subsistent source or fountain of being and creation, was the logos or divine reason, as the intermediate link through which all communication of life proceeds. This superior Being reveals Himself by means of the logos to all other existences and to them all is the source of truth. All ranks of reasonable creatures have the same revelator, and therefore, one absolute objective truth exists for all. There is but one logos revealing truth and wisdom to all, and although in his own nature the absolute one, yet he places himself in manifold forms and modes of activity according to the different wants of reasonable beings to whom he becomes whatever is necessary for their well-being.

The generation of the logos, or Son, should in his opinion not be conceived of as something that once happened and was ended; rather is it to be thought of (all notions of time being abstracted therefrom) as a timeless and eternal ever-becoming—a non-beginning and never-ending present. Origen was the first who clearly defined the Church doctrine of the eternal generation of the Son. All of his conceptions, however, of the Father and of His relation to the Son were borrowed from the Platonic notions of the ὄν and the νοῦς. As in the school of Ammonius the highest ὄν was viewed as immeasurably superior to everything else, and elevated in its essence even above the νοῦς itself, so Origen thought it necessary that God the Father, should in so far as His essence was concerned be elevated above any other existence, even above the Son. His sentiment upon the relation of the Father and the Son at times clearly varies and evinces a wavering between the Homoousian and the Subordination theories, which in the Arian controversy first assumed definite form. In one passage of his writings, at least, in speaking of the generation of the Son, he applies the term ὁμοούσιος to the Son, making Him equal in substance to the Father. But on the other hand, he distinguishes the essence of the Son from that of the Father; speaks of ἑτερότης

τῆς οὐσιας, and makes the Son decidedly inferior, calling him merely θεός without the article, viz.: God in an inferior sense, (Deus de Deo.) He evidently, however, appears to strive to bring the Son as near as possible to the essence of the Father, making him the absolute personal wisdom, truth, righteousness and reason. So much did he, nevertheless, subordinate the Son to the Father, that he conceived that prayers should alone be addressed to the Father. By many, Origen has been considered as favoring Arianism, but Dr. Priestley, the great modern advocate of Unitarianism rightly observes, that though he was thought to favor the Arian principle, he did it only in words and not in ideas; and Athanasius assigned him an important place among the authorities who supported his doctrines.

Closely allied to Origen's view, as to the relation of God and the logos, is that which he held of creation itself, in which he strove to hold a middle ground between revelation and the opinion of Ammonius. Creation and annihilation in their modern sense were ideas not conceived of by the ancient world; all held matter as well as God to be eternal, and the Christian doctrine of a creation out of nothing was strange to the philosophic mind. *De nihilo nihil, in nihilum nil posse reverti*, was the received axiom of every school. Origen accepted a creation from nothing, so far as that doctrine expressed, that the free act of God's Almighty power was not conditioned by previous pre-existent matter. When the Scripture declares the creation of this world in time, he accepted it, but adds that an endless succession of worlds had preceded our own, and an endless succession would follow it. In this view he approached the cosmology of the Stoics. It was in this manner that Origen conceived that he had found a solution for the difficulties that present themselves to the philosophic mind against a beginning of creation. Can it be conceived, reasoned he, that if to create is agreeable to the divine essence, this then should ever be wanting? Would not the attributes belonging to the essence of the Divine Being be ever active? A transition therefore from a state of inactivity to the act of creation is inconceivable

without a change, which is incompatible with the being of God. In opposition to the doctrine of emanation, he supposed creation not to be the result of any natural process, but as simply flowing from the Divine will, and he maintained, after the Platonic idea, creation to be a continual becoming.

In connection with Origen's idea of creation is associated his manner of conceiving of the Divine power. The Christian doctrine of Divine Omnipotent Power in contradistinction to the principle of the Heathen religions, (the δοῦλος θεος ἀναγκης,) by which even the gods were subjected to a higher necessity, was again something entirely new in religion. This in the minds of the uneducated was accepted as an unlimited arbitrary power, and was conceived in the expression that with God all things are possible. This view presented to the enemies of Christianity many weak points, of which such men as Celsus were not slow in taking advantage, and therewith assailing the Christian system. In opposition to such an unlimited and arbitrary power, Origen stepped forth and sought to reconcile the Omnipotence of God with the principles of reason. "God can do anything," says he, "which does not contradict His essential being as God, His goodness, and wisdom, by which He would not deny His own character as God, as a being of infinite goodness and wisdom." On this subject again he is found mingling the elements of Platonism and Christianity. He accepted the Neo Platonic view, that no consciousness can grasp an infinite series, and hence he inferred that God could not create but only a determinate number of rational beings. This view proved of essential importance in the system of Origen, and was intimately connected with the peculiar shapings of his doctrine of an eternal creation in this, that there was no such thing as a multiplication of the number of created spirits. All manifoldness, instead of being derived from the production of new creatures, were only the changes undergone by those already brought into existence in the eternal creation by Metamorphoses of the original ones. This doctrine in his opinion was of vital importance, as without this it was impossible to place beyond dispute the existence of a personal God, embracing

in His consciousness everything that exists; a truth essential for Christianity to maintain, in opposition to the Neo Platonic theory, which assumed an impersonal ὄν, pure being without consciousness, as the highest and absolute existence, while it only allowed an immanent πρόνοια.

The creation of the present universe as Origen taught, was a part of the great scheme in the Providence of God needed for satisfaction of divine justice, so that souls might have fields of probation in which to atone for violations of duty. He believed that the Divine Being created ages far past multitudes of minds; devils, angels, and men all equal in dignity and with bodies of an ethereal rarity, and possessed of the power of making choice between good and evil. The freedom that all enjoyed was abused by nearly all in a greater or less degree. As the souls that had sinned were all sent down to inhabit *corporeal bodies*, and the more heinous had been the soul's transgression, so much the deeper was it incased in matter and made to drag out the more ignoble lot. For the habitation of some of those souls whose sins had been less deep, the stars were created. Each soul inhabits a star whose brightness or dimness bears an exact proportion to the moral position of the spirit which animates it. The belief that the heavenly bodies were animated natures, may appear strange in our age, but in the time of Origen, that opinion was almost universal. It had been handed down from superstition to philosophy, and from one philosopher to another from time immemorial. Thales, who gave to everything a soul, did not deny it to these luminaries; Pythagoras had called them gods; Plato also declared them divine; and Philo and Clement regarded them as pure and rational existences. The doctrine of the pre-existence of the soul seemed to Origen to be the only one by which the justice of God and the variform lot of mankind could be reconciled. In the adoption of this opinion, as of many others, it cannot be concealed that the influences of the Neo Platonic school had with him great weight; yet he is original in the reasons by which he defended it. He founded it on the great disparity of condition in which men begin their earthly life. Some possess

rich endowments, both physical and mental, while to others a meagre supply has been assigned. Some are born to great worldly prosperity; others to a miserable condition of servitude and toil. Whence does this difference arise? If the unconditional will of God has made this distinction, then He is partial. It cannot be reconciled with His righteousness unless the inequality of condition is to be ascribed to a difference in the conduct of souls in a state prior to their earthly career. Those souls who sinned most flagrantly are the devils. Human souls occupy an intermediate grade between the star-souls and the devils. God, the eternal and unchangable Being, has no other will than that the fallen souls return to their original state of purity and blessedness, and the material world has been provided by Him as a means of their gradual purification. In this process of purification by means of earthly discipline, they are aided by the souls who remained uncorrupted. Those who are successful in this process after death enter clothed in ethereal bodies, into the land of the blessed, where they shall receive from higher spirits disclosures of truth which were hidden from them on earth, and where they pass through various stages of purification, until they become worthy of the clear vision of God, and are welcomed into perfect happiness. The consummation of the whole will be that all souls will be brought back to their original state of equality, and again fall, and restoration shall eternally alternate. This theory of an eternal series of worlds successively springing up and falling to ruin did not originate with Origen, but was simply borrowed by him from the Stoics and others in compliance with the precepts of Eclecticism, that truth is to be gathered from all sects.

Although Origen was able to find solutions in his philosophy for most intricate problems in Scripture, yet he experienced the greatest difficulty when he endeavored to explain the union of the two natures in Christ. He deemed it utterly impossible that as God was a being altogether incorporeal, he should ever assume a body or be willing to become united to matter—or in other words inasmuch as the divine nature was a substance

generically different from matter, a commingling of the two could never take place. To overcome this difficulty, and at the same time exclude from the divine nature all propension for matter, he conceived that God did not receive the man, but that the latter received the former. But it was only the soul of the man that had received Him. The soul which selected and inhabited the body of Christ preserved the purity of its primitive state, and expended its energies in the contemplation of the logos in a more perfect manner than any of the souls that had emanated from the divine nature. This preservation and most intense contemplation of the logos procured for this particular soul the privilege that it received into itself the logos entire, and thus the whole became one person. By means, therefore, of this union of the soul of Christ with the logos, or Son of God, it became possible for God to become united to a human body; not in a direct manner, but indirectly through the soul to which it was united. The logos or Son of God did not connect Himself with human flesh; but it was the soul of Christ simply that became incarnate. Nor did the logos though inhabiting a body have any intercourse with the body, (Origen thought this impossible;) but only the soul with which the logos had some affinity communicated with the body; that is to say, having coalesced with the Son of God as to become one spirit it guided the body, and so regulated all its movements that they could not swerve from the rule of rectitude and duty. The moving cause of the descent of the Logos to this earth, and of the incarnation did not flow from the good will of God towards mankind, but it originated in the soul of Christ. The Logos or Son of God had no concern save that He became united with the soul of Christ, and then permitted the soul to follow its own wishes and inclinations.

Origen was ignorant of the doctrine of vicarious atonement, considered as placation or satisfaction; and he regarded Christ's sufferings, not as a substitute for ours, but as having merely the same efficacy in kind as the death of any innocent man, only more eminent in degree. This opinion of his seems necessarily to follow his denial of the union of the divine and human

nature in Christ or the hypostatic union; and that only the soul of Christ was united to the Logos or Son of God.

Despite the singular opinions of Origen, the work he performed was imperishable. He must ever stand and be recognized in the Church as the greatest of the Ante-Nicene Fathers, and the one who served as the main guide from Heathen philosophy and the heretical Gnosis to the Christian faith. He is also the father of scientific and critical exegesis. It was he who completed the bridge over the chasm between faith and reason, and was the first to pass it, and seeing the passage entirely safe, he beckoned to his philosophical friends to essay it with him. Most of these wedded to their early prejudices and ancestral pride refused to follow the lead of one whose early training they feared may have deceived him. In vain, however, was the resistance of a Celsus, a Porphyry, a Julian or a Proclus, famed names of philosophy; the Greek intellect was made to perceive the reasonableness of Christianity, and yielded the contest; and Origen in his day, and afterwards in his writings thinned the schools of the masters, and left them without an auditory. Reason was convinced, philosophy dethroned, and Christianity established throughout the Roman Empire. Constantine sat upon the throne of the Cæsars. It was the work of Origen.

## ART. III.—THOUGHTS ON TENDENCIES.

BY REV. I. E. GRAEFF, TAMAQUA, PA.

WHEN Christ said to Peter: "On this rock will I build my Church, and the gates of hell shall not prevail against it," He evidently meant to warrant the infallible certainty of the perpetual stability of His kingdom. According to this decree there can be no such thing as failure, to the kingdom of heaven in the world. All the powers of darkness combined and striving against its progress throughout the ages, shall not be able to overcome or destroy it. So much at least seems to lie clearly in this royal deliverance of the Master.

Should we take it in the sense, however, that the Church is from the start a fixed fact, in the history of which all change, growth, or development, is excluded at least from the inner structure of her being, we should without doubt misinterpret the Word of God and do violence also to the logic of events. Christ tells us that the history of His Church shall be like unto that of the mustard seed, which starts from a very small grain and groweth into a large tree, amid the branches of which the birds of the air find shelter. This suggests no mere mechanical process, measured and governed altogether by a force lying beyond itself, but a plastic power rather that moves throughout by the law of its own organic life. And should the analogy of this parable be taken to be merely extensive in its bearings, we have immediately after it that of the leaven, the ruling idea of which certainly is clearly intensive, giving us once more the analogy of change, a rising together into a new state, a process of adaptation to the demands of life. By the law of these parables the Church is to be governed, therefore, in her historico-supernatural constitution, and her establishment and existence in the world does accordingly not only involve a formal or extensive promulgation of the dogmas and institutions

of the gospel, but also an intensive realization of the substance of that gospel in the mind and consciousness of the Church itself.

This law comes, then, from the lips of Him who is the way, the truth, and the life, and without whom no one cometh to the Father. It does not rest upon the decree of the divine will merely, as far as the evidence of its reasonableness and truth is concerned, however; for it is no abstraction of any kind, but a tangible historical reality subject to the universal experience of the Christian world and the progressive tendency of the consciousness of our race. It is well known that all history moves not by an outward aggregation of facts or data simply, but that it is the organic evolution rather of life-forces, the reorganizing tendency of which is continually from a lower to a higher state of perfection, both in the order of nature and that of grace. The Mosaic law seemed to be rigidly fixed and limited on every side; it guaranteed an economy that was absolutely cut off from all amalgamating contact with the world, and that apparently forbid every change, growth, or development, in the bosom of its own genius, and yet history proves that it did emphatically change and develop. It was not just the same in every sense, in the hands of king David and the later prophets, that it was under the personal administration of its divinely inspired founder. The difference was of course not one of kind, but of degree—it simply consisted in the necessary historic realization and enlargement of the original prophetic or Messianic tenor of the old covenant. And so again, John the Baptist, did not exactly occupy the same ground with the inspired men of former times. He was the immediate forerunner of the Lord, and he was therefore the greatest of all the prophets, not because he was more gifted or talented than these, but because he stood nearer the grand era of universal redemption, the inauguration of which he was allowed to witness and to proclaim. Times had changed, old things were passing away, and all things were now about to be made new in a sense promised indeed long before but only to be properly and fully realized in this prophetic fullness of time.

From this we see, then, that the Mosaic economy had its necessary positively progressive tendency, from its beginning to its close, looking steadily towards its fulfillment in the higher economy of freedom and grace. But it had also its secularizing tendencies, which led it to yield more or less to the spirit of the times, or to the world-spirit of the ages. All its legalistic rigor, supported by the most awful guarantees of the divine presence, did not prevent it from coming under the influence of the vulgar idolatry of the early ages, or from imbibing some of the speculative notions and corrupt manners of the later classic era. In its origin and genius it was not of the world, but it was in the world, and therefore it had to enter into the current of the world's history and deal with the issues of the world's life, in order to reach its own proper destiny and end.

Now if this was necessarily the experience of the Jewish dispensation, with all its rigid lines of demarkation and divine warrants of stability, we may reasonably look for a broader freedom in the construction and progress of the gospel, which has never been restricted in the same way or limited to any narrow bounds in the enforcement of its principles. We may lawfully look here, surely, for a plastic adaptability, which shall prove itself fully equal to all the problems of history. Two factors are here joined together, more organically and more radically than ever before. The one is divine, comes from above in the person of Jesus Christ, enters into the history of the world and is made the ruling power of its life. The other is the life of the world in its generic totality, it is human and comes into organic relation to Christ so that it is made to share the saving influence of His life and grace. We are told that Christ is the same yesterday, to-day, and forever, and that hence there can be no fundamental revolution in either His character, person, or work. These are once for all the finished mystery of the truth and grace of God, in all the ages past, present, and yet to come. But with His kingdom in the world it is otherwise. This has to take up the various phenomena, tendencies and life-powers of humanity and deal with its problems in a historic way. Every stadium of its movement and

every era of its experience must accordingly not only be subject to the law of progressive evolution in the legitimate order of its own higher tendency, but it must take up also, into its historic current, the fluctuations and secularizing powers of its lower or human side, so that these may be raised up to the high level of the purity, freedom and glory of the divine factor. Here then historical movements must be more comprehensive, radical and intense, than anywhere else, and they will be downward or secularizing, as well as upward and spiritualizing, in their tendencies. The world-spirit of the times will give color to religious creed and custom, and the spirit of the gospel must prove itself the master of secular forces and cast them in its own mind, amid the war of ideas and the conflict of principles.

Not all periods are alike in their historic peculiarities. In the early ages, the Church had to battle with Judaizing notions on the one hand, and with the moral obliquity and religious empiricism of classic Paganism on the other—it was a terrific contest in the life-current of evangelic progress, which ended in a grand victory of evangelic orthodoxy. The period of the middle ages presents a gigantic arena of rude manners, and of uncultivated barbaric ideas, in war with the genius of order and Christian civilization, but the process throughout was still onward and upward. Modern times are characterized by a peculiar scientific skepticism, which deals its vigorous blows in all directions and tries, in its madness, to pull down the very heavens to its own secular level. Hence we see that there is always a world-spirit, in combat with the genius of the gospel, which characterizes the popular tone and religious thinking of the times, and although the nature of the struggle is always the same—on the one hand, evangelism; on the other, secularism—the scenes of the grand drama change at every stage.

The secularizing genius of the present day differs, in its distinctive tone, radically from that of preceding ages. It is tending powerfully towards the removal of sacramental distinctions between the kingdom of nature and that of grace. Of course the spirit of unbelief has always been at work, yet it did not always enter the field with the same ideas, nor did it always

meet with the same unrestricted advantages that give it full play at the present time. Former generations stood much more under the objective forces of religion and the Church. Individual freedom was more limited and circumscribed—even the Reformers of the sixteenth century never dreamt of such relaxation of authority as now prevails. The objectivity of the past has given way to an extreme subjectivity, which has been constantly tending in the direction of a social and religious chaos, and madly striving after a complete rupture with the life of the ages that have gone before. The professedly evangelical thinking of the day is strongly characterized by this state of the popular mind, and hence a lowering of ecclesiastical power and a free reign of individual caprice. We need not wonder therefore that this is an age of materialistic skepticism, fraught with imminent danger to a sound Christologico-sacramental piety. Still if we look at the matter with an unprejudiced eye and judge it in the light of history, we will very likely be led to see that it is just what should have been expected and what the life of humanity itself demands as a necessary link in the chain of the onward flow of its destiny.

But shall this secularizing mood be more successful in its distinctive hostility to the objective churchly realities of the Christian faith than the secularism of previous ages has been? Taking into view all the circumstances of the case, we may safely take the ground that its prospects of final success are less than before, and that the triumphs of the gospel will be all the more marked and glorious. The Christian experience of the day rests so firmly on the facts and dogmas of the New Testament, and is so deeply imbedded in the life and genius of the Creed, that it will be fully able to master the skepticism of the generation that now is, just as it has mastered that of generations long since numbered with the dead. If the proud spirit of ancient Greece was forced to bow to the irresistible testimony of Galilean fishermen, we also may hope to witness the re-enactment of the same tragic episode, between the rising strength of Christological orthodoxy on the one hand, and the reigning tide of infidel, rationalistic, or unchurchly, religious secularism on

the other. And what gives additional force to our faith in the supremacy and all-sufficiency of the gospel, is the law of self-preservation which comes in here as a powerful auxiliary to our hopes. Society cannot do without religion, not without the Church, and hence one-sided heretical and infidel tendencies will sooner or later be met by powerful reactionary movements. In fact, such reaction has already begun, its phenomena are already boldly coming to view, some of its victories are already won, and when the final conflict shall be over, science, reason, and private judgment, will undoubtedly do cheerful honor to the objective mystery of the kingdom of God, as the only key to the moral dignity of the secular universe and the destiny of the human race. That shall be the age of true manhood and glory, when the demands of legitimate authority shall be fully harmonized with the dignity and rights of the individual, and when the supernatural verities of the Christian faith shall have absolute sway over the minds of an intelligent but willing people. The genius of the times seems to be tending towards this broad and liberal issue more than ever before, and the very chaos and confusion of ideas which we so often deplore, may do much to hasten the coming of the grand era of our hopes.

Public beneficence is a generous element in modern society. The Church evidently is the source from whence this element has come, as in its origin and early history it was distinctly churchly in all its institutions, movements and measures. Then it stood altogether in connection with the Church, from the genius of which it sprung. The world under the reign of paganism knew nothing of public beneficence, but in modern times the guardianship of this sacred trust is largely in her hands. Now the State has her almshouses, and her asylums. A prodigious array of organizations, secret and open, has sprung up which make it their special business and object to push forward the work of beneficial or charitable support. Society is much more generous, much more tender, much more inspired by the spirit of universal brotherhood and mutual sympathy, than it was when the great apostle of the gentiles

inaugurated the collection for the poor saints at Jerusalem. But the source from whence this change has come is now apparently ignored and public charity, that powerful agency of the Christian faith wielded so triumphantly in former times by the Church, is at this time too extensively wielded by profane hands. It is in possession of large resources. It counts its followers by thousands and hundreds of thousands. It spends its monies by millions upon millions of dollars. But it makes provision for the body, and hardly for the soul. It is more concerned about the secular and mundane support, than about the ministry of religion and of Christ. In its ruling genius it is beneficial, more than it is charitable. It is a power of tremendous prestige, and the fact that it has become so extensively secularized is to be deeply regretted. If it were in full accord with the Church and orthodox Christological ideas, it would be tenfold more a power for good than it is in its present position and spirit. We know that it claims the Christian name and vast religious importance, even where it stands entirely aloof from all churchly connections or positive Christian influences; but this only proves that it has been perverted from its original genius, and it now either consciously or unconsciously dishonors the mother that gave it birth, Who then, let us inquire, is responsible for this prodigious revolution in the relationship and aims of public beneficence?

It is not to be expected that, with the vigor of Christian ideas fully at work, men should remain dead to the impulses of mutual sympathy and help. And if all the energies of Christian charity were once so fully under the control of the agencies of the Church, and in such complete accord with her proper sacramental spirit, it is certainly a matter for very serious inquiry as to why this beneficent agency has been so largely estranged from her bosom, and so extensively withdrawn from her service. Why do her brotherhoods and sisterhoods of charity not bloom and abound in good works now, even more than they did in days of yore? Why has the office of deacons and deaconesses lost so much of its primitive fervor and force? Perhaps it may be that the Church, in the zeal of evangelical

orthodoxy, has either neglected or repudiated these things in the mistaken notion that society could be lifted above the need of public beneficence by the advancement of material progress. This was a serious error, as every one may easily see, an error that is telling with powerful effect on the progress of evangelical religion. If the evil is to be remedied, this error must be corrected, and this cannot be done by mere declamation against the rationalistic secularism of the age. It will not answer to indulge in angry denunciations of the various orders and societies, that have charge of this matter. No amount of pious indignation will cure the wrong. The plain matter of fact is, the Church will have to return to her former self-sacrificing munificence, to her sacramental ideas of brotherhood, and organize once more a scheme of charity broader and nobler than any that can be maintained beyond her pale, and she will have no difficulty to win back the sceptre she allowed so ingloriously to drop from her sacred grasp. Any other policy must necessarily end in disappointment, defeat and injury.

The intellectual struggle of the ages has assumed a very significant and peculiar aspect in modern times. This struggle is no longer under the guardianship of religion, or under the direction of theological culture, as it has been in the life of bygone periods. The temper of the times has been battling rather for complete independency from all such jurisdiction, for the purpose of settling the problems of science and intelligence in the interest of a rigid materialism. We do not mean that intellectual culture is wholly given to this materializing scheme theoretically, but practically it certainly is falling in very much with its tenor. All this is quite natural and easily accounted for, in view of the surroundings. The age is one of material progress. Science is come down from the celestial regions, and is burrowing in the bowels of the earth. She devotes herself to the investigation of nature and the development of the resources of our globe, with direct reference to the physical demands of our race. Steam-power, electro-magnetism, and the whole paraphernalia of modern inventions, are pressed into her service, and there is no interest, secular, moral or religious,

that can long remain beyond the reach of her mighty impulses. It is not surprising that such a world-movement, so sedulously given to secular matters or considerations, should become restive under the tutelage of theological mannerism, and in its struggle for freedom should be liable to commit the folly of rushing from Scylla into Charybdis.

Yet it would be a mistake to suppose, that this modern intellectual tendency is aiming simply at the removal of theological tutorship. It looks further than that. It is making war also upon the "humanities," with a view of thrusting these out of the position they have held in the educational curriculum, and putting into their place the "utilities" of the day. The tendency may therefore be regarded as a downward one, looking as it evidently does, habitually and pre-eminently, to secular ends, and making very small account of the æsthetical, the ethical and the spiritual. The popular culture of the age, especially in this country, seems to be ruled almost entirely by this utilitarian world-spirit, and even what is commonly called "higher culture" seems to be yielding more and more to its demands. And in addition to this we have one more fact that looks more threatening than all the rest—the popular religious thinking of the times is very much drawn into this secularizing current, and if it has begun in the spirit it now bids fair to end in the flesh. All this makes it appear as if the intellect was to be dwarfed to the drudgery of materialism and an infidel millenium inaugurated, during the reign of which the powers of Hades may succeed in burying out of sight the hateful carcass of Christian civilization, and give us a specimen of another reign of "reason" more bloody and barbarous than that of the famous French revolution.

This is, however, but one side of the picture, and it will not do to come to any conclusion in reference to the probable issues of the case, without first taking a full view of the other side of the picture also. It is clear that human nature is sinfully inclined and yields easily to downward tendencies; still it is not at all likely that it will, in the face of all Christian experience and the history of the past intellectual culture of the race, cast it-

self blindly into the embrace of a sensual secularism. If the majority are sensual and governed by mere selfish considerations, there is yet a ruling thinking minority who are not willing to come down to such vulgar limits, or be ruled by such degrading ends. This fact alone stands as a guarantee that the bold and sweeping intellectual utilitarianism of to-day, will not very speedily put to naught the wisdom of the culture of former times; and if we had nothing but this single argument to build upon, we might safely enter the lists with the champions of materialism for a wager. But we have a better foundation than this to build our hopes upon. He who has said that the gates of hell shall not prevail against His Church, has proven Himself quite able to preside over the destiny of historical movements in all the ages of His reign, and we have no reason to suspect that the supremacy will ever be taken from His hands. The air castles of the rationalistic frenzy of the last half century have been brought down into the dust most wonderfully, and this was nothing new nor surprising either, as things of the kind had happened before. The gifted and cultivated children of Hellas came down from the lofty pinnacle of their own philosophical self-conceit, and placed themselves squarely on the loftier ideal of the gospel narrative. And between modern times and the primitive ages there lieth a period, which has sometimes been consigned, honestly and piously, to the full reign of the Devil, because it was an age of barbaric ignorance, corruption and violence. But strange to tell, this Satanic millenium ended in a singular triumph for Christ and His kingdom, and it is now well understood that the mediæval period was actually the creative period of Christian civilization, and that modern society is largely indebted to it for its intelligent and liberal ideas of social and political economy. If there was a helmsman that could so skillfully guide the ship in the midst of such adverse winds and waves, it may not be unreasonable to trust Him a little while longer, though there should be signs of rushing waves upon waves and placing mountains upon mountains with a view of storming the heavens.

But the matter is not to be dealt with in an abstract way, or

as if it rested entirely in the hands of the Master, and as if His people had nothing to do but passively and devoutly to witness the demonstrations of His historico-supernatural supremacy. Human agency, let it not be forgotten, is one of the factors in the life-process of history, and even though the Captain guide the vessel, there can be no successful and prosperous voyage without the co-operation of the crew. From the temper of the times we may rationally judge that no mere authoritative deliverance of any kind, coming from any quarter whatever, will answer the purpose. The contest must clearly be one of ideas, of principles, of free thought, in the fullest sense of the word, and give full scope to the lawful play of individual opinion and the normal demands of secular interests, and yet it must be positively evangelico-christological—it must be deeply and firmly rooted in the life of the past, as well as do full justice to all the rational demands of the present. Now the question for us is, whether we have a philosophy broad and humane enough and sufficiently imbued with the Catholic genius of the New Testament evangel, to grapple with and master these colossal issues of the history of the times. Are we prepared to go into a free fight on the arena of science, philosophy and religion, and to stand in the contest against all the demoralizing tendencies of the times? This clearly is for us, the solemn question of the hour.

We have said that this conflict must be eminently Christological, and we may add without the fear of a successful contradiction, that it must begin with the proper organic readjustment of the relation of theological to secular science. It is just here where a reactionary movement comes in, that will not fail to bring the boisterous waves of the reigning secularism to their proper level. If the intellectual culture of former times was essentially theological, so much so indeed that our civilization is the direct or organic product of the genius of the Christian faith, that which shall ultimately control the destiny of the present and the future, although the aspect of the relationship of the main factors of our modern cultus seems to be radically changed, shall be no less Christian and no less theological.

There are tendencies at work now that amount to nothing short, in their tenor and aim, of a profound revolution in the theologico-religious thinking of the age. They spring from the depth of the religious consciousness in its most comprehensive character, and they are therefore not to be classed with the mere fanciful creations of individual brains. To look at them in any other light than that of a portentous historical world-movement, is simply to betray a lack of philosophical penetration and a miserable unfitness to play the part of a defender of the faith. We take the ground that no movement of any historical significance in the progress of the world, can reach its destiny without a religious basis to rest upon; and as the history of modern times must be Christological to be normal, it must be taken for granted that any revolution looking toward the normal historic reassertion of the supremacy of Christian ideas in the culture of the age, is to be regarded as a hopeful sign of the times.

But we cannot and dare not stop short with mere ideas, though they be ever so profoundly philosophical and Christological. Neither would it agree with the demands of the case to look upon the supremacy of Christian ideas as a formal court, standing over and above the machinery of intellectual culture and dictating to it thus in a foreign and arbitrary way. All that can be asked or lawfully expected is, that the Christian faith in its proper evangelico-sacramental character, be recognized and honored as the normative rule or common law of intellectual culture, and that this, under such general direction and impulse, be allowed to work out its problems according to the law of its own sphere. Accordingly a proper organization of the educational forces is of the utmost importance. Education could no longer meet the wants of the times, if it were not brought within the reach of all. It must necessarily be common and popular, and aim at the cultivation of the masses. Still it would be a sad mistake to popularize it so as to set aside organized gradations in its institutions. The necessary legitimate relation of such gradations is one of the grand problems of the day, and one that may well claim the attention of the best minds.

We need unification in the realm of secular culture as well as in the sphere of Christian thought, in order to secure such an accumulation of moral and intellectual forces as will be competent to master the mighty issues of modern history, and to conduct the race to the highest pinnacle of freedom, purity and bliss.

We are happy to find that we are tending towards this unification, which aims at an educational scheme or economy that shall embrace all the interests of popular culture, in their normal organic grades. The cause of common school education is pushed with tremendous vigor, and there is a growing sense of the necessity of joining it to the institutions of a higher culture, in order to make it properly complete and satisfactory in its own sphere. And on the part of the higher institutions we rejoice to see a disposition to come down to and join hands with the lower, so that in this way the sphere and character of both may be enlarged and elevated. In some quarters this matter is urged forward with really munificent grandeur, and with an intelligent appreciation of the far-reaching importance of the movement. We are only sorry to see that our grand old commonwealth of Pennsylvania is not yet fully up to the lofty ideal of this tendency, but especially that the Anglo-German portion of our rising nationality do not stand in the very front rank of its intelligent promulgators. Not that they are not at all consciously apprehended in the life of the process, and are not carried on with it in its upward course. We only regret that their status has not yet fully reached the high level of their acknowledged intellectual capacity, for the mastery of such an issue.

We of German origin, and of German religious and theological affinities, want grand educational centres in this country. We want them in justice to the fair fame, and the high intellectual and Christian culture of the fatherland, We want them in the interest of an Anglo-American culture, such as the broad and comprehensive movements of our progressive American nationality imperatively demand. These centres need to be liberally endowed, and thus to be raised above the standard of

all institutions of a local order, or a second or third rate character. We are aware that endowments however liberal, and faculties however large and able, with other accommodations of the most comprehensive kind, do not necessarily make first class institutions. We know that there have been schools and colleges of great renown and of long-continued influence and power, which did not rest on any such material foundation. But times change, and so do the genius and patronage of intellectual culture. It has always been a wise policy to embody ideas in institutions suited to the demands of the times, and if there ever was a time when broad and liberal schemes, backed up by large pecuniary and other resources, were peremptorily required by the culture of the age, that time is now. Wherever there is a desire to have any part in the shaping of the destiny of the American people, either in an intellectual, moral or religious point of view, this fact dare not be ignored.

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## ART. IV.—THE SERVICE PREPARATORY TO THE HOLY COMMUNION.

BY H. WISSLER, LOVETTSVILLE, VA.

JUDGING from the variety of services that a person meets with, which are made to pass for Preparatory Communion Services, the inference may fairly be drawn that the ideal of such a service, on the part of many to whose lot it falls to give form to the worship on the occasion in question, is very deficient. Indeed, to form an opinion of the importance of such services from the particular character by which they are often distinguished, one would conclude that there is very little importance attached to them. They are often of the most meager character. Almost any kind of a sermon is made to answer for the occasion; in which an observer would look in vain for any characteristics that distinguish it from the ordinary pulpit discourse; save that in a few closing paragraphs some

unnatural reference is made to the Holy Communion. And if, besides this, there is any part of the service that is different from the usual Lord's-day service, which is often frigid and barren enough to make it tasteless and almost intolerable to such as come to the sanctuary to unburden their hearts of a sense of guilt, and to feed upon the true bread of life, the difference, not unfrequently, is of such a nature, and the service so unlike on succeeding occasions, as greatly to embarrass the would-be worshiper and effectually close up his heart and soul against a free flow of a true Christian devotion.

To this want of a service that carries with it force, may be ascribed, to a not inconsiderable degree, the neglect on the part of many professing Christians to be present and participate in Preparatory Services; added to this the absence of a sense of the true nature and design of these services.

There is a particular type of a service which is adapted to a preparation for the blessed Eucharist. Liturgical services, of course, there ought to be, and the most carefully prepared, so as to comprehend the true idea of such a service, and rendered in the most skillful way, that for the time they may have the greatest possible efficiency. But the sermon that is preached or the exhortation that is given, ought also to be of a specific nature and directly adapted to the occasion. It is certainly a nice point to preach an appropriate preparatory sermon. The occasion is one of the most difficult that a minister can occupy. It is no matter of surprise that the person who assays such a sermon, should often regret his failure when the task is over.

One of the hopeful signs of the Church consists in the fact, that she is becoming more or less dissatisfied with the deficient Preparatory Services which in many communities have latterly had place;—and it might easily be proved that many years since these services were much better,—and is now seeking after something superior, and which shall be more fully commensurate with her sense of the importance of the Lord's Supper.

There is no specific form laid down in the Holy Scriptures for the service in question; and yet indirectly there is allusion made, in several places, to the essential features of such a

service. From these references some idea may be formed of the controlling thought that must enter into it; but in part the idea must be gathered from the general subject of worship, from corresponding services in the Old Testament economy, and from the intuitive sense which the Church cherishes of a preparation for a distinguished favor in the participation of the Sacred Supper. It is written that we shall "purge out the old leaven, that we may be a new lump;" because "Christ our passover is sacrificed for us," (1 Cor. v. 7). In these Scriptures there is an allusion to the paschal lamb of ancient Israel, and at the same time they are applied to the higher verities which this typified; not directly to the Lord's Supper, but to the great privileges of the Christian religion under the figure of a feast, which may be appropriately said to culminate in this blessed Sacrament. It is written again that a man shall "examine himself," and "so eat" of the "bread" and "drink" of the "cup" of the Lord. To this it is added that "many are weak and sickly" because they eat and drink unworthily. And prior to this we read that to eat and to drink the bread of the Lord unworthily, is to eat and drink damnation to ourselves, not discerning the Lord's Body, (1 Cor. xi. 27–30). This has immediate reference to the subject in question, and is most pertinent because of the importance which it attaches to a favorable condition for the Holy Communion.

I. One essential feature in such a preparation consists in *self-examination*. Whatever is most conducive to the accomplishment of this subject is most appropriate; be it the reading of Scripture, in the form of the commandments, the preaching of a sermon, exhortation, or the use of a solemn litany. Though such an examination is not inappropriately attended by a clear exhibition of the evil of sin, and of the way of salvation through the atoning blood of Jesus Christ. What the heart needs is a sense of its own condition, as this may be gathered from the life of the individual; from the thoughts, desires, and actions that have given shape to that life, and from the relation of the person towards his God. Self-examination must have regard not merely to the general, but also to the

particular. Reference must be had not exclusively to the consideration, whether a person is a member of the great body of the Christian Church, and so in a general way a professor of faith and a disciple of Christ; but also to the fact whether he improves the opportunities of the Gospel, is a man of prayer, loves God, leads a holy life, and is charitable towards his fellow-men. The individual shall notice whether he is in possession of a lively faith, of a positive, earnest piety, and not one merely of a general habit, and, it may be, of a lifeless formality. And more still; careful investigation shall be made, whether the person has not been guilty of any particular offences against God which demand a remedy.

The object now is not so much to learn of our good qualities, as to search and see whether there is any evil way within us. If any wicked acts were committed this is the time to think of them. One's past life must come into review, and the consequent state of the heart be noted. And upon a work of such self-recollection should follow a final clearing up of the person's transgressions in the past; and such periods ought to be of frequent and stated occurrence.

It is not expedient that some sins should be repented of and confessed and not others. All efforts to obtain forgiveness for later sins avail little, so long as a faithful effort was not made to obtain the pardon of earlier transgressions. While conscience smites for the distant past no peace can be found for that which is near at hand. The most solemn admonitions come to us to seek a relief from the burden of the offences committed long since, if such a load there be, and to commence to live as near right as possible for the future.

Sometimes, indeed, a sense of guilt follows man from the time of the commission of a particular crime, and in no ordinarily easy way can he divest himself of this sense; "And if our hearts condemn us, God is greater than our hearts and knoweth all things." But at other times we may have committed sins in our thoughtless ways, which we have well nigh forgotten, but which God has not forgotten. If there are such sins, it would be well to know them, that the remedy which

they need may be applied; if none are discovered, through the process of investigation, it will do no harm to have made a careful scrutiny. If, after a careful examination, "our hearts condemn us not, then have we confidence toward God." But who, if he is not convicted of any particular, gross offences in the overt act and of lust in the heart, has not still some deep sense of depravity and general unworthiness and guilt? All are at best very imperfect, and our souls are continually marked by new traces of sin.

He is a skillful physician of the soul who is most successful in discovering to the sick the leprosy of sin which cleaves to them.

II. Following self-examination and a disclosure of guilt, there must needs be, in a preparation for the Holy Communion, or any other improvement of the Gospel, a *confession.* By this is meant, as every one will understand, a confession which is the result of a sincere repentance. What else could the prodigal do when he discovered his mistake, than repent, and returning say, "Father, I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son?" We cannot hide our sins. We may conceal them from our fellow-men, but cannot cloak them against ourselves and against God. Man cannot pen up his grief in his own bosom. When he is once convicted of sin it is like a burning fire in his deepest vitals. It allows him no rest. It becomes more and more consuming in its power until the heart finds relief in a sincere confession, or the unfortunate man becomes the victim of the worm that dieth not.

Our deepest sense of religion teaches us that there is relief in a confession of sins. "Confession is good for the soul." Even the common sorrows of life are greatly lightened, if we can communicate them to a sympathizing friend. Who has not thus made a confident of another, and in turn been a confident? The grief which is the result of having injured an innocent neighbor is likewise moderated by confessing to him one's fault. The same course our most common ideas of religion dictate in reference to God, and the sins which we have committed against Him.

We are explicitly taught, however, on this subject, "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

We cannot in good faith ask God to forgive us our sins, until we confess them to Him. There is need of more than an implied acknowledgment; of a full, hearty confession.

Such a confession, in a deep humiliation, is one of the fundamental ideas of a service preparatory to the Holy Communion. The sinner comes at such a time to prostrate himself before God, that his soul may be cleansed from guilt. Even the penitential tear is most appropriate to the hour.

A confession of sins, after this manner prior to a participation in the Lord's Supper, was a very early practice in the Christian Church. Our German fathers, as is distinctly remembered by many living witnesses, gave prominence to this idea in a preparatory service. They went to the confession, (Beichte). A common humiliation in this way, on the part of the united congregation, was the original practice of the Church in making confession of sins unto God, over against the subsequently introduced custom, in a certain part of Christendom, of a private confession. Still the importance of this office lies not so much in the particular outward form in which the duty is performed, as in the spirit in which it is done. It must be accomplished in a sincere penitence. Every one must confess his own sins, and from a general there must be a particular humiliation and supplication of the divine favor. All have sinned and come short of the glory of God. All need peace. Dust and ashes become each one. Every heart should give vent to the deep cry of grief, and sue earnestly with God for mercy and forgiveness, and a full restoration into His favor.

In this view of the service in question, it is something more than a mere caprice on the part of a pastor, if he desire the presence of all the communicants of his congregation at such a time. Nor can the Church afford to forego the advantages of this service.

III. Everything turns ultimately on one's success in obtaining *pardon.* If the penitent succeeds in this, then he has made a self-examination and a confession of sins to a good purpose. Forgiveness of the iniquities that have been committed, is what is needed, as an additional condition of the soul to the presence of a sincere lively faith. The sinner needs pardon to bear testimony of God's mercy. He needs pardon, that he may have a clean heart into which to receive Christ in the body and blood of His Holy Supper; that he may eat and drink to the best advantage.

That there is forgiveness with God, is a prominent article in the Christian creed. In this faith lies the disciple's only hope of mercy. To have this faith is the deep comfort of his heart. Being the offspring of a sinful parentage and by nature guilty, and committing new transgressions every day of our lives, the hope of pardon is as a soothing balm to the sin-stricken soul. When we transgress God's holy law we can be restored to favor with Him and can be filled with all joy and peace in believing.

That God forgives sin when the individual Christian cries to Him for mercy, is not to be doubted. He encourages us to believe that He "forgives us our debts, as we forgive our debtors." For this frequent request should be made of Him in the closet and in the circle of the family around the family altar. But that there are special advantages for obtaining forgiveness when we approach God in the capacity of a congregation of worshipers, we can also not reasonably question. When assembled in this form we have the influence of the united faith and prayers of the Church. We have the union of two or three to whom special promises of success are given, of a whole congregation, asking something in the Lord's name; shall it not be given them?

It is a general Christian feeling that the prayers of the Church avail more than the prayers of a single individual. It is a common conclusion that the intercessions of a minister afford a better hope and are more comforting than the prayers of another person, other things being equal; from the fact it

may be presumed, that he is the minister of God, to the functions of whose office it pertains to offer the prayers of the people and to pray for them. Sick persons who are concerned for their salvation like to have the minister bear them before God in prayer; and to be the subject of the prayers of the united congregation. Such a feeling is a wholesome sentiment in the Church.

In addition to such considerations in favor of the power of a congregation, special prerogatives are rightfully accorded in our minds to a people who, in addition to being organized as a congregation, including pastor and all, are engaged in a service preparatory to the Holy Communion. Such a service may be expected to correspond in importance and power with the importance of the Communion itself. The favorable state of the Christian heart which the exalted character of the Holy Supper supposes, is in this service to be directly secured; especially in the direction of the realization of a sense of pardoned guilt. The congregation is expressly encouraged and led to a free confession of sins, and to a wrestling with God for mercy and peace. The general feeling which is entertained by Christians, that we must confess our sins in order that we may obtain forgiveness of the same, is here specially located and brought to something real. Confession may not be put off from time to time, be neglected and forgotten, but must come to something definite and conclusive, that pardon may be secured. This is the time and the place.

At the same time there is comprehended, most appropriately, in this service a specific act in which the penitent shall realize a sense of pardon. This act consists, following the confession of sins, in a formal absolution by the minister. It finds its power in the prerogative entrusted to the Christian ministry by the Lord Himself and delegated to it in His own words—"Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained," (St. John xx. 23). This act serves as a culmination to our sense of pardon. It brings that general sense, that there is forgiveness with God, to a definite reality; to which the professing

Christian can look for the realization of his hope of comfort and peace.

The burdened heart wants something specific, and is not satisfied with vague generalities.

But this declaration of pardon,—to guard the subject in hand against abuse,—is not unconditionally and indiscriminately made for every member of the congregation. It is a declaration of pardon to such "as have made confession of sins unto God, with hearty repentance and sincere faith, being resolved to turn from them, and to follow after righteousness and true holiness in time to come." And even this forgiveness is pronounced "through the perfect satisfaction of the most holy passion and death of our Lord Jesus Christ."

Properly understood and appreciated this part of a Preparatory Service comprises one of the most comfortable offices of our holy religion.

Whether what we have now written on the subject of a Preparation for the Holy Communion be the proper idea, as we believe it is, or whether it is not, the service in question is evidently, more and more, taking this particular form. The Church is no longer well satisfied with anything that is less churchly.

## ART. V.—SCRIPTURAL TESTIMONY TO THE LAYING ON OF HANDS.

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THE interest that many earnest men are feeling in the Church of our Lord Jesus Christ as a supernatural constitution of grace in which are lodged the "powers of the world to come," has naturally called forth much thought and discussion in regard to the Solemn Ordinance of the Laying on of Hands. The great question that challenges us is this: Are we to recognize it as a divinely-instituted form in and through which something is bestowed upon men, or are we to regard it as a mere empty rite? Is there any objective force in it, or is there not?

From the day of Pentecost on through many centuries no one seemed to regard it as a useless manipulation. If it were necessary to defend this assertion we would find the history of the Church with her teaching and practice "like the tower of David builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men." But no piece of this armor do we wish to take down. We are well aware that with many all such historical evidence amounts to nothing. They would "be of the same opinion still," if we were to quote and reprint enough of it to shingle any conventicle in the land. And so any effort in that direction would be a dead loss all around.

Nor do we wish to appeal to the fact that this rite is practiced by almost all Christians at the present time. Those who rail against forms and yet show themselves to be the veriest formalists by keeping up useless habits, are not likely to be disturbed by their own glaring inconsistency. If they can accompany the administration of a Sacrament with a tirade against its efficacy, they can just as easily accompany the administration of this rite with sneering remarks about "the Holy

Ghost trickling from one man's fingers upon another man's head." This is, of course, the easiest possible way to get rid of the whole subject. A few supercilious jibes and jeers and a little violent declamation are the "fat, pitch and hair" with which these modern Daniels slay many a dragon.

As a general thing those who dispose of these grave questions in this summary way, profess to have that superior spirituality which rises above the necessity of any outward means of grace. They might admit, for instance, in theory that the "Laying on of hands" is an ordinance of Divine appointment, and that it was practiced by holy men of old for given purposes, but these same persons would perhaps contend that it is something with which we of the nineteenth century and especially in this republican form of government can very easily dispense. They cannot with the natural eye detect the processes of grace in any such operation; the dynamic force is not patent to the human understanding, and these after all are the tests to which all such things must be submitted and by which they must be measured. This is just the rationalistic logic that would do away with all of God's outward appointments, not only with the Sacraments but with the preached word itself and tie us down to the inner light of the Quaker. Nay, more: even here we could have no hope, for the most subjective feelings of the human heart produced by the Holy Ghost must ever elude and defy all of our powers of ratiocination. Here is something over which the regal intellect of St. Paul bowed as an awful mystery: here is one of the things into which the angels desired to look and were not able. And if we start out with the postulate that we are to be able to analyze and comprehend all the processes of grace, we must land high and dry in the cold bleak regions not only of the worst formalism, but of infidelity itself.

It is not strange that people with this rationalistic posture of mind should ignore the Church and all the objective mysteries of grace as they exist and operate in fact; nor can it be thought strange that having ignored the Kingdom of Grace itself they should find it necessary to ignore all that God has

said in regard to it. It is true that they always appeal to the Bible as the only infallible rule of faith and practice. They plume themselves upon their credence in every jot and tittle there written and pledge themselves to full submission to its teachings. But the whole structure of the word of God and all of its particular assertions are so out of harmony with their unchurchly theories that the two can never be reconciled. What then? The statements of holy writ must be cut down to square with the theory. The theory has been approved at the bar of human judgment beyond which there is no higher court. It is fully enthroned in the human mind, and sooner than disturb its reign any liberty may be taken with the word of God. The assumption is that reason is the critic and not the disciple of revelation, and that anything that transcends its powers must be explained away if not flatly denied. And it is startling to see with what easy assurance any declarations that speak of the institutions of the Church as grace-bearing, are disposed of. It is so in regard to Baptism and the Lord's Supper, and it is so in regard to the Laying on of Hands.

But after all, it is easy to see, that this is not putting honor on the word of God. If we have faith in what He says, we must recognize some concrete reality answering to His record. Without this recognition we resolve what He has told us into a mirage of the desert, speaking of water where there is no water. Who in this barren waste of sin would be willing to consign himself to such misery as this would imply? Who would be willing to belie the Heavenly Father by turning His Yea and Amen in Christ, into a mere verbal promise made to our ears to be broken to our hopes? This to our mind is far less consistent than the infidelity that rejects the sacred Scriptures, because it disbelieves the whole order of Divine truth and facts which they express.

But we should be consistent believers, rather than consistent infidels. This, however, requires that we should not only recognize God's voice in every utterance, but regard the facts to which He calls our attention. We must not only look into the mirror, but acknowledge the real objects which it reflects, for

when the body falls the shadow vanishes. With this idea before us, let us see whether the history of the Laying on of Hands as this comes out in the solemn intimations and expressions of the Bible, comports with the notion that it may be regarded as a wholesome, but nevertheless empty rite.

In calling attention to this subject we wish it to be understood that our route lies along the main course of Bible history, and that we have neither time nor disposition to turn off upon any branch roads. With "the three orders of the ministry;" with the distinction between benediction, ordination, and confirmation; and with the difference between the sacraments and such ordinances as we are now considering, we have nothing to do at present. We are well aware of the lengthy and fierce discussions that have been had on these questions. They are apt to degenerate into Donnybrook Fair fights, in which we wish to swing no shillelah until the deeper question is settled, viz.: whether there is in this rite any investiture or bestowal in any case. That is the main issue;—the corner-stone upon which the whole fabric rests. If we take that away, everything built upon it falls to the ground, and there is nothing worth fighting about. Then, there is no act, for instance, by which *any* order of the ministry is constituted. All men can exercise its functions, and there is nothing to prevent any Nadab or Abihu from swinging his censer. Let us see, however, whether this has any warrant in the inspired Scriptures.

The first mention we have of anything like the laying on of hands, is found away back at the dawn of God's revelation to man. We find that in the patriarchal period, devout parents practiced this rite as a solemn religious ceremony, whereby they imparted the paternal blessing to their children, and confirmed them in faith and piety.* When the Old Testament Church was more definitely organized, with a regular priesthood to minister between God and the people, the command was, "Thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites." So, too, when a leader was to be commissioned, as in the case of Joshua, holy

* Gen. xxvii. xlviii. and xlix. chapters.

hands were laid on him by divine command. These are mere instances from the Old Testament history, showing that this solemn rite was kept up as a regular ordinance.

When we come to the New Testament, instead of finding this holy ceremony left behind, we see it carried forward with increased force. Yea, it is under the advanced and enlarged dispensation of the Spirit, that this rite passes more fully into an institution of grace. Our Divine Redeemer, when about to leave His disciples, "lifted up His hands and blessed them." (Luke xxiv. 50.) However significant this act may have been, we do not wish to force it to mean that He laid His hands *upon* His disciples. But if He did not do this, it was for the same reason that he did not baptize. And the reason was this: He was Himself the Author of Life—the very fountain of all grace—and He could, of course, communicate heavenly gifts directly. But, when these were to be bestowed through His disciples to others, there must be some channel of His own appointment, to which they must ordinarily be bound. There must be some golden pipes of the sanctuary, through which the oil is to flow. This is always God's mode of procedure. He gives to His chosen ones first, and then transmits through these, by means which He in His wisdom has seen fit to institute. It is so with Holy Baptism, and it is so with the Laying on of Hands. And we never find the Apostles setting any one apart to any office in the Church, except by the outward act we are now considering. Thus they ordain ministers, and elders, and deacons, and thus they confirm private Christians in the grace of God. The account of the Acts of the Apostles and all their Epistles, are in full evidence on this point.

But let us go back and see the force of all this, the sacred record being our guide. And we may here remark, that the mere blessing of persons and congregations by an official representative of God, *conveyed* a blessing, unless the Word of God says one thing and means another. Thus it was with the beautiful Aaronic benediction, the very form of which God prescribed to be used in the sanctuary. "The Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying,

On this wise shall ye bless the children of Israel, saying unto them, The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace." Here, when, as we may suppose, the hands were simply upraised over the whole congregation, God pledged Himself that it should not be an empty form. *On this wise* they were to *bless* the people, and the promise to Aaron and his sons in the immediate connection is, "And *they shall put my name* on the children of Israel, and *I will bless them.*" Those whom God *thus* blessed were blessed, and every believing Jew that came before the tabernacle, felt that he carried away from the altar something that he had not when he went to it.

And a still greater objective force must be attributed to the *Apostolic* Benediction if we admit that it comes to us in the fullness of the new dispensation. It is not a mere wish or even a prayer, much less a mere sentence with which to close religious services. The form is not, as men frequently misquote it, "*May* the grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all," as though it were a petition. But it is, using the word reverently, a commanding of the blessing of the Triune God. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost *be* with you all. And if ministers have no better conception of it,—if they must either alter so important a form, or else, not mean what they say, it is no wonder that boys and girls should become old men and women with no other idea of the benediction than that it is a signal to hunt hats and adjust wrappings for an irreverent tread towards the Church doors. Indeed, there is no greater mistake than to suppose that this most important and universally observed act, is merely intended as a proper way to *close* a service. On the contrary, it is a continuation of the service, and means this: Now the grace, love, and communion of God the Father, Son and Holy Ghost, which you have received in the worship and transactions here, *be*, *i. e.*, continue and abide with you. Men are to carry that with them, as something received from God,

just as the Jew did, unless we make the benediction under the New dispensation, something less than it was under the Old. The idea of *ending* in this way the worship which ought to be perennial, seems to link itself either as a cause or effect with the popular notion that our service may be cut off on Sunday evenings, just as the sexton shuts off the gas, to be turned on again when another Sunday comes around. The place given to the benediction in the liturgy of the sanctuary, favors no such view. It involves a bestowal, and one evidence of this is in the fact that by the common law in most Churches, no mere licentiate, no unordained man has a right to pronounce it, any more than he has to perform a marriage ceremony or administer the Holy Communion. *That* authority itself is invested in him only by the *Laying on of Hands.*

To show now that we are not putting too much stress upon the positive force of solemn benediction and the Laying on of Hands, let us recur more particularly to some of the cases mentioned in the Bible, and see what we may learn from them.

Let us take the case of Isaac blessing his sons, the history of which is known to all. The patriarch was old and blind. He was anxious to bless Esau. The mother covered the hands and the smooth part of the neck of Jacob who went to his father and got the blessing; but he had scarcely retired from the tent door, when Esau came, and the deception was found out. Let any one get the twenty-seventh chapter of the Book of Genesis, and read the scene that ensued. It is a piece of dramatic writing, as far above Shakspeare's King Lear, as the heavens are above the earth. Ah, how the old man trembles with indignation and disappointment! How vehement his words! How Esau cries with an exceeding bitter cry, and how piteously he asks, "Hast Thou not reserved a blessing for me?" *Reserved* one? Why not repeat it or recall the one given by mistake the moment before? Given all the circumstances;—the father's blindness, the mother's consummate trick and deception, the father's thwarted wishes, and our modern lawyers would invalidate any mere will ever admitted to record. Why then not sweep to the winds the acknowledged misrepre-

sentations by which the blessing was alienated, and bestow it upon the elder brother? The difficulty in the way must have lain in the fact, that there had gone out to Jacob a positive definite something, which it was impossible to revoke. That formal act had constituted Jacob lord, and no will of the father, no plea of false pretences could make Esau more than a hunter and a servant of his brother.

Another remarkable instance in which the objective force of benediction connected with the laying on of hands is clearly shown, is the account we have of Israel blessing the sons of Joseph. We quote the text, as the shortest way to bring the case before the reader. "And Israel said unto Joseph, I had not thought to see thy face; and lo God hath showed me also thy seed. And Joseph brought them out from between his knees, and bowed himself with his face towards the earth. And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near to him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly, for Manasseh was the first-born. * * * * * * And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him, and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father, for this is the first-born; put thy right hand upon his head, and his father refused, and said, I know it, my son, I know it, he also shall become a people, and he also shall be great; but truly this younger shall be greater than he, and his seed shall become a multitude of nations." (Gen. chap. xlviii.)

What a learned man has called the "circumstantiality" of this account is very complete. It may suit the obliquity of some men to waive what is here said aside contemptuously as of no account; but we would remind them, especially, if they are professed modern bibliolaters, that Infinite Wisdom thought it proper and necessary to spread this record before us in all its

details. From that wisdom *we* wish to make no appeal. That *onus* and responsibility rests with those who make the issue with what God Himself has said. We take it as we find it, and are struck with the minuteness of the record. One cannot but observe that Israel perhaps remembering the past, moved his hands very cautiously; that Joseph called attention to the fact that the right hand was on the younger brother, and sought by word and act to make a correction, and that Israel acknowledged the difference this would make, but insisted that what he was doing was a premeditated act. If, however, there was nothing in the laying on of hands, it should have made no difference which hand was upon Ephraim, and which was upon Manasseh, or whether any hand was on either. Some people too, it is true, may be complaisant enough to commiserate these patriarchs as simple-minded old country folks that dwelt in tents, doing their own butchering if unexpected company came, and knowing nothing about Theological Seminaries, Systems of Divinity, Alumni Dinners, and Doctorates, but some of them were princes in prayer, and had mighty faith in God. And be that as it may, if *all* Scripture is given by inspiration, we would be afraid to say that the Holy Ghost moved men to fill the Bible with unmeaning things for our instruction in all after times.

If we pass further on in the Bible history, we will find a more general case in which the laying on of hands constituted a peculiar relation between a whole tribe and the Most High God. We refer of course to the Levites. The command was as we have seen, "Thou shalt bring the Levite before the Lord; and the children of Israel shall *put their hands* on the Levites," and it is added, "*Thus, i. e.*, in this way shalt thou separate the Levite from the children of Israel; and the Levites shall be mine. And *after that*, shall the Levite go in to do the service of the tabernacle of the congregation."* Here the Laying on of Hands was not for a single man as an exceptional case, but it was ordained as a general law for the separation of men to the

* Numbers, viii.

priesthood. With the fate of those who dared intrench upon that holy office, or intrude into holy places, or touch holy things without that solemn separation all are acquainted. Surely, there is everything in these facts to teach us that this rite is no meaningless form, one that God considered not, and man might disregard.

The only other instance in the Old Testament history to which we can now refer, is the case of Joshua. A new leader was to be chosen. "And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep that have no shepherd. And the Lord said unto Moses, Take Joshua, the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazer the priest, and before all the congregation, and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient. * * * * * And Moses did as the Lord commanded him; and took Joshua, and set him before Eleazer the priest, and before all the congregation, and he laid his hands upon him, and gave him a charge as the Lord had commanded him."* Here evidently, if words mean anything, God acted through Moses. Although the Spirit was in the son of Nun, yet Moses was to invest him as a leader—put some of his own honor upon him, that the people might be obedient. And we afterwards read, (Deut. xxxiv. 9,) that Joshua the son of Nun was full of the spirit of wisdom, *for Moses had laid his hands upon him.* That is a strange reason for the Bible to give, if the laying on of the hands of Moses had nothing to do with it.

It may be asserted, however, by some, that all this is a part of the Old Testament ritual, that has passed away, and does not obtain under the New Dispensation. But if we shall find

* Numbers, chap. xxvii.

this rite recognized, and especially if we find it enjoined and practiced in the New Dispensation, we must concede to a greater objective force, for the new dispensation is by pre-eminence one of realities.

It would be apart from our avowed intentions to enter into any discussion here, in regard to the constitution of the Church of our Lord Jesus Christ. Nor is this at all necessary. It is sufficient for our purpose to know that it is built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner-stone, and that it carries in its bosom the provisions for its own perpetuity. It is not an abstraction, and the grace which bringeth salvation, does not work independently of God's own appointed means. The Apostles never claimed that because they were under a spiritual dispensation, they could do without forms, for upon the very fore-front of that dispensation, the Great Head of the Church had ordained a form. They were to disciple the nations by baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. True to the letter of their commission, we hear one of them saying, "Repent and be baptized every one of you for the remission of your sins, and ye shall receive the Holy Ghost."

But there were various purposes for which the Holy Ghost was given to men, or rather in the language of St. Paul, there were "a diversity of gifts but the same Spirit." Sometimes He was given as it were in advance, for purposes of enlightenment to lead them to God's way of giving them the germ of a new life—to work that repentance and faith through the word, in which any adult must submit to baptism. This is the probable sense in which St. Peter speaks of men having received the Holy Ghost, where he says, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"*

Besides this, however, there were purposes of grace for which men received the Holy Ghost which were ulterior to the impartation of the new life in baptism. These were in some in-

* Acts x. 47.

stances for confirmation, and in others to authorize and empower them to perform certain functions in the Church. A most probable case of mere confirmation, is recorded in the eighth chapter of the Acts, in regard to those of Samaria who had not only received the word of God, but been baptized in the name of Jesus. To them and for some especial purpose the Apostles sent Peter and John, who, when they were come down prayed for them, that they *might* receive the Holy Ghost. But did the Apostles regard prayer important as it was, as sufficient? No, for it is added, "*Then laid they their hands* on them, and they *received* the Holy Ghost."*

This fact was so palpable that "when Simon saw that *through laying on of the Apostles' hands*,† the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." The Apostle says, "Thy money perish with thee." He would not allow him to suppose that this heavenly power and grace could be made a matter of mere mercantile barter, but he did not intimate that there was no impartation in the solemn laying on of hands. Instead of trying to explain it away as a superstitious notion, he calls it "*the gift of God*,"‡ which no one outside of the sphere of grace—having "neither part nor lot in this matter" and "in the gall of bitterness and the bond of iniquity," could expect to attain.

But the most numerous instances recorded in the New Testament, in which the laying on of hands was practiced, are those in which men were invested with some gift or office to be exercised in the church.

A remarkable illustration of this is recorded in the sixth chapter of the Acts, where we learn that the order of deacons was instituted. "When the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should

* Acts viii. 17. † Ver. 18. ‡ Ver. 20.

leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch; whom they set before the Apostles; and when they had prayed they *laid their hands upon them.*"

Here, it will be observed, that these men are spoken of as already "full of the Holy Ghost and wisdom," and yet their personal piety and prudent judgment was not sufficient to constitute them deacons. There must be an investiture, and this was to be by the Apostles, through the Laying on of Hands. The office here bestowed was not from man, but from God. The words were, look *ye* out among you seven men whom *we* may appoint* over this business. The multitude selected the men of proper personal qualifications, but the Apostles invested them in this most solemn way.

Again, we read in the thirteenth chapter of the Acts, that "there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod, the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them."

Here, then, the *Holy Ghost*, instead of authenticating the mission to Barnabas and Saul, by a direct inward enlightenment, independent of the original organization of the church, does His work through men. . . . And *how* do those thus instructed, make missionary elders out of Barnabas and Saul? Do they simply tell them of the call? No. When they had fasted and prayed, and *laid their hands on them*, they sent them away.

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* καταστήσωμεν. More properly whom we may *equip* or *endow*.

And how fully God made this official act His own, is evident from the fact that it is added, "So they being sent forth *by the Holy Ghost*, departed into Seleucia; and from thence they sailed to Cyprus."

Another instance is found in the nineteenth chapter of the Acts. Paul had come to Ephesus, and found there certain disciples. "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what, then, were ye baptized? And they said, Unto John's baptism. Then, said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus."

But there was more for these men to do, than to live as private Christians. They were to be endowed miraculously for especial missions in the Church. What then? "When Paul had *laid his hands upon them* the Holy Ghost came on them; and they spake with tongues and prophesied."*

Besides all these particular cases, mentioned in the Acts of the Apostles, we find this solemn ordinance continually spoken of in the inspired epistles. The Apostles not only performed certain official functions themselves, but committed them to others, as the enlargement or the internal interests of the church demanded this. They never presumed that after the day of Pentecost the Holy Spirit would do its work without the ministry, and they practiced and enjoined this rite as that act by which men were constituted office-bearers in the church. Accordingly, we find Paul writing to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as I had appointed thee." † Yea, they were to *ordain* elders, whose necessary personal qualifications are described immediately afterwards, thus plainly declaring that there must be something superadded to these.

* Ver. 6. † Titus i. 5.

If, now, as we may infer from all that we have seen, there is any gift of God flowing through this ordinance, we must regard its administration, not simply as an impressive ceremony, but as involving a Divine transaction. Here is a real investiture of heavenly graces and powers, by the Holy Ghost acting in and through this rite. It is an institution in which God acts, bestowing upon those ordained, an official character and authority to be had in no other way. No man can attain to it by mere personal piety or theological learning. He may be as "full of faith and of the Holy Ghost" as St. Stephen was, but if he would be even a deacon in the Church of Christ, he must, in addition to all this, be invested by the *Laying on of hands.* The Apostle speaks of ordained men as those whom the *Holy Ghost* has made overseers of the flock.* And to this fact he refers and appeals again and again, as if there was something intrinsic, not only to the office thus bestowed, but also to the manner of its bestowal. "Neglect not the gift that is in thee, which was given thee by prophecy, with the *laying on of the hands* of the presbytery," he says to Timothy.† And again he says, "Stir up the gift of God, which is in thee, *by the putting on of my hands.*"‡ Does this teach that there is *no* gift of God by the laying on of hands, and that Timothy was to stir up that which was not in him? If so, we can insert a negative particle before any inspired declaration, and reverse its true meaning.

The holy Apostle had no such profane idea. He meant what he said. It involved more than his own private opinion, for he spake as he was moved by the Holy Ghost. It was just his sense of what inhered to sacred office in the church, and his realization of what went with the bestowal of it, that made him so cautious in regard to those upon whom it was to be bestowed. A "gift of God," *inverted*, must ever be an awful curse. It is just this consideration that makes him so earnest in describing the qualification of a bishop. Authority and power in the hands of the wicked may be wielded for destruc-

* Acts xx. 28. † 1 Tim. iv. 14. ‡ 2 Tim. i. 6.

tion, and the higher and more sacred the function, the more dreadful the ruin. Hence, he tells Timothy that if one is to be chosen a bishop he must be "blameless" . . . "not a novice, lest being lifted up with pride he fall into the condemnation of the devil." * Hence he charges him "before God and the Lord Jesus, and the elect angels," that he should let no mere personal preferences influence him in committing to others what had been committed to him;—that he should do "nothing by partiality;" that he should "Lay hands suddenly on no man, neither be partaker of other men's sins." †

The warning was not because the Laying on of Hands involved so little, but because it involved so much. As to the positive character of the ordinance itself, the Apostle classes it with the very first principles of the doctrine of Christ—with "repentance from dead works," and "faith towards God," and "the doctrine of baptisms," and "resurrection of the dead," and "eternal judgment." (Heb. vi. 1.) These are things which are at the very foundation of the kingdom of grace. These are in the foundation which only they seek to re-lay, "who, when for the time they ought to be teachers, they have need that some one teach them again, which *be* the first principles of the oracles of God, and are become such as have need of milk and not of strong meat."‡ These are the things which we are to leave, as long ago settled, and "go on to perfection." Heb. vi. 1–2.

If, with all this before us, we can say that the Bible tells of no objective force in the *Laying on of Hands;* we may as well adopt and apply to the Scriptures the maxim of Talleyrand, that "Language is intended to *conceal* thought."

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* 1 Tim. iii. 6. † 1 Tim. vi. 21-22. ‡ See Heb. v. 12.

# ART. VI.—THE HISTORICAL ARGUMENT FOR INFANT BAPTISM.*

BY REV. A. B. KOPLIN.

"*As by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned.*"—Romans v. 12.

JESUS answered, "Verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." St. John iii. 5.

These words set forth very plainly and forcibly, the doctrine of original sin on the one hand, and the necessity of Regeneration, in order to salvation, on the other. What is *born of the flesh is flesh*, and *flesh* cannot inherit the kingdom of heaven.

All are born of the flesh, the infant no less than the adult. Only that which is born of the Spirit is spirit. And only that which is spirit can inherit eternal life. Hence, no one, be he an adult or an infant, can be saved without being *Born again* —Regenerated. The grace of the New Birth is nowhere promised us without holy baptism. On the other hand, our adorable Saviour teaches us, that Regeneration is by baptism, when He says, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." And the Apostle Paul does the same thing, when he says that, "Baptism is the washing of Regeneration, and the washing away of sin."

It necessarily follows from these premises, that infants must be baptized as well as adults. The doctrine of Infant Baptism lies involved in the whole New Testament economy, and it cannot be ignored without doing violence, at once, to the whole scheme of redemption, the testimony of the Scriptures, and the

* I herewith acknowledge the use of "Wall's History of Infant Baptism," "Bingham's Antiquities of the Christian Church," and "Dr. Schaff's History of the Christian Church," in the preparation of this article.

voice of the Church from the time of the Apostles to the present day.

We propose to confine ourself, in presenting the "Historical Argument for Infant Baptism," to the first four centuries of the history of the Church. Not so, however, as to forget to notice at least, the Waldenses, who took their rise about the beginning of the twelfth century, and who were the first sect who denied the doctrine of "Infant Baptism." Then, we propose also to produce the testimony of the Reformers of the sixteenth century, as we have this in the leading Protestant confessions.

Our subject is one that embraces two leading thoughts, namely, Infant Depravity, and Infant Regeneration—Infant Baptism. Then there are two kinds of testimony to be offered, viz.: The Testimony of the Fathers, as this is found in their writings, and the Testimony of the Councils or Synods of the Church. This testimony comes to us, not only with positiveness and clearness, but also with an authority that dare not be ignored, or lightly regarded. It is the same authority which declared to us what is to be our only and infallible rule and guide of faith and practice, and what we are to believe concerning the union of the two natures in the person of Christ, and the person and work of the Holy Ghost.

### CLEMENS ROMANUS.

The first of the long line of witnesses that we propose to offer, is Clement of Rome. This Church father was made Bishop of Rome about the year 92. Church history puts the death of St. John at, from 98 to 101. From this it will be seen that Clement held the office of Bishop, at least six years before the death of the Apostle John.

He had, therefore, every opportunity to be perfectly conversant with the apostolic doctrine and practice; being educated for, and set apart to his holy office by them or their co-laborers. Clement, in his first Epistle to the Corinthians, and at the 17th chapter, speaking of human depravity, quotes Job xiv. 4, and then says, "Of Job it is thus written, 'That he was just, and

blameless, true, one that feared God and eschewed evil.' Yet he condemns himself, and says, 'There is none free from pollution, no, not though his life be but the length of one day.'" In the next chapter he quotes the 51st Psalm, and where it says, "Behold, I was shapen in iniquity, and in sin did my mother conceive me," and then continues, "Let us consider, therefore, brethren, whereof we were made, who and what kind of persons we come into this world, as if it were out of a sepulchre, and from outer darkness." Clement had, indeed, a keen sense of the depravity of man. But he had also the true conception of the atonement, and of the adaptation of the means of grace to the wants of humanity at any stage of life; for he continues, "He that made us and formed us, brought us into His own world, (kingdom) having prepared for us His benefits before we were born." Now we are aware that the words, Infant and Baptism, do not occur in this quotation; but what is of equal force to our present purpose, is contained, viz.:

That the whole human world, from Adam down, is under sin and death, and that the plan of salvation is for the race, and that that salvation is therefore competent to be applied to all, and at any period of life.

Now what does this teach us, if not that Christ died for all, old and young, and that His benefits may be applied to us in our earliest infancy. And this, as we have seen, is promised only in that we are "born of water and of the Spirit." In that we are baptized.

### JUSTIN MARTYR.

Next in the order of time comes Justin Martyr. Justin was born towards the close of the first century. He was more than an ordinary man. He is known to have labored in the ministry at Ephesus, and twice at Rome. He closed his last ministry at Rome, by suffering a martyr's death, in the year 166.

During his useful life he wrote a number of books. One of the first of these, is a dialogue with the Jew Trypho, whom he tried to convert to Christianity. This book was written about the year 139; or thirty-eight years after the death of St. John. In this dialogue, Justin, speaking of our Saviour's baptism, at

Jordan, says, "We know that He did not go to Jordan, as having any need of being baptized, or of the Spirit's coming on Him in the shape of a dove. As, also, neither did He submit to be born, and to be crucified, as being under the necessity of those things. But He did this for *mankind*, which by Adam was fallen under death, and under the guile of the serpent, beside the peculiar guilt of each of them that had sinned."

Here most plainly, *humanity* is taught to be under the power of the fall, and of the devil. Of course it is not necessary to say that infants are here included; for, every one that knows anything, knows that infants belong to the human family. At another place, Justin, speaking of circumcision, says, "We also, who, by him have access to God, have not received this carnal circumcision, but the spiritual circumcision, which Enoch, and those like him observed. And we have received it by baptism, by the mercy of God, because we were sinners; and it is to *all persons* to receive it by the same way." Now, let it not be overlooked, that Justin here says, not "all men," *but all persons*. And surely no one will say that infants are not persons. Besides all this, it must be remembered that Justin is here writing to a Jew whom he is trying to convert to Christianity, showing him that Christians did not receive the circumcision of the flesh, because they have received baptism instead. What force could such an argument have had with a Jew, if he did not know that baptism was universally administered to infants as well as to adults, as was the case with circumcision?

At another place Justin says, "We are circumcised by baptism, with Christ's circumcision."

In his *Apologia Prima*, an apologetical treatise, wherein he vindicates Christianity over against heathenism, he speaks of baptism as the mystery of regeneration, in the following words, "We bring them to the water, and they are regenerated by the same way of regeneration by which we were regenerated; for they are washed with water, in the name of God, the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Ghost." For Christ says, "Unless ye be regenerated, ye cannot enter into the kingdom of heaven."

Here the doctrine of baptismal regeneration is most plainly taught; and that too, as being necessary for all persons, infants as well as adults. In the same Apology he says, "Several persons are among us, sixty and seventy years old, and of both sexes, who were baptized to Christ in their infancy, do continue uncorrupted." This Apology was written not more than ninety years after the Gospel of Matthew. And Matthew wrote fifteen years after the death of Christ. Hence Justin wrote one hundred and five years after Christ's death. And as we have seen, Justin says, that there were living, at his writing, persons who were baptized in their infancy, and that they were at his writing, sixty and seventy years old. Now subtract seventy, the age of the persons spoken of, from one hundred and five, the number of years from the death of Christ to Justin's writing, and you have thirty-five. Add to this the age of our Saviour when He was crucified, and you have the date of the baptism of the persons spoken of; which is A. D., 68, or thirty-five years after the death of Christ. This proves most conclusively that these persons were baptized (in their infancy) in the middle of the apostolic age. This cannot be gainsaid.

And it is known that a considerable portion of the New Testament Scriptures were not written until after this time. Among the rest of these, we have the Gospel according to St. John, which was written about the year 70, and his three Epistles written between the year 96 and 100, just about one year before his death. Now it is known by every reader of the New Testament Scriptures, that the Apostles, in their Epistles condemned all kinds of sins. And there is no sin that seemed to appear more odious in the eyes of the Apostles than that of heresy. "A man that is an heretic, after the first and second admonition, reject; knowing that he that is such, is subverted, and sinneth, being condemned of himself," we hear the Apostle Paul say to Timothy. And can any one suppose that the Apostle John, who was the last eye-witness "of all that Jesus said and did," and who was "that disciple whom Jesus loved," could close his Epistles without giving the veto to a heresy so great as the Baptists would have us to believe the

doctrine of Infant Baptism to be. But while his writings do not contain any condemnation of that doctrine which recognizes the Infant a fit subject for the regenerating grace of Jesus Christ, we hear him say in his first Epistle, chap. ii. 12, "I write unto you, *little children*, because *your sins are forgiven you for His name's sake.*" And again, "And now, little children, *abide* in Him." Now remembering that there is no promise of forgiveness without the mystery of baptism; yea, knowing that no one can enter into the Kingdom of Heaven, without a death unto sin, and a life unto righteousness, and knowing that the Apostle Paul calls baptism, the "washing of Regeneration, and the washing away of sin," who will say, that these *little* children, whose sins the Apostle says, "*are forgiven*," and whom he exhorts *to* "*abide in the Lord*," were not baptized? Will he that dares to take the responsibility to say that they were not, please tell us, how the forgiveness of their sins was sealed unto them, and how they came to *be in Christ*, since they are exhorted "*to abide in Him?*" From all this, the apostolic authority of Infant Baptism is established, it seems to us beyond all successful controversy.

### IRENEUS AND CLEMENT OF ALEXANDRIA.

Justin Martyr is succeeded by Ireneus and Clement of Alexandria. Ireneus was born between the years 120 and 140. He was a pupil of Polycarp of Smyrna.

In his Refutation of Heretics, written about the year 182, in speaking of Christ, Ireneus says, "He came to save all persons by Himself," and then qualifies his saying thus, "All I mean, who are regenerated unto God, *infants* and little ones, and children, and youths, and elder persons." But it may be answered that this quotation says nothing about baptism, but only regeneration. True, but a little farther on in the same treatise, Ireneus settles that matter, when he says, "Regeneration is by baptism." What can be more plainly taught than as Ireneus here shows? the Church, from the Apostles, taught infant regeneration by baptism.

CLEMENT OF ALEXANDRIA.

Clement lived and wrote at the same time with Ireneus, though in a different part of the Church. In giving direction to Christians concerning the gravity and modesty to be used in their apparel, ornaments, and designs engraven on their rings and business seals, Clement says among other things, "If a fisherman will have an engraving on his seal, let him think of St. Peter, whom Christ made a fisher of men, and of children, which when baptized are drawn from the laver." That is, from the baptismal font. Now if infant baptism would not have had a recognized practice at that time, who can tell what would have suggested the carving of such a design on a business seal? This not only shows that infant baptism was universally recognized, but also that it was held in the highest esteem.

TERTULLIANUS.

We come now to consider the writings of Tertullian on the subject in hand. Tertullian lived about the year 200. He wrote as late as 220. He is the only one of all the early Church fathers who favors the delay of baptism in any case. He takes the position that baptism washes away sin up to the time that a person is baptized, and that sins afterwards committed are not affected by it. At the same time he holds baptism essential to salvation.

This doctrine might do on paper, but certainly, it would be very difficult to carry into successful practice. Owing to his first mentioned view, Tertullian would change the universal custom of the Church, and would delay the baptism of infants, (so long as there is no danger of death,) and also of all unmarried and widowed persons, until they are beyond the reach of the temptations peculiar to them. But because he held baptism to be of indispensable importance to all, he would have none die without it. He says on this subject, "In case of danger of death, baptism should presently be administered to *infants*, and those other sorts of persons, and any person that is present, (whether he be an ordained minister or not,) ought to administer it, or else he is guilty of the person's perdition." Tertullian,

after all has but few followers. The Baptists follow him only half-way. They do not with him acknowledge the validity of infant baptism.

ORIGEN.

Origen comes next in the order of time. He wrote from the year 210, down towards the middle of the third century. Origen was a man of great learning, and a voluminous writer. On the subject of original sin and infant baptism, he says in his Homilia in Leviticus, "Hear David speaking. I was, said he, 'conceived in iniquity and in sin did my mother bring me forth;' showing that every soul that is born in the flesh, is polluted with the filth of sin and iniquity, and that, therefore, that was said which we mentioned before, *that none is clean from pollution, though his life be but the length of one day.*" He continues, "Besides all this, let it be considered what is the reason that, whereas the baptism of the Church is given for forgiveness of sins, infants also are by the usage of the Church baptized; when if there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them." Origen here teaches us that the Church baptizes infants because she teaches original sin, as so affecting them that they must be born again in order to eternal life. In his Homily on the fourteenth chapter of St. Luke, he says again of the same subject, "And it is for that reason, because by the sacrament of baptism the pollution of our birth is taken away, that infants are baptized." Here this same doctrine of original sin and infant baptism go together, not as a new thing, but as the doctrine and usage of the Church.

In his commentary on the Epistle to the Romans, he again quotes David, "In sin did my mother conceive me," and then continues, "For this reason also, it was that the Church had, *from the Apostles an order to give baptism even to infants.* For they (the Apostles) to whom the divine mysteries were committed, knew that there is in all *persons* the natural pollution of sin, which *must be done away by water and the Spirit.*" Here then it is declared that "the Church had an order from the Apostles to baptize infants," and that too, by one of the most

learned of the early Church fathers. Now if Origen had been incorrect in this, who will doubt but that he would have been set at rights, by some one of his co-laborers? Ah, these Church fathers all sang the same song.

### ST. CYPRIAN.

St. Cyprian, Bishop of Carthage, was born about the year 200, and died a martyr's death in the year 258. Cyprian was the greatest Bishop of the age. It was during the time of Cyprian, that the Council of Bishops met at Carthage. This Council determined a question concerning infant baptism which proves that this doctrine was held in high esteeem at that time. But we propose to speak of this in the testimony of the Councils. We shall mention only one of Cyprian's sayings on this subject. It is this. "If any *one* is not baptized and regenerate, he cannot come to the Kingdom of the Lord." Then he quotes St. John, 3–5: "Except *any one be* born of water and of the Spirit," &c. He interprets these words as do all the fathers. Except *a person*, except *one*, except *any one;* and these are the forms of interpretation of these words by all the fathers. Of course he does not say infants, because that would exclude adults; but no one will say that he does not include infants here as clearly as he does females. *Any one.* Are there any limitations in this form of expression? There are none.

### GREGORY NAZIANZEN.

We quote now from Gregory Nazianzen's sermon concerning the baptism of St. Basil. In this discourse he makes reference to the prophet Samuel, in these words, "Samuel, among those who called upon the name of the Lord, was both given before he was born, and presently after his birth, was consecrated." He then says of Basil, "And was not this man Basil consecrated to God in his infancy from his birth, and carried to the fount." In his doctrine of baptism, the same author says, "Art thou old, let thy gray hairs hasten thee; strengthen thy old age with baptism. Hast thou an infant child? let not wickedness have the advantage of time, let him be sanctified

from his infancy; let him be dedicated from his cradle, by the Spirit." Again, in the same work, he says, that "infants shall by all means be baptized, though they are not in a capacity to be sensible, either of the grace, or of the need of it." This needs no comment.

### OPTATUS MILEVILANUS.

Optatus, Bishop of Milevi, of this same period wrote a book against the Donatists, in which the subject of baptism is discussed. He quotes the Apostle Paul, where he says, "As many of you as have been baptized in the name of Christ, have put on Christ." Then Optatus continues, "Oh what a garment is this, that is always one, and never renewed, that decently fits all ages and shapes. It is neither too big for infants, nor too little for men."

### BASIL THE GREAT.

Basil the Great was born in the year 329, in Cæsarea. He was distinguished as a pulpit orator, and a theologian. He wrote a number of books, and among them is one which contains a discussion of holy baptism. But owing to its length we will not quote it here, but will present his testimony, given in a more practical way. It occurs in an account of the illness of the only child of the Emperor Valens. This Emperor was an Arian, and persecuted the Catholics, and especially Basil, who was at that time bishop at the capitol. But in his afflictions the Emperor's heart softened, and he sent for Basil to come and pray for his child." The Great Basil went, and coming into the palace and seeing the Emperor's son at the point of death, said "that the child would recover if he had baptism given him at the hands of the godly." But the question may be asked, "Was this child an infant?" Theodoret, who wrote only a short time after, settles this question, when he calls him "*παιδιον*," it being the same word which is used in Matthew ii. 11, to express our Saviour's infancy. This passage shows what high regard was had for the doctrine of infant baptism in the time of Basil.

### ST. AMBROSE.

Ambrose was born in the year 340. It is said of him, that

as a bishop he towered above the contemporary Popes. As a theologian he was counted of the second class. In his work on "The Covenant to Abraham the Patriarch," he quotes St. John iii. 5, and then remarks, "You see He (Christ) excepts no person, not an *infant*, not one that is hindered by an unavoidable accident." In this he agrees with those who wrote before him, as we have seen.

JOHN CHRYSOSTOM.

This, the greatest of the Greek theologians, was born in the year 347, seven years after Ambrose. It is enough for his greatness to say, "that everything that he preached or dictated was considered worthy of being published." In one of his works he speaks of the advantage of baptism over circumcision, in these words. "But our circumcision, I mean the grace of baptism, gives cure without pain, and gives to us a thousand benefits, and fills us with the grace of the Spirit, and it has no determinate time as that had, (the 8th day) but one that is in the beginning of his life . . . . . may receive it."

Here, then, the greatest of the Greek fathers teaches us that the sense of the Church in his day, was that baptism might be given to infants immediately after their birth, and that it need not be deferred until the 8th day, as circumcision was.

ST. AUSTIN.

We hasten now to consider the testimony of St. Austin, written before the Pelagian controversy. We can, however, make but very short extracts from his writings. These will, however, we think, be found to be very clear and forcible.

At one place where he speaks of the saying of the Apostle, that, "the believing husband sanctifieth the unbelieving wife," Austin says that, "there were in the apostles' times, Christian infants that were baptized, some by the authority of one of their parents, and some by both."

In his work written against the Donatists, he speaks "of persons who were baptized when they were infants." In his epistle to Donatus, he says of the Church, "We affirm that the Holy Ghost dwells in baptized infants, though they know

it not." In his "Books De Genesi," ad literam, he says, "The infant must be baptized while it is yet alive." "God in His providence," he says again, "does not suffer the infants to die unbaptized, but such as He foresaw would be impenitent if they had lived." "The custom of our Mother, the Church, in baptizing infants, dare not be disregarded," we hear him say at another place.

We might produce a number more of extracts from this same author, that are as conclusive as those we have given, but we do not deem it necessary.

SIRICIUS AND INNOCENTIUS.

Siricius of Rome lived as late as the year 384. In his first epistle, and at the ninth chapter, he says, "He that devotes himself to the services of the Church, ought to be one that has been baptized in his infancy."

So, also, Innocent of the same time writes, "And as to the qualifications of such as are to be chosen into the ministry, there is a certain rule." Not there ought to be, but "there is a certain rule." And that rule is, "that they be such as have been baptized in their infancy." From this it appears that those who were from their infancy dedicated to God, were considered better adapted to the office of the Christian ministry, than those who came into the church in after life.

PAULINUS.

Paulinus, Bishop of Nola, who lived as late as the year 390, had been a heathen man. During this time, as also after his conversion, he showed some skill as a poet.

While Bishop at Nola, Sulpitius Severus built a church, and requested Paulinus to write him a suitable inscription for the baptismal fount. Paulinus complied with his request by sending him the following lines:

"The Priest from the holy fount doth infants bring,
In body, in soul, in garments white and clean."

At another time he writes to the parents of Celsus, a child which they had lost by death. He consoles them with the following verse:

"So great a favor Christ did to him show,
That he escaping all the snares below;
Should, hence, so young and fresh from baptism go;
Two graces do his *infant* soul commend—
So little sullied, and so lately cleaned."

Even the Pelagians, who denied the doctrine of original sin, believed in and practised infant baptism. For in their creed, sent by Pelagius to Pope Innocent, in the year 417, this article is contained: "We hold one baptism, which we say, ought to be administered with the same sacramental words to *infants*, as it is to older persons."

In the letter accompanying this creed, Pelagius says, "We do not deny the sacrament of baptism to infants." And, again, "Men slander me as if I denied the sacrament of baptism to infants." So Celestius, also, "We own that infants ought, according to the rule of the universal Church, and the sentence of the Gospel to be baptized, for forgiveness of sins, because our Lord has determined that the kingdom of heaven cannot be conferred upon any but baptized persons."

This brings us to the close of the fourth century. Here we propose to stop with the testimony of the fathers, and proceed to consider very briefly,

## II.—THE VOICE OF THE COUNCILS.

### *The Council of Carthage.*

The Council of Carthage was held in the year 253, and was composed of 66 Bishops. One Fides, a country Bishop, sent a letter to this Council, which contained two questions on which he desired to be instructed. The one was, "Whether an infant before it is eight days old, might be baptized, or whether the limitation governing circumcision was to be observed." The Council answers this question in quite a lengthy epistle. After saying many interesting things on the subject, they conclude thus. "We are all of the opinion, that if anything could be an obstacle to persons against their obtaining the grace, the adult, and grown, and elder men would be rather hindered by their grievous sins. If then, the greatest offenders, and they that have grievously sinned against God before, have, when

they afterward come to believe, forgiveness of sins, (and no person is kept from baptism and the grace,) how much less reason is there to refuse an infant, who being newly born, has no sin, save that being descended from Adam according to the flesh, he has from his very birth contracted the contagion of the death anciently threatened; who comes for this reason more easily to receive forgiveness of sins, because they are not his own, but other's sins that are forgiven. This, therefore, Dear Brother, is our opinion in the Council, that it is not for us to hinder any person from baptism and the grace of God, who is merciful, and kind, and affectionate to all men. Which rule, as it holds for all, so we think it more especially to be observed in reference to infants and persons newly born, to whom our help and the divine mercy is rather to be granted, because by their weeping and wailing at their first entrance into the world, they do imitate nothing so much as that they implore compassion."

Now it takes only a glance to see that the question here settled, is not whether Infants were to be baptized or not, but rather, whether they should be baptized *before the eighth day*, or whether their baptism was to be deferred until that time, as was the case (ordinarily) with circumcision. That infants were fit subjects for baptism, at least as early as the eighth day, was a doctrine that had universal force. Yes, the infant was universally to be above all others a fit subject for holy baptism, because, though by its birth it "contracted the contagion, the death anciently threatened; yet, has it not added sin to sin by actual transgression."

And now while baptism is regarded, by the early Church, of such awful importance, the Council of Carthage, declares, as the fathers before and after taught, that, "Infants" may be baptized when "*newly born.*" What can be more conclusive than this? And it will not do to say that this Epistle is a forgery. It is too well authenticated for that. And let it be remembered that it contains the voice of the Church in her purest days as all must admit.

It can, therefore, not be wiped out by saying that it is a superstition born in the "Dark Ages." It was the voice of the

Church in that period of her history, when men sealed their faith by a martyr's death.

*The Council of Elders.*

The Council of Eliberitanum met in the year 305. The matter that concerns us is found in its 22d Canon, and refers to the course to be pursued in regard to members of the Church who had been led over into the heretical sects, but desired again to return to the Catholic faith. The canon runs thus:—"If any one go over from the Catholic Church to any sect, and do return again to the Church; it is resolved that penance shall not be denied any one, because he acknowledged his fault. Let him be in a state of penance ten years, and after ten years he ought to be admitted to communion. But if they were infants when they were carried over, inasmuch as it was not their own fault that they sinned, they ought to be admitted at once."

Now there is no baptism of these infants here spoken of, we know; but it is nevertheless implied. For they are said to have been carried over *from the Church.* And every one knows that no one was recognized as a member of the Church who was not baptized. And it is not said either or implied that these persons are to be admitted to Church membership, but they are recognized as full members, and are, therefore, without penance, to be admitted to the communion.

*The Council of Neocesarea.*

The Council of Neocesarea, which was held in the year 314, determined at its sixth canon, "that the infant is not affected by the baptism of its mother shortly before its birth, but that such infant must be baptized after its birth. And that when such an infant is baptized, it shall not be considered as twice baptized." What great care the primitive church took, that no child, by any kind of misunderstanding should go unbaptized.

We come now to the Pelagian controversy. During this controversy, a number of Councils were called, the acts of which contain important testimony to the subject in hand.

But as this whole subject was finally settled at the Council of Carthage in the year 418, we will only quote from it. This Council says at its second Canon, "We determine, that whosoever does deny that infants may be baptized immediately upon their birth; or does say, that they are indeed baptized for forgiveness of sins, and yet they derive no original sin from Adam, (from whence it would follow that the form of baptism for forgiveness of sins is in them not true, but false,) let him be anathema. For that saying of the Apostle, By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned, is to be understood in no other sense than as the Catholic Church, spread over all the world has always understood it. For by this rule of faith, even infants who have not yet been capable of committing any sin in their own persons, are in a true sense baptized for forgiveness of sins, that in them what was derived by generation may be cleansed by regeneration."

This Council was called to settle the Pelagian troubles. Pelagius, while he taught that infants ought to be baptized, as he himself says, "Infants ought according to the rule of the Universal Church, and the sentence of the Scriptures, to be baptized for the remission of sins," yet he denied the doctrine of original sin as so affecting them as that they needed baptism on that account. On the other hand, he held that infants must be baptized, because, as he says, "Our Lord has determined that the Kingdom of Heaven cannot be conferred upon any but baptized persons."

As is easily to be seen from the extracts made from the acts of this Council, the Pelagians were not condemned for denying infant baptism, or for calling into question its Scriptural or Ecclesiastical authority, for that, as we have seen, they never pretended to call into question.

The condemnation of the Pelagians was grounded in this. 1st. That they denied original sin. 2d. That they perverted the right sense of the Sacrament of baptism, by teaching that it must be administered for the forgiveness of sins, to those whom they taught, had no sins; and 3d. That they dishonor

the Lord by teaching that He has made it necessary for infants to be baptized for forgiveness of sins, not because they are under sin, but because He saw fit to determine that no person should enter into His Kingdom without being so baptized. Certainly we need not wonder that the Pelagian heresy was anathematized.

This brings us to the close of the fourth century, and here we rest our testimony until we come down to the twelfth century, as it is conceded everywhere, that during these seven hundred years infant baptism had universal recognition. But at the same time, the enemies of infant baptism will have it that it is a heresy that was foisted upon the Church during the "Dark Ages," by some "Papal Bull," (of which no one has ever heard any thing,) in common with all other abuses that crept into the Church during that period. This might do in the absence of the voice of the Early Church, were it not for the following consideration, viz. That the date of the introduction of all innovations of abuses can always be easily given, no matter how "dark" the "ages" were; but who ever found the *day*, or read of the "Papal Bull" in which "Infant Baptism" is announced as a new article of faith and practice, which is to have force in the Church from that date. Read the vocabulary of innovations if you please, but you will not find it there.

Even the Waldenses, who took their rise about the year 1200, never once affirmed that "Infant Baptism" was not always held and practised in the church. And even some of them practised it, while others denied it; and still others of the same general name denied all baptism. The Waldenses did not deny that Infant Baptism had universal recognition in the Church. They acknowledge it; but they would supercede the old doctrine by something they foolishly believed to be better, as is very common with the sect spirit everywhere.

From all that has now been said on this subject, we deduce the following conclusions:

I. That the early Church, from the days of the apostles, ever held the doctrine of Original Sin as affecting the whole race of man, and that from his earliest infancy.

II. That the early Church, from the beginning, held the necessity of regeneration in order to eternal life.

III. That the Church from the days of the apostles, held and taught that "Baptism is the sacrament of regeneration." "Regeneration is by baptism," is her universal voice.

IV. That all of the fathers who make reference to St. John, Chap. iii., v. 5, quote those words, either in one, or all of the following forms: "Except *a person* be regenerated by water and the Spirit." "Except *any one* be regenerated." "Unless ye be regenerated by water and the Spirit, ye cannot enter into the kingdom of heaven." So St. John has it, "Except any one." This, then, embraces all, old and young, "Infants and little ones and elder persons."

So, also, does it speak of but one birth, one baptism by water and the Spirit. It binds the natural and the supernatural. The water and the Spirit.*

V. That the Church, from the apostles to the end of the fourth century, held the doctrine of "Infant Baptism," and practised it at least as far back as the year sixty-eight; or thirty-five years after the death of Christ. And that, too, before the New Testament Scriptures were all written, and by the sanction of the apostles who were then living.

VI. That the doctrine of "Infant Baptism" was held in high esteem during the whole period of the virgin purity of the Church; never as something new, but always as the old and established doctrine and practice.

VII. That the Church, in order to be true to the Word of God, and the voice of her own history, must ever continue to hold and practise the same.

And it was on this sure foundation of the true faith, that the Reformers of the sixteenth century planted themselves, when they undertook to restore the Church to her own native purity.

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* It knows nothing of one "water baptism," and another "Spirit baptism," of which we hear so much in this day. On this subject see Dr. P. Schaff's, "His. Christian Church," pp. 91. Also his "Notes on St. John," iii., 5. See, also, Puritanism in general.

Hear their voice as we have this in the leading confessions of the Protestant Church.

Thus says our own time-honored symbol of faith, question 7: "The depraved nature of man comes from the fall and disobedience of our first parents, Adam and Eve, in Paradise, whereby our nature became so corrupt, that we are all conceived and born in sin." At question 8, "We are so far depraved, that we are wholly unapt to any good, and prone to all evil unless we are born again of the Spirit of God." Again at question 73. "The Holy Ghost calls baptism the washing of regeneration, and the washing away of sin," because, "God speaks thus not without great cause; namely, not only to teach us thereby, that like as the filthiness of the body is taken away by water, so our sins, also, are taken away by the blood and Spirit of Christ; but much more, that by this divine pledge and token, He may assure us, that we are as really washed from our sins spiritually, as our bodies are washed with water." And once more, at question 74: "Infants are also to be baptized, for since they as well as their parents, belong to the covenant and people of God, and both redemption from sin and the Holy Ghost, who works faith, are through the blood of Christ promised to them no less than to their parents; they are also by baptism, as a sign of the covenant, to be ingrafted into the Christian Church, and distinguished from the children of unbelievers, as was done in the Old Testament, by circumcision, in place of which in the New Testament baptism is appointed."

The same doctrine is taught by the Anglican Church where it says, "The promises made to adults or grown persons, who voluntarily come up and take their own (baptismal) vows upon themselves, are that they shall receive a new heart, a new and holy nature, through the grace of God's Holy Spirit, and be made members of Christ's body, the Church, of which He is the Head; children of God and joint heirs with Christ of an eternal life of glory in His kingdom." And the same promises are made to children who are baptized in infancy.

The Westminster Confession gives expression to the same historical faith in these words: "Baptism is a sacrament,

wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's." And, "Infants of such as are members of the visible Church are to be baptized."

The Augsburg Confession joins in this confession of the true faith in these words; "Of baptism they teach, that it is necessary to salvation, and that by baptism the grace of God is offered, and that children are to be baptized, who by baptism, being offered to God, are received into God's favor."

But the enemies of this so firmly established article of Christian faith and practice, will answer to all this unbroken testimony of history, that they go to the "Word," and take their doctrine out of it "pure and simple," without any regard to what tradition may say.

To this whole anti-creed, unhistorical, rationalistic sect spirit, we have only to say that, he who tears himself loose from all past history, and sets up his own judgment against the voice of the ages, is unfit to be the teacher of his fellows in even the most trifling interests of a temporal nature, much less to be a teacher in Israel.

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## Art. VII.—THE RELATION OF THE MOSAIC TO THE CHRISTIAN ECONOMY.

### Illustrated by the Pauline Doctrine of Justification by Faith in Jesus Christ.

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The Old Testament may be said to hold a negative as well as a positive relation to the New Testament. Everything particularly Jewish and pertaining to the theocratico-national law, and, in connection with this the all-pervading idea of retributive justice in its strictest original sense, forms, so to say, the negative pole which repels the New Testament, and whatever tends to go beyond Jewish particularism, that is everything

prophetical and typical, is its positive pole which attracts the New Testament. These positive elements of the Old Testament economy, being most intimately connected with our Christian Faith, have been by many dogmatical teachers treated by the way of Prolegomena to their dogmatic doctrine or, to express that connection more directly, as part of their Bibliology, under the title of Theologia prophetica et typica. But on the other hand, though representing, by way of promise, the New Covenant in the Old one, yet, by their being bound up with Jewish Nationalism or what we have called the negative pole, those same positive elements take on something of a limited character of which they can only be freed when viewed in the light of the New Testament. Their peculiar position, therefore, may be determined as being an intermediate one between both economies, marking the point, on which the Old Covenant of the Law passes beyond itself and ceases to exist and the New Covenant of Grace is typified and promised without being positively given, and so to say, forming the outlet of the Old and the entrance of the New. Corresponding to this position other theologians have given to prophetism and typology a place, not in dogmatical theology, but in that part of Theology which treats of those general principles and leading ideas with which every divine, more or less knowingly, is working and by which it is more closely related to science and speculative philosophy than any other part. For such principles and ideas as are conveyed by the words Revelation, Miracles, Inspiration and also Prophecies and Types, seem to find their proper place in what is called "Evidences of Christianity," or (in German) "Apologetical Theology," meaning a representation and justification of the essence and truth of Christianity before science and reason as they develop themselves in every age and bring on new forms of infidelity. Now then, as long as this outgrowth of infidelity from the worldly sciences and common human reason will recur, and this will never cease, Apologetical Theology will be just as important as Dogmatical Theology, because the intensive and the extensive growth of the Church, that is the ever-growing purity and fullness of the life of Christ in the

Church and its growing extension over all the generations and nations of mankind must always go together, so that, as all educational and missionary efforts serve the latter aim practically, Apologetical Theology does the same as theory and science. By this we wish it clearly to be understood, that the prophetical and typical elements, contained in the Mosaic economy, with which here we have to do, do not strictly belong to the dominion of dogmatics, but are properly a part of Apologetical Theology.

Now this apprehension of those elements has the most immediate bearing upon our question. For our Apologetical Tneology is not simply a continuation of the apologetical efforts of the early Church, but is founded on the New Testament itself, on the apologetical tendency and spirit pervading, almost throughout and in the most natural manner, the teachings of the Apostles and those of the Lord Himself. This view of the case is, of course, of the utmost importance, influencing as it does our interpretation of those teachings generally and more especially as they refer themselves to the Old Testament and its relation to the New. This view implies that Christ and His Apostles give themselves such an apologetical position over against their contemporaries and compatriots, the Jews, (as St. Paul also over against the Pagans, Acts ch. xvii.), that they in their teachings have regard to the whole intellectual, moral, and religious state of their hearers, and that they enter more especially into the prophetic and Messianic ideas and notions as they were current among them and founded on the Old Testament Scriptures, in order, by showing their fulfillment in Jesus, to gain and persuade them into faith on Him as the true Messiah and Deliverer. This view forces itself upon our attention in almost any part of the New Testament, and St. Paul himself acknowledges it directly (1 Cor. ix. 19—21; 2 Cor. x. 4, 5; Rom. xvi. 26; i. 2; iii. 21; John iv. 25 f.) Would we overlook or disregard this natural and self-chosen position of the Lord and His disciples, we should tear them out of all the historical relations and associations in which they were placed, and they must necessarily in the same degree cease to

be living historical persons, and the New Testament instead of containing the original facts of absolute divine revelation, must become in our mind a book of dogmatic formulas only. And to that apologetical tendency as we owe to it for instance, the Epistle to the Hebrews and the largest part of those to the Romans and Galatians, so also those rich disclosures which these Epistles give us on the relation in which the New Testament puts itself to the Old. And so it must be our Christian rule to interpret this relation only in the light and from the standpoint of the New Testament. By putting both Testaments on the same line we would disregard the essential difference between both. (2 Cor. iii. 6–11; Heb. viii. 6–10). But as the dogmatical comprehension of the Old Testament prophecies and types must be ruled by the New, so, on the other hand, a historical comprehension of the New Testament is only possible by a historical interpretation of the Old.

For the true task which is to be solved in determining correctly that relation can be no other, than to point out distinctly at the side of the primitiveness and absoluteness of divine revelation in the New Covenant—to give up this primitiveness would be to give up the essence of Christianity, itself the continuity of divine revelation, its gradual development through the preliminary stages; to disregard this continuity would be to disregard the unity and eternity of the divine will and counsel, and would endanger our idea of God. Now, if this continuity is shown by the law and the prophets, and if by this idea is expressed the true sense and the full weight and importance of these positive elements of preliminary revelation, and if, on the other hand, the absolute primitiveness of divine revelation in Christ, as the new spiritual creation of mankind through Him, must be adhered to, the question will always be, to find out a correct and valid measure by which those elements may be estimated at their true value and by which the extent may be determined to which they must be permitted to influence our theological thinking. But it is a task which, as it is perhaps the highest and most important of Apologetical Theology, is also a most delicate and difficult one, to the solution of which

we can only come nearer by slow degrees and by sincere researches often repeated. For it is in the nature of the case, that here, as everywhere, human fallibility will miss the right measure, driving some into one extreme and others into the opposite one-sidedness. For those who, before all, wish to assure themselves of the continuity of divine revelation will also be inclined to make the utmost of everything that seems prophetical and typical in the Old Testament, as if they felt themselves certain of Christ only in the measure they can find Him typified and prophesied, even in minute particulars of His life. But they must be warned, first, that the more this is their case the more it proves that their faith is so much less based upon what a true living faith must and ought to be based, that is, upon the immediate revelation of God unto the soul (Gal. i. 15, 16; Matt. xvi. 17), mediated by the beholding of Christ (St. John i. 14; iv. 42). In producing this impression and effect centres the prophetic office of Christ, and the apologetical elements of the law and the prophets He Himself employs only for the purpose of combating or gaining those who were not inclined to believe on hearing or beholding Him. So all those whose faith has not this inner self-certainty in Christ draw so much the more on the prophecies, in order to rest upon them their faith. Secondly, they must be warned, that, if they do not content themselves to find a correspondence between prophecy and fulfillment in those essentials which represent a real value for the work of redemption by Christ, but try to find the same more especially in as many accidentals as possible which are indifferent for redemption, they will scarcely escape the danger of falling down from the vivifying spirit into the "killing letter," (2 Cor. iii. 6), and from a living faith into trifles. And lastly, they must be warned, and this is the point with which we have to do here, that, after all they will make appear Christ as the mere product of Jewism and the New Testament as an appendix to the Old, and that, by so making doubtful the originality of Christianity, its purity will be endangered, that is Judaized.

On the other hand those, who, wishing to escape the extrem-

ity which we have spoken of, and the errors consequent upon it, bear in mind that the essence of Christianity rests upon the primitiveness and absoluteness of divine revelation in Christ, are apt to disregard the continuity in revelation and, thereby, to endanger the eternal unity of the divine counsel of redemption. For either the ultimate aim of the divine will and counsel is, to reveal itself as the redeeming love and wisdom in establishing the Kingdom of God through the eternal Son, and the creation and government of the world tends to that ultimate aim, or it is not so. With those, who take the latter, negative position, we can, of course not have to do here, because it denies the divine origin of Christianity, but only with those who affirm that assertion, but with the restriction that in the divine counsel, Christian revelation stands in no closer connection with that of the Old Testament, than with the general revelation of God in nature and heathenism. But they must be warned, first, that they will be bound to prove, to historical evidence, either that that grandest fact in the Old World's history as it is, on the one hand, the natural and most spiritual product of the Mosaic legislation, and, on the other, a distinct expression as well of the divine promise as corresponding to it, of the expectation of the creature, of the longing and aspiration of human nature after deliverance, we mean the Hebrew Prophetism, is nothing better than heathenism, or that heathenism itself offers indeed the same grand revelation element. In this task of degrading prophetic Jewism to heathenism, or screwing up the latter to the first, they can, of course, never succeed, unless they do away in the most willful manner with the facts of history. Secondly, they must be holden to prove that Christ having been born an Israelite, has nothing to do with God's counsel, but is simply accidental; that, (to speak in the words of the Apostle, Rom. ix. 4, 5), "He came concerning the flesh from the fathers of the Israelites, to whom pertain the covenants and the giving of the law, and the service of God, and the promises," means nothing, and, moreover, to prove concerning the same historical origin of Christianity, that Christ would have found His chosen organs for establishing His Kingdom, the

Apostles, just as well among the heathens as among the Israelites, that, therefore, there was no need for God to ordain and prepare that "fullness of the time," by dint of which He who was made under the law might find natures susceptible enough to receive Him and to be formed by Him into His disciples, that is, such men and women who were waiting for the consolation of Israel, or looking for redemption in Jerusalem, (Luke ii. 25, 38,) or who were prepared to say, (St. John i. 41, 45,) "We have found the Messias." And as they cannot succeed in such an attempt without tearing and annihilating the primitive history of Christianity, so they must be warned, thirdly, that they admit an element of arbitrariness and accidentalness into their idea of God, which cannot fail to make this idea anthropopathical, and to endanger our idea—which concerns us here especially—of the unity and eternity of divine counsel. For this we can only maintain in a revelation developing itself historically.

If, then, each of these two extremes is equally dangerous, the question arises, whether there is any rule, guide, or law, according to which we can avoid them, and this law must be some such measure as we have hinted at above, and it should be one, to which all would agree. And even this, to set up such a measure, forms the peculiar difficulty of the apologetical task, to the solution of which we can only claim to offer a very modest contribution in saying, that the measure must lie, somehow, in the mutual relation of those two fundamental principles, the continuity of divine revelation, and the primitiveness of the revelation in Christ, as the new creation. That is to say, the latter principle must always guide us in the teleological interpretation of preliminary revelation, so that in the light of absolute and ultimate revelation we may recognize, what elements in the first, and how far they have a real and essential bearing upon the latter; and the continuity principle must make us understand, in a historical way, the eternal sameness of divine revelation, so that even the new creation is shown to be founded in the eternal divine will and counsel. By so combining both principles, and by limiting each way of interpretation to its

allotted place, we shall have a rule, which may, indeed, be employed differently, according to individual inclinations, but it will, at least, be a monitor, "to prove all things and to hold fast that which is good," and so bring us nearer to the knowledge of evangelical truth, which is the aim of all theological inquiry. For in making a conscientious use of our rule, we shall know how to distinguish between historical and dogmatical or teleological interpretation, and to find out, how far this or that phenomenon or fact, related in the Old Testament, must be taken in a historical sense, expressing an element of human imperfectness, or in a teleological sense, as expressing an element of divine revelation. Mingling up one with the other can never fail to mislead to wide aberrations from truth. To illustrate our rule in this regard, an example from the New Testament may be cited here. The Apostle Paul, (Rom. ch. iv.; Galat. ch. iii.,) represents the belief of Abraham as the type of Christian belief, in so far as Abraham's belief stood in the same relation to the divine promise as ours to the fulfillment. This is, according to the Apostle, the historical fact. And what teleological sense does the Apostle mean to convey by this fact? This, that the divine promise, given to Abraham and fulfilled in Christ, had such reference to the fulfillment in the divine counsel. Now if we would add, that the same reference was also in the consciousness of Abraham, so that to him the promise was actually the same thing, as to us is and must be the fulfillment, then we would fall into the error of taking a teleological element for a historical fact, as we would also contradict the whole purpose of the Epistles to the Romans and Galatians, and also what Christ Himself says, (Luke x. 23, 24.) This example may, indeed, be taken as a type of how we may recognize in a fact, given in the Old Economy, a revelation-element without exalting the Testament of promise to the Testament of fulfillment by tearing such fact, in an unhistorical way, out of its temporal, local, and personal limitation, and so identifying it with the infinity and eternity of the divine counsel itself.

To represent, according to the principles given above, the re-

lation of the Mosaic to the Christian Economy in its entirety, is, as we have said, the most important task of Apologetical Theology. Here our object could only be, first, to set down those principles, though in an outline, yet in such a way, that they might claim assent, and then to illustrate them by a subject, which must always claim our especial attention. This subject, the Pauline doctrine of justification by faith in Jesus Christ we have chosen, because it became, from the beginning, the central material dogma of the Reformation, as the normal authority of the Scriptures became its formal dogma, and because it has exerted and will always exert, with all Protestant Divines, a most determined influence upon their interpretation of the Scriptures, and especially so with regard to the relation of the two Testaments. Moreover, the doctrinal method of the Apostle Paul has such a general significance, that it can never cease to be typical in Christian theology. For as we may distinguish in the New Testament two stages in shaping the Christian doctrine, one more popular and, at the same time, more Judaizing, with the synoptical evangelists, St. James and also St. Peter, and another more scientific and, apparently more antijudaizing, so the latter is marked by two different types, supplementing each other, the Johanneic and the Pauline. St. John proceeds in a speculatively theological way, beginning with the "Logos." St. Paul in a contemplatively anthropological way, beginning with his personal experience of the Gospel as "the power of God unto salvation." This difference goes through all their teachings and touches also their antijudaizing utterances, St. John combating, objectively, the enmity of the Jews against the Son and the Father, while St. Paul is always fighting, subjectively, with the vain righteousness by deeds of the law. As now each of these two doctrinal types, which will never cease to exist together in the Church, has its own preference, the preference of the Pauline stand-point is, that, being rooted entirely in faith, in a living experience of Christ, and so inviting us, unceasingly, to examine and to prove what is in consonance with "Christ in us, the hope of glory," and what not, it will the most securely guard us from mixing

up our doctrine with either philosophical speculations or dead traditions; and so it is peculiarly well adapted to show how far anything, which in the Old Testament offers itself as a revelation-element, may have this value, that is, represent a positive reference to the work and plan of redemption or not.

The position the Apostle takes in relation to the economy of the law and the prophets is known to be laid down with an especial dogmatic explicitness in the first eight chapters of the Epistle to the Romans and in that to the Galatians. The theme he proposes to expound to the Romans he lays down Rom. i. 16, starting from his own energetic Christian self-consciousness of the Gospel of Christ, in the words, "that it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek;" but forthwith, remembering that he has to deal now more particularly with the Jews, he gives his theme, v. 17 this apologetically modified turn: that therein is the righteousness of God revealed (meaning the divine activity or the creative "power of God" unto salvation), from faith to faith (meaning the human activity in the process of salvation or redemption.) In calling the divine power unto salvation the divine revelation of righteousness, he makes the central idea of the Jewish also the central idea of the Christian religion; but in adding the moment of human activity "faith in Christ" purposes to combat and to entirely negative that central idea of Jewism in the form it was prevailing among the Jews, in order to elevate the idea of righteousness to its true conception. So, then, the Apostle's apologetical theme implies a negative and a positive.

To follow him first in his negation of Jewish righteousness, we must see, from his own stand-point, in what sense this idea was the centre of the Jewish Theology. To Israel being called and chosen to be the people of God, was given the law as the expression of the holy, divine will, not, indeed, "written in their hearts," as was promised (Jer. xxxi. 32,) for the new covenant, not as an inner principle which enlivens the will and fructifies it, but as a letter which exhibits itself in a multitude of commandments, prescribing for man his several actions, so

that, as the divine will is not man's own indwelling ethical impulse and motive power, the divine will and the human will are in opposition to each other. The impulses and affections of the human will are, on the contrary, selfish and sensual motives. The consciousness of this inward contradiction pervades the whole law, and finds an expression in the direct acknowledgment of those motives by promising earthly blessings for obedience and threatening punishment and curses for disobedience (comprised in Deut. ch. xxviii.) so that the law itself does not constitute the divine will as the governing motive of men, but on the contrary, fears and hopes, likes and dislikes. So then, the essential relation between God and man, as it is represented by the law itself, comes out to be an entirely legal one and like a compact (covenant), by virtue of which God is the King and Lord and the people His servants and subjects. They are mutually plighted to each other, God to reward and bless man's obedience to the law, as He is also in His right to punish man's disobedience—and, therefore, the essential quality of God is His righteousness, that is, retributive justice; and man is plighted to full obedience or accordance to the law in all his actions—and therefore, the essential quality of man is also his righteousness. In this twofold sense, partly referring to God partly to man, and yet being one as meaning conformity to the law which is the whole intent and purpose of the covenant, *righteousness* is the highest and all-pervading idea of Jewism and the summum bonum of the Jew. And this is the reason for which the Apostle also makes, in his own sense, righteousness by faith in Jesus Christ, the leading idea of his doctrine. For he knows, that in the idea of righteousness, taken in its true sense, there is hidden something far more deep and far more essential than that righteousness of the law, and that there is even in the law itself, and much more yet in those inspired expounders of the law, the prophets, a distinct foreboding of that perfect and true righteousness, and that this foreboding accompanies from the very beginning and steadily the consciousness of that limited and imperfect righteousness and develops itself, from time to time, to clearer conceptions, and so he feels out,

we may say, the positive pole of the Mosaic economy which attracts him and leads him to show the continuity of divine revelation.

But, before taking up this positive element, he, as we have indicated, negatives entirely the prevailing idea of righteousness as it is the mere purpose and result of the law-covenant, that is "righteousness by the deeds of the law" or man's "own righteousness." "That by the deeds of the law there shall no flesh be justified" (Rom. iii. 20,) he proves first (Rom. ii. 1-3, 19,) from the real facts of experience, that the Jews just as little as the Greeks have kept the law, bearing down every imagination of righteousness flowing from that national pride which appealed to the covenant, circumcision and giving of the law, by the assertion (given from the stand-point of the law itself,) that not the hearers but the doers of the law shall be justified, and not outward circumcision, but the inward of the heart constitutes the true Jew whose praise is of God. But the Apostle does not content himself with this, so to say, statistical proof; he considers it himself only as preliminary, because it does not disprove the possibility of keeping the law, and if it were the case that any mere man could fully conform to it, the law-covenant would continue to stand in its right. Therefore he goes on to prove the impossibility of conforming perfectly with the law, and implicitly, the necessity of a righteousness different from that by the works of the law. This principal and dogmatical proof he furnishes in that grand and energetic argumentatisn which we find Rom. ch. vii., based on his view of the true nature and divine destination of the law as well as the true character of human nature for which the law was given. Of which argumentation we put together, for our object, the following propositions, contained in Rom. viii. 14; Gal. iii. 21; Rom. iii. 20, vii. 3-10; Gal. iii. 10, 23, 24; Rom. vii. 24, 25.

First, The law is spiritual, holy, just and good, and man consents unto the law that it is good; it is, therefore, not a mere knowledge of the understanding of what is good; on the contrary, to will is present with me, and so the law constitutes the better part of my human nature, it is, so to say, my ideal

self (vii. 20), for I delight in the law of God, after the inward man (v. 22). But the other part of my nature, my real self which performs the actions I do, is carnal, sold under sin, and sin is the actually operative principle in me. that is, in my flesh. And these two principles, the flesh and the spirit, which constitute human nature, are in war with each other (Gal. v. 17).

Secondly. Now if there had been a law given which could have given life (like the law of the Spirit of life in Christ Jesus, Rom. viii. 2), verily righteousness should have been by the law. But such law has not been given to man: the law is weak through the flesh. My ideal self or my inward man consents unto the law and wills it, but does not find how to perform it, and the carnal self conquers in that contest. This he states here simply as a fact to the truth of which every man's consciousness must give immediate assent, though elsewhere (Rom. v. 12–19), he indicates clearly enough the origin of this state of things.

But Thirdly, what follows now from this peccability of human nature under the law or the weakness of the law through the flesh, as to the divine and final destination of the law? Certainly this, that the final destination of it cannot lie in the law itself, though it be good in itself, but in the effect it produces in man and is intended to produce, this effect being twofold and yet essentially one, namely to make man sensible even of that inner contest and contradiction in which his nature, in the state of law, is involved (Gal. v. 17), that is, on the one hand, to make him fully conscious of sin (Rom. vii. 7, 8), to make sin appear what it is, working death in me and becoming exceeding sinful (v. 13), and at the same time, on the other hand, to make man feel the necessity of a righteousness different from that of the law, a righteousness that might make him free from the law of sin and death, with one word, an overbearing longing for one, "who shall deliver him from the body of this death." (Rom. vii. 24, 25).

So then, the Apostle deduces even from his refutation of the righteousness by the law the indispensable necessity of the law in the divine order of things. "To Abraham and his seed

were the promises made" (Gal. iii. 16), and "the law was added because of transgressions, till the seed should come to whom the promise was made" (v. 19), so that the law is not only "not against the promises of God," but is an indispensable institution, under which we must be kept, "shut up unto the faith which should afterwards be revealed." The true purpose, therefore, and distinguishing character of the law, as a most essential and positive element of divine revelation, is to be "our pedagogue (to bring us) unto Christ."

And this position of the law must explain, in which sense St. Paul confesses, at one and the same time, to the abrogation of the law and its perpetual validity; it is abrogated for all those who are in Christ; it remains valid, a preliminary divine institution, for all those who are yet without Christ.

In passing over now, from the Apostle's negation of righteousness by the law, to his position of righteousness by faith in Jesus Christ, our object can, of course, not be, to find it fully embodied in the Old Testament. The Apostle himself does not do so, and we would contradict our own principles and lower down Christ to become a mere product of Jewism and a servant of circumcision, but only to see, which are the positive elements in the prophets (in the wider acceptation of the word, comprising also Job and the Psalms) and, perhaps, in the law itself, that indicate, prognosticate, presage the true righteousness. For as we detect such elements, we take them for true elements of divine promise or of preliminary revelation.

Now as to the first divine promise, made unto Abraham, we have seen already, in what sense the Apostle has taken it up. Here we have to do with those elements which come after or with the giving of the law and are based on it. And we may, clearly enough, from that time forward, in Prophecy, regarding the development of the religious idea of true righteousness, distinguish the following stages or moments which form the prophetic precedents of the apostolic idea.

The first stage is an attempt to supply the deficiency of man's own righteousness, by a righteousness which is the free

gift of God's grace. For as soon as man became conscious of so many transgressions of the law, the idea of absolute retributive justice, as punishing every transgression of every man, would not satisfy the religious consciousness of man. And as this was the case from the very beginning, the law itself provides for this deficiency by establishing (Levit. iv.) the sin-offering for sins through ignorance, and as it depended entirely on the free-will of God to accept such supplement or not, the sin-offering was an appeal to God's grace and mercy. And to connect this latter idea with the idea of retributive justice was now a necessity, and this is done in the following manner: As, in accordance with retributive justice, earthly prosperity is the reward for righteousness, and misfortunes or sufferings of any kind are the punishment for sin (Ps. i. 6.), man, so far as he is conscious of his own righteousness, reasons this way: "I am righteous, therefore hath the Lord recompensed me according to my righteousness" (Ps. xviii. 20, 24); but so far as he is conscious of his sin, he makes the conclusion his premise and argues: "As I am in prosperity, God accepts me as righteous," or, "As that man is in misfortune, he must be a sinner," (St. John ix. 2.) That is, in the first and in the last case the righteousness of God appears as retributive justice, but in the second case as mercy. And so it comes, that the word righteousness (Zedek-zedakah), which means originally, on the part of God His retributive justice, and on the part of man his conformity to the law, signifies now, also God's mercy and man's prosperity or his God-gifted righteousness; and these four ideas have become so correlative in the prophetic mind, that they meet each other in one and the same word, so that, generally, only the connection or the suffix pronoun can decide, which of them is, in a given passage, the prevailing one. It is quite superfluous to quote examples, as they are very numerous, yet the following may be adduced as instances from the one, Isaiah xli. 10; lxiii. 1; xlv. 19; xlvi. 13; li. 6, 8; lvi. 1; lxii. 1; liv. 17; xlv. 25.

A second stage in the development of the idea of righteous-

ness is marked by opposing to the doctrine of retributive justice the fact of experience, that, on the contrary, the ungodly often prospers and the righteous is unhappy. This fact awakens doubts and diffidence as to God's justice, (Ps. lxxiii. 2, 14,) which the Psalmist (v. 15, 17) tries to assuage by the consideration (v. 18, 20), that the prosperity of the wicked is of no durability, and that God, after all will sustain the righteous. Similarly, Ps. xxxvii., Ps. i. and others. From the same stand-point we find the Book of Job reflecting upon that contradiction between the idea of divine justice and the facts of experience, and it is the theme of that deeply religious book to attempt to solve that contradiction. And it succeeds, indeed, in destroying the prevailing doctrine of retributive justice as untenable, but as to establishing another one in its stead, more tenable, it limits itself to the appeal to trust and have faith in the unsearchable wisdom of God, whose final purpose in making the godly suffer is indicated to be trial and discipline. Hereby the Book of Job marks an important progress in the development of Mosaism, and has taken in a New Testament element, of which our Apostle makes frequent use, as for instance Rom. v. 3, 5; but just because Job does not know redemption and peace with God through Jesus Christ, in which alone we may glory in tribulation, he cannot come to a full solution of the divine mystery, though his "unsearchable wisdom of God" stands there as a presage of the true righteousness of God.

These attempts of the religious mind of Jewism, to raise its central and governing idea to its own true conception, must necessarily fail, because the mind did not raise itself, at the same time, above the standard of sensualism and selfishness to a higher truly ethical standard. From their more ideal anticipations of divine justice, they recurred always to that limited idea which was the prevailing one, that God's righteousness realizes itself in distributing to every individual man, according to his merit, prosperity or unhappiness. But, as attempts, they were preparing that way for the last and highest development of the central religious idea of Jewism. Even

that fact which Job opposed to the dogma of retributive justice, the fact of the unhappiness of the godly, should lead to a higher apprehension, by stripping it of its limited reference to the individual man alone whom the punishment falls upon, and by referring it to the community of which he is a member. Had the law been given, originally, to every single Israelite in his individual capacity? Had it not been given to Israel, who, even by virtue of the legislation, became the holy federal people of God, embodying a unity of religious life and comprising every individual Israelite as a living member of the religious body, and in no other quality than in this of his membership? The higher apprehension, therefore, to which the religious mind is being led, on this last stage, is that the proper subject, on which the righteousness of God reveals and realizes itself is not individual man in his singleness, but, on the contrary, first, the general or common life of the federal people as an organic unity, and then, at the same time of course, by virtue of the solidarity which comprises the single individuals in the whole, and makes both, the whole and the individual, mutually responsible for each other, becomes the individual member, as an integral part of that organism, the object of divine justice. So, then, prosperity and happiness are common to all, and the suffering of each individual is only his participation in the common suffering which he has to bear. On this stand-point, therefore, the measure of suffering, which divine righteousness deals unto this or that man, can no more be taken as the positive measure of punishment for a positive measure of sins committed by him as an individual, but, on the contrary, the purest and best may be befallen by the greatest sufferings, in order that by them, as the purest representatives of the generality and chosen organs of God, the guiltiness and sin of all might the more clearly appear, because just in the purest and holiest there is the deepest and liveliest consciousness of sin; and in order that from them, the chosen sufferers, the same consciousness, and with it repentance, might spread to all, because hereby God's justice will be satisfied and men's righteousness established so far as the suffering of those chosen

sufferers becomes theirs by virtue of the ethical unity of their life.

In this last stage of development, then, Jewism, in attempting to solve the mystery of righteousness, produces the idea of vicarious suffering or satisfactio vicaria, as one of the most specifically positive elements of preliminary revelation, and preparing the way for our Apostle Paul's Christian idea of righteousness by virtue of the vicarious suffering of Christ.

And in two forms it appears in the Old Testament. First, in a symbolical shape in the law itself, as given Levit. iv. For the idea of the sin-offering," the law of which is given there as an especial revelation, distinct from that of the other offerings, Levit. i. ii. iii. and which more properly singles out from all other nations the holy people of the holy God, is, to atone the people and its members for their punishable transgressions to the Lord by a vicarious death (therefore the recurring formula iv. 20, 26, 31, 35; v. 13). For intentional theocratical transgressions the life of the perpetrator was forfeited, but for transgressions through ignorance God would accept a vicarious death, and according to the magnitude of the sin, which itself was graduated according to the theocratic position (1. Priest and congregation; 2. ruler; 3. any of the people), should be the magnitude of the victim, (1. bullock; 2. male goat; 3. female goat) and the application of its blood (in the most holy, or in the holy or before the tabernacle). But all these differences pervade the one idea, that the blood and life of the victim—it is always a domestic animal, which is most intimately interwoven with the life of man and its affairs, is preserved by him and forms a part of his existence—should answer for the blood and life of man which was forfeited by sin, and be accepted by God as an atonement. And this idea finds its highest expression in the yearly feast of the expiations partly through the greater solemnity and multiplicity of the ceremonies, partly through adding a new element of a peculiar and momentous character, that is, the sending of the live goat, after putting all the iniquities of the children of Israel upon his head, into the wilderness. This symbolical act, which is

quite peculiar to the Jehovah religion and finds no parallel in any of the old religions, refers not immediately to atonement, but expresses the removal of sin from Jehovah's land and people. That is, in the idea of sin-offering as a vicarious atonement enters, as essential, the moral or ethical element of taking away sin itself, with the import, that the atonement or extinguishing the consciousness of sin can only be fully realized in the removal of sin itself. Therefore, as the sacrifices of sin are performed by the high-priest, as the theocratical head of the congregation of Jehovah, and as the most pure and holy representative of it, so it is the same and in the same capacity, who sends the hircus emissarius into the wilderness, that is through his action the congregation itself confesses to do away its sins.

So, then, we find, even in the law itself, typified the New Testament justification by faith, and not only in that abstract sense which separates the vicarious death of the victim, from the moral element of taking away sin itself, as if the first could bring atonement without the latter, but in that full and real sense, in which the Apostle Paul (chapters vi-viii. in Romans) lays all possible stress on the newness of life, on the being made free from sin, on the actual righteousness, worked in us through Him who was delivered for our offences.

But, though we take the sin-offering and the great feast of the expiations, to be a typical expression of the religious chief idea of our Apostle, in themselves they have only a symbolical value, and, as mere symbols, are exposed to the danger of abuse, and, therefore, they are deprecated in the Prophets and in the Psalms. But, if in the sin-offering, the vicarious suffering and death is only symbolized, do we not find also in the Old Testament, an actual, real vicarious suffering and death, namely, in the "Servant of the Lord," as the Prophet represents Him, Isaiah lii. 13—liii. 12, (cf. xlii. 1-7, xlix. 1-9)? "The Servant of the Lord," says the Prophet, v. 4, 9, "hath borne our griefs, and carried our sorrows," that is, the punishment for sin fell upon Him who did not deserve it, and not upon those who deserved it, He had to answer for the sins of all the people, by

His vicarious suffering. This we had not known nor believed, on the contrary, "we did esteem Him stricken, smitten of God, and afflicted," that is, we deemed Him to be a penitent whom God's justice had punished for his own sins, (just the idea which his opponents cherished of Job). But (v. 5) just the reverse is the case, He had to bear the punishment of our sins for our rest and our peace. He, "my righteous servant (v. 11) shall justify many, for He shall bear their iniquities," and (v. 12), "He bore the sin of many, and made intercession for the transgressors." An idea which Job, on his stand-point, did not comprehend. This idea, that the just is suffering punishment for the unjust, implies that, in His punishment the punishableness of all should the more clearly appear, and that, as only in the most just and pure is the most lively consciousness and hate of sin, He, by His suffering punishment for the others, might, by virtue of the ethical life-community between the head and the members, awaken in them the same consciousness and hate of sin, so that, positively, His own life and righteousness may become theirs, and He, as their true priest, make intercession for them. For making intercession is part of the priestly office, and so the Prophet elevates the idea of the sin-offering and the idea of the priestly office, as we have found them above in the law, to their deepest and truly New Testamentary conception, in representing the true high-priest, the theocratical head of the congregation, the holy among the sinners, as offering Himself for them, and hereby making an intercession which is not symbolical, but real and consequential, in so far as He imbues the members of His congregation with His life, and God now sees them, and is pleased with them, through Him. Then, again, by ascribing to "the Servant of the Lord," the office of justifying many by His knowledge, (v. 11), and by letting rest upon Him the Spirit of the Lord, He ascribes to Him also the prophetic and the spiritual kingly office, whereby He is indicated to be the Mediator of the New Covenant, (Jer. xxxi. 31-34). And that this new process of justification is performed in man on condition of his faith, is the unconditional and self-understood pre-supposition which lies at the basis of it.

Now, from this simply historical interpretation of the central religious idea of the Old Testament, as it appears in its latest stage of development, it is very clear, that all the essential moments of our apostolic doctrine, are contained in it, and, more especially and positively, in the idea of the person and office of the Servant of the Lord. It will not be necessary to show this in particular. It will only be necessary for those who wish to do it, and neither find more nor less in the Old Testament, than the apostle himself, to look at it with his eyes. That is, in combining his expositions in Romans and Galatians in one living intuition, we shall not, in an abstract manner, separate the divine activity in justification from the human activity, or the application of it by faith; we shall not separate, in the same manner, the high-priestly vicarious suffering and death of Christ, from His high-priestly, sinless person, life and work, nor part, in our living faith in him, the remission of sin from the removal of sin; not disconnect our dogmatical from our ethical consciousness, and not forget, that, in the view of the Apostle, the actual historical Christ is more than the Prophets, even in their most inspired moments, could anticipate; that they, in their idea of the Messiah, always being tied to the Jewish national Theocracy, could never reach his idea of "the Son of God," which was "revealed unto him," not by the Prophets, but by the Son Himself, and that Isaiah's "Servant of the Lord," or Daniel's "Son of man," does not come up to his "Second Adam," as the archetype of the new man, (Romans, chap. v.)

And so the Apostle himself leads us back to our principle, that, if we would prove the continuity of divine revelation, by establishing the positively preparatory elements of the Old Testament, we must never go so far as to identify both Testaments, because, by such a course, we cause the preliminary revelation to become absolute, and the revelation in Christ its after-growth, and by taking the prophetic ideas, as our full measure for Christ, we reverse, exactly, the case, and shall cease "to receive grace and truth from His fullness."

If we should try to express, in one formula, as strict as pos-

sible, the whole relation between the Mosaic prophetic, and the Christian revelation, we would say, that in the first there is the highest measure of susceptibility, or receptivity for the divine Spirit; and in the latter the full measure of spontaneous productiveness, so that, as to the essence and substance, the spirit is the same in both, and hereby, Jewism, distinctly separated from all Paganism, but, as to the full vitality of that spirit, Jewism is only the prophetic longing and aspiration for it.

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OF THE

# MERCERSBURG REVIEW,

## 1849-71,

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VOL. V. NEW SERIES. NO. 1.

THE

# Mercersburg Review;

AN ORGAN FOR

## CHRISTOLOGICAL, HISTORICAL AND POSITIVE THEOLOGY.

EDITED BY

T. G. APPLE, D.D.,

PRESIDENT OF MERCERSBURG COLLEGE, MERCERSBURG, PA.

Unus Christus Jesus dominus noster, veniens per universam dispositionem, et omnia in semet ipsum recapitulans.—IRENÆUS.

VOLUME XVIII.

JANUARY, 1871.

PHILADELPHIA:

REFORMED CHURCH PUBLICATION BOARD.

54 NORTH SIXTH STREET.

JAS. B. RODGERS CO., PRINTERS.

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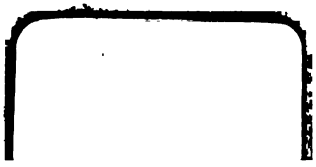
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